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Discourse on Sumedha, The Future Gotama Buddha

Tipitaka >> Sutta Pitaka >> Khuddaka Nikaya >> Apadana >> 1.1a Sumedha, The Future Gotama Buddha

Source : Probably PTS

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Apadana Part - 1.1a : Previous Buddhas - Dipankara Buddha Blesses Sumedha

Foreword to the Treatise [Edit](#)

Small Section

Commentary on the Apadāna

(The First Portion)

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

With my head I bow and pay homage to the most excellent Buddha, the peerless personage, who has crossed over the ocean of knowledge as well as the sea of Saṃsāra, rounds of repeated rebirths. In the same way, I pay my homage to the absolutely peaceful, profound truth, Dhamma, which is difficult to see, minute, creative of a variety of existences, pure, and honoured by the Omniscient Buddha. Similarly also, I pay my homage to the most Excellent Saṅgha, the disciples of the Buddha, who are free from evil and attachment, who constitute the most worthy recipients of dedicatory offerings, whose controlling faculties of sense are tranquil and who are free from cankers (āsaṃ).

With the homage distinguishedly done to this and that 'gem' by me, with outstanding respect distinctively in the three Gems, I was repeatedly and even respectfully requested by senior members of the Buddhist clergy, who are steadfastly steady, wisely learned in the āgamas, the teachings of Buddha, and famous with their followers saying thus in particular:- "Venerable sir! commentary on Apadāna should be compiled".

I would therefore elucidate the proper exposition according as the text stands in the three piṭakas, leaving nothing with regard to the biographies and attainments

of the Buddha's Disciples explaining in a method of particular category.

By whom, where and when was this, the most excellent Dhamma preached? For what purpose also was it spoken? Having said (in answer to) those questions, consequent conclusion follows. For the purpose of being conversant with preliminaries and for easy acquirement and bearing in memory, I would speak of such and such solutions separating the earlier from the later, as well as whatever is required by the good people, as has not been fulfilled, according to what was laid down in the old Sinhalese language and old commentaries. Therefore, seeking the aid of the ancient commentary's method and avoiding repulsive renderings, I would bring to light distinctly clear meanings. In this way, I am compiling an expository commentary — the most excellent expositor of outstanding character.

Introduction [Edit](#)

Because of the promise made (by me) in my foreword namely:- "I would compile a commentary (comprising) by when, where and when that this most excellent Dhamma, truth, was spoken", this expositor of Apadāna would certainly point out the remote past preface, (dūrenidāna), the unremote past preface (avidūre nidāna) and the proximate preface (santike nidāna),, altogether those three prefaces. Those who hear such a (comprehensive) commentary are sure to understand with complete comprehension from the time they repeat themselves what they have heard. Since such a comprehension can be called good understanding I, therefore, compile this my commentary only after relating the three prefaces (Nidāna).

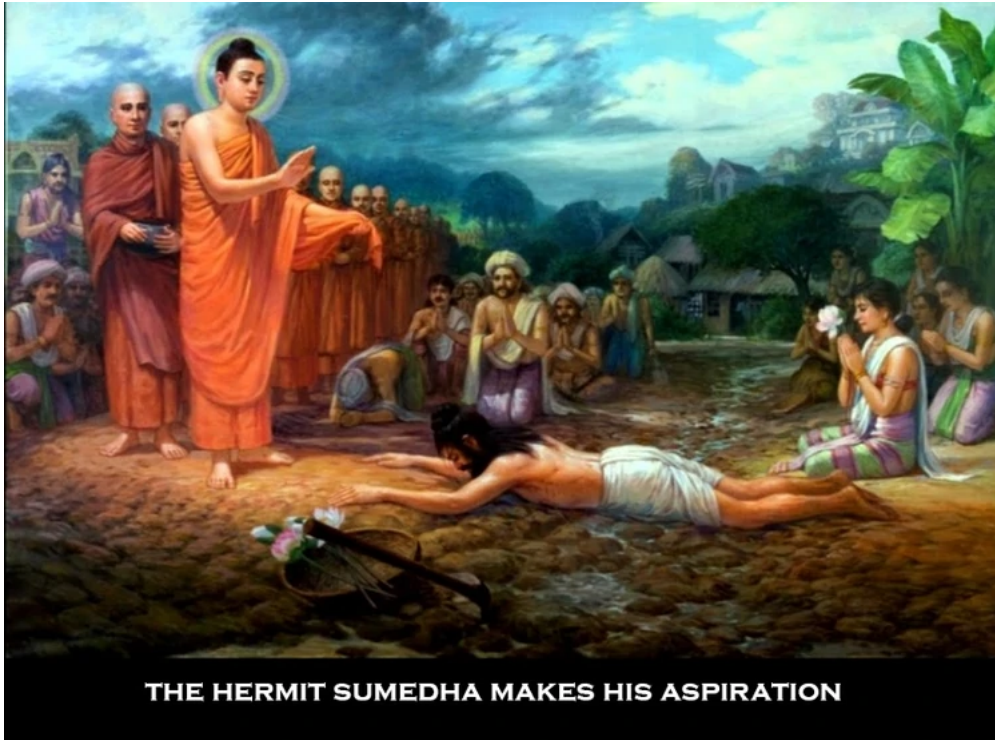
There, from the beginning, now, each episode of the three prefaces should be known (the first episode is) from the time, the Great Being received the prophecy at the feet of the Buddha Dīpaṅkara, up to the time He was reborn in the heavenly city of Tusita after His Demise as King Vessantara. The path of discourse in between the two occasions is known as the remote preface -(dūrenidāna.) (The second episode is) from the time however, of having passed away from the Tusita heavenly mansion, till He attained omniscience at the foot of the Bodhi tree. The path of discourse in between the two occasions is known as the unremote preface -(avidūre nidāna.) As regards the proximate preface (santike nidāna) however, information about the episode is gained at such and such places as had become the residences of the Buddha Himself.

Preface [Edit](#)

1. In that matter, this, namely, is the remote preface (dūrenidāna). We are told that a hundred thousand world aeons more than four complete sets of innumerable world aeons (kappa) age, from new, there was a city, known by the name of Amaravatī. In that city, there lived a brahmin, named Sumedha. He was born of a good family, both from the mother's side and father's side. Up to the seventh generation, (kulaparivaṭṭa), his forefathers and himself had clean and clear conscience. With regard to his birth and breeding, there had been no rejection, (akkhitta) and reproach, (anupakutthe) . He was very handsome, good-looking, pleasing, and endowed with such complexion as may be compared to a most beautiful lotus flower. He studied the science of the brahmins only, without doing any other work. While yet young, he lost both his parents. On the death of his parents, his minister, in charge of the entire family estate and wealth, brought to him the book of inventory, wherein was recorded his ancestral property. Thereafter, the registrar opened the chamber, wherein were treasured gold and silver, gems and pearls, etc., and explained to him thus: "This much belonged to your mother; this much to your father, and this much to your grandfather, and grandmother", having thus informed his heritage, bequeathed by his parents and grandparents, until the wealth of the seven preceding generations had been included, the record-keeper, minister, requested the young man to make proper use of his inherited treasure of wealth. The wise Sumedha reflected: "Having accumulated this wealth, my father and grandfather etc., in passing away to the next existence, did not go taking along with them, a single coin, (kahāpana) of money even. In my case, it is proper for me to make my going, after taking them away. He therefore, informed the king, had the drum beaten round all over the city, gave charity to

the great mass of people, renounced the world and became a hermit. In order to make clear this matter, however, in this place, the discourse on Sumedha (Sumedha Kathā) should be preached. This incident did certainly come continuously, however, in the Buddhavaṃsa. Nevertheless, because it came, however, in the form of poetry continuously it is not clearly comprehensible. Therefore, I shall speak about it, at regular intervals, the verses together with their relevant renderings of explanatory expositions.

Discourse on Sumedha, The Future Gotama Buddha [Edit](#)



1.1 One hundred thousand aeons ***(P.5) more than four innumerable aeons, (Kappa), ago, there was a city, which received the name of Amaravatī or Amara , with a non-stop ringing of ten kinds of sounds. Regarding this, it is stated in the Buddhavaṃsa as follows:-

One hundred thousand aeons and four innumerable aeons, (kappa), ago, there existed a city called Amara, which had a delightful scenery, where ten kinds of sounds were never silent and where were abundant food and drink.

1.2 There, the Pāḷi expression: dasahi saddehi avivittarā connotes never silent but ever filled with ten kinds of sounds with the sound of elephants, with the sound of horses, with the sound of chariots, with the sound of big drums, with the sound of kettle drums (mudiriga), with the sound of lutes, with the sound of songs, with the sound of conch shells, with the striking of cymbals, with the sounds of such invitations and receptions as:- "Do take your seat, do have your meal; do have a drink; as the tenth sound. With these ten kinds of sounds, the city was never in a state of silent seclusion.

In the Buddhavaṃsa, however, those sounds were taken up individually and mention was made as follows:

"Sound of elephants, sound of horses, that of big drums, conch shells and chariots. With food and drink, announcements were made: Do eat and drink as well.

Having said so the following statement was also made:-

"It was a city, complete in all aspects, towards which people came for all kinds of work. Endowed with seven types of gems, the city was crowded with various grades of people. Prosperous (samiddhan) like a celestial city, it was the residence of makers of merit. In that city of Amaravatī, a brahmin named Sumedha, had an accumulated wealth of crores and crores in numerous quantity and owned abundant money and paddy. A reciter and memoriser of the mantras he was, since he had attained proficiency in the three Vedas. In palmistry and traditional lore, as well as in his own doctrine he had arrived at perfection."

1.3 Then, one day, that wise man, Sumedha, being all alone by himself, at the upper storey of his excellent mansion, seated himself cross-legged and reflected in this way: "O wise man! Such a phenomenon, as taking conception in the next existence, is indeed, a misery (Dukkha). So also, there is the breaking up of the body, wheresoever any and everybody is reborn. I, also, am subject to birth, liable to old age, prone to disease and destined to death. Such being the case, it behoves me to seek and find the great deathless Nibbāna, which is happy and cool, where

birth, old age, ailment and death are absent. Inevitably, having escaped from existence, I should become bound for Nibbāna, the immortal state, by a single journey of the right path. It has been, therefore, stated thus:-

"Gone into seclusion and having been seated, I Then contemplated thus: 'As now existence is, indeed, miserable; equally so, is the breaking up of the body. Since I am subject to birth, old age and ailment, I shall be in quest of perfect peace (nibbuti), which knows no old age and is secure (from all dangers). Would it not be well, should I discard this putrid physical body, filled with all sorts of sores, and go desirelessly and without any hankering after it? There does exist that right path, which, however, is not possible, without any cause. That right path, I shall seek, for my entire escape from existence.'

1.4 Beyond that also, he reflected thus:-

"Just as, indeed, in this world, there is such a phenomenon as happiness, in contrast with misery, so also if there is becoming, there should also be its contrast - the non-becoming. Again, just as when there could be heat, there is also its cessation - cold, in the same way, with the cessation of fires of lust (rāga), etc., there ought to be immortal peace (Nibbāna). Just as, indeed, in contrast with inferior and evil doctrine (Dhamma) there is but the good and sinless truth (Dhamma), exactly in the same way, should there be bad birth, there should also be birth-free state (nibbāna), where birth is unknown, due to discarding all births."

Therefore it was stated:-

"Just as happiness certainly exists when sufferings abound, in the same way, absence of becoming ought to be expected, when becoming exists. Just as the cool immortality is present, when heat exists, so also, cessation of fires (nibbāna) is to be expected, when fires of three categories, (lobha, dosa and moha) are ablaze. Just as the good is there, when the bad exists, so also the birth-free state is to be expected, when birth exists."

1.5 Further on, he continued thinking:- "Just as it is proper for a man, sunk in a heap of dung, to seek and find the proper path to go to a large lake, covered with lotus flowers of five colours, which he saw but from a great distance; should no seeking be done, the fault is not that of the lake, but of the man. In the selfsame way, when the great lake of the immortal state (nibbāna), does exist for washing away the depravity, (kilesa), when no quest is made, the fault is not that of the great immortal lake of nibbāna, but of the man. Just as a man were surrounded by robbers and should there also be a path by which he could flee from them, if, in spite thereof, he did not run away, the path is not to blame, but the man is. Exactly in the same way, when there exists a cool path leading to immortality (nibbāna), for a man surrounded and seized by sins of depravity (kilesa), he does not seek the path, it is not the path that is blame-worthy, but the man is. When a physician, who can give medical treatment to cure ailments, is available, a man afflicted with disease were not to get in touch with that doctor and would not have his illness medically treated, the physician is not at fault, but the patient is. Exactly in the same way, if a living teacher clever in directing the path leading to the cessation of (corrupting) depravity, (kilesa), is not sought by any one, who is oppressed by the disease of depravity (kilesa), it is the fault of the non-seeker but not that of the teacher, the destroyer of depravity, (kilesa). Therefore, it has been stated as follows:

"Just as it is not the fault of a lake for not being found by a man, who had gone down into dirty dung, although he saw it (from afar), full (of water), so also it is not the fault of the lake of immortality, when no quest is made of it (by any man), although such a lake of freedom from death that washes away the (impurities of) depravity (kilesa), exists. Just as the straight path of escape is not to blame, because the man, severely surrounded by his enemies did not flee, though the way to go was there, exactly in the same way, the cool straight path is not to blame, because nobody makes a quest of it, when, being surrounded severely by sins of depravity (kilesa), although the cool path (of escape) is there. Just as a medical man is not blameworthy, because (the patient) did not have his ailment medically treated, although that ailing man knows the existence of a physician, exactly in the same way, the leader-teacher is not blameworthy, if no discovery of him, the teacher, is made by a man, suffering from and entirely oppressed by diseases of depravity (kilesa)."

1.6 Further on, he thought himself:- "Just as a man, congenitally fond of finery, were to cast off a corpse, clinging to his neck and go about happily, similarly, should I cast off this putrid physical body of mine, regardlessly and enter the immortal city of (nibbāna). Just as also on a dung hill, men and women, having done their ablutions by discharging excrement and urine, go away without taking the discharge along, either in their laps or after turning up the ends of their garments: hungry though they may be, they have no regard for their discharge but would discard them and go away: similarly it suits me also to put aside, regardlessly, this putrid physical body and enter the immortal city (nibbāna). Just as the sea-going sailors go about after discarding their worn-out vessel, regardlessly, I also, similarly, should regardlessly reject this physical body of mine, which is leaking from the nine sore-holes and enter the safe city (nibbāna). Like unto a man, who happened to have brought many a variety of gems, going on a journey along with robbers, takes a (separate) path that is safe and secure, abandoning all his several gems, when his own jewel-self is in danger of destruction, equally so, this impure body resembles a robber, who lives by pilferage and plunder of gems and jewels. Should to this, I become attached, the jewel good-deed and gem-like noble path for me will get destroyed. It, therefore, behoves me to give up this robber-resembling body and get into the great immortal city of nibbāna. It has been stated, therefore, thus:

"Just as a man would go safely, independently, according to his own desire after he has set himself free from his neck, where was fastened despicably a corpse, exactly in the same way, would I go desirelessly and regardlessly after discarding this putrid physical body, wherein is an accumulated different dead-bodies. Just as men and women go away after discharging their excrement in a lavatory, regardlessly and desirelessly, in the selfsame manner would I go after making my ablution, as and where exists a privy, discarding this my physical body, filled with different dead-bodies.

"Like unto ship-owners, who go away after abandoning on old beat which was leaking and crumbling, regardlessly and desirelessly, equally so, I would go off after abandoning this body, ever leaking from its nine holes, similar to what the owners do to their worn out-boat.

"Just as a man who brought treasure with him and happened to be travelling together with thieves, goes away forsaking everybody and everything, seeing the danger of his own body-treasure being cut to pieces, exactly so, would I go, forsaking this body, which is like unto a big thief, due to the danger of my good deed being cut to pieces."

1.7 In this way, the wise man, Sumedha pondered with different variety of illustrations over this matter directly beneficial to renunciation, gave a great charity, distributing gifts to all needy wayfarers, etc., in the way already aforesaid abandoned both kinds of sensual pleasures, material (vatthu,(and sinful depravity (kilesa), went out of the city of Amara, all alone, built a hermitage in the neighbourhood of a hill, known by the name of Dhammika (Righteous), in the Himalayas. There, he has a leaf-hut and a cloister-walk built. Thereafter, he made his renunciation an accomplished act by becoming a hermit, after putting on a bark garment, which is endowed with twelve virtues and forsaking the clothes contaminated with nine defects, in order that he may bring into that hermitage for him, spiritual strength, known as higher knowledge, abhiññā, complete with eight circumstantial virtues, usually described in such a manner as : "when, in this way, the mind is self-composed and well-meditated" etc., that super-knowledge (abhiññā) which had abandoned the five hindrances (nīvaraṇa). Having thus become a hermit, he abandoned his leaf-hut, since it was (considered to be) mixed up with eight defects and approached the foot of a tree, considered to comprise ten virtues. He then rejected all food made of rice and other grains and became an eater of fallen fruits, fresh from trees. Making strenuous effort by sticking to three postures only: sitting, standing and walking to and fro, he became a gainer of five sorts of super-knowledge, (abhiññā) and eight meditative attainments (samāpatti) within a period of seven days only. Thus, it was, he arrived at the stage of the strength of super-knowledge according as he aspired. Therefore, it has been stated:-

"Having thus thought over, I went towards the Himalayas

after providing protection to the helpless by giving

away as charity crores over crores and hundreds of my

money. For me, there came to be a leaf-hut well-built,

a hermitage, well-made, at the Dhammika hill, not far

from the Himalayas. Also made there, was a cloister-

walk free from five faults, complete with eight

virtues and congenial for bringing about the strength

of super-knowledge. There, I took off my (costly)

clothes contaminated with nine drawbacks and dressed

myself in bark garment, complete with twelve good

qualities. Even the leaf-hut, (I considered as) mixed

up with eight defects, (and so) rejected an

approached the foot of a tree, teaming with ten good

qualities. Totally, did I reject the cultivated and

planted crop and accepted the fresh fruits fallen from

trees, (such ripe) fruits as were full of numerous

virtues. There, under the tree, I made strenuous

effort, sticking to three postures: sitting, standing

and walking only and I gained the spiritual strength

of super-knowledge (abhiññā) within seven days only.

1. Traditionally in Pāḷi phraseology there are two ways of referring to previous statements: (a) rukkhārūḷha naya, (b) maggagama naya. Here, the former method, rukkhārūḷha naya, is employed. Hence heṭṭhā, signifying the lower portion of the tree which had previously been climbed. Thus the English equivalent is "aforesaid" for the Pāḷi expression heṭṭhāvutta, literally, "said below".

1.8 There, in the above poem, in this context, namely: "assamo sukato mayhaṇ, seems, however, to signify that: it has been stated as if the hermitage comprising of a leaf-hut and a cloister-walk was built by the wise Sumedha, with his own hands. But this is what is actually meant here: Sakka, seeing indeed that the Great Being having penetrated into the Himalayas and entered

the valley of the Dhammika hill, addressed the young divinity Vissakamma thus: "My dear! This wise Sumedha has renounced the world and come out of his city you should create a dwelling place for him". That divine being, Vissakamma, responsively receiving the words of Sakka, created a delightful hermitage, comprising a well-guarded leaf-hut and a pleasant cloister-walk (or promenade). The glorious Buddha, however, referred to that hermitage as being completed then, because of the potent power of his good deeds and so said: Sāriputta! In that valley of the Dhammika hill:-

"For me was well-made a hermitage, free from five

faults, comprising a well-built leaf-hut and a

cloister-walk (or promenade).

There, (in that stanza of two lines), the expression sukato mayharj is to be paraphrased as 'sutthu kato mayā, 'well done by me; the expression paṇṇasālā sumāpitā is to be construed as: paṇṇacchadanāsālāpi me sumāpitāhosi (a dwelling covered with a roof of leaves was also properly put up by me).

1.9 In the expression pañcadosavivajjitā: These are known as the five faults of a (poor) cloister-walk (or promenade): (1) hardness and uneven level (2) trees being inside (3) being covered with dung or jungle (4) being too narrow (5) being too spacious. The feel of one, who walks about on a promenade, indeed, of uneven hard pieces of land, become painful; swelling blisters arise. The mind does not get one-pointedness. Meditation exercise makes no progress. On the other hand, comfortable walking on soft and even surface is conducive towards good progress in meditation exercise. Therefore, hardness and uneven condition of the cloister should be understood as one defect. Should there be a tree either inside or in the mid-centre or at the extremity of the cloister, either the forehead or the head of the walking man, who might come there unawares, would be knocked against. Hence the condition, of having a tree in it, is the second defect of the promenade.

Whoever walks about on a promenade covered over with such jungle as grass, creepers etc., in the dark hours, might either kill, by treading upon, such living creatures as snakes etc., or suffer pain being bitten by them. Hence it is that the condition of being enveloped by bushes is the third defect. nails, toes and fingers of one, who walks about on a very narrow promenade, get broken by stumbling at the boundary, where the breadth is only a cubit or half a cubit. Thus extreme narrowness is the fourth fault of a promenade. The mind of one, who walks about on an over-spacious promenade, runs riot. The mind does not get one-pointedness. Thus, the state of being over-spacious is the fifth fault of a promenade. From the point of view of being broad, however, it should be one and a half cubits (at the centre) and about a cubit (each) on the two sides as smaller cloisters; the length should be sixty cubits, covering such an area spread over evenly with sand, the promenade ought to be like that of the Thera Mahā Mahinda, the brilliant light-giver to the island (of Laṅka) on the pagoda hill (Cetiyaḡiri).

1.10 The expression:- aṭṭhaguṇasamupetaṇ is to be understood thus:- 'aṭṭhahi samaṇasukhehi upetaṇ, 'endowed with eight kinds of monk's happiness'. These are eight kinds of monk's happiness: the condition of having acquired money and paddy, the opportunity of seeking sinless lumps of food in his begging-bowl. the condition of enjoying his meal peacefully, the absence of depravity (kilesa) consisting which harasses kingdoms by royal relatives among themselves, pilfering and plundering their kingdom and seizing the wealth, coins, etc., in addition to beheading (one another) freedom from attachment to and desire for his monk's equipment (or means of achieving a monk's purpose); sense of fearlessness when pillaged and plundered by robbers; having nothing to do with the king and his chief ministers; the condition of not being smitten (appaṭihata) in the four cardinal directions. This is what has been stated: (Sakka) had such a hermitage created as one, where hermits would be able to obtain these eight kinds of happiness by dwelling in it. In this way does that hermitage promote eight varieties of happiness.

1.11 The expression: abhiññā-balamāharaṇ should be comprehended thus: I brought in the strength of super-knowledge that had gained vigour by beginning to make effort over even clearly seeing (myself) from the angle of impermanence and misery (dukkha), to produce and get result in achieving super-knowledge and meditative attainments (Samāpatti) doing the eye-fixing (kasiṇa, device) metal exercise, as I reside in that hermitage. Just as I am able to bring in that (spiritual) strength, while dwelling in that (hermitage) exactly in the same way, (Sakka) had such a hermitage, as would be suitable for the benefit of gaining super-knowledge, (abhiññā) and strength of spiritual insight (vipassanā), created; thus the expression is to be explained.

1.12 The expression: sātakaṇ pajahiṇ tattha navadosamupāgataṇ is to be construed thus:- Here, this is the discourse in its gradual order. It is said that at that time the divine being Vissatkamma created a delightful hermitage furnished with a privy, safe shelter, cloister etc., shaded over with flowering and fruit-bearing trees, flowing fresh water, standing on a site, where brutal beasts and fearsome jungle-birds had been removed, and where solitude would be facilitated. At each extremity of the decorated cloister, a wooden balustrade each, was built up; for sitting down in the middle of the cloister, a stone seat with an even level surface of ****(P.16) colour was created. inside the hermitage, were deposited such hermit's necessities as: plaited-hair-circle, bark garments, three sticks, (which constitute a tripod, a water-pot and so on; in the front hall (maṇḍapa) are arranged a water-jar, a water-conch-shell and water-cup complete with its saucer; in the heating hall (aggisālā) are placed earthen ware pan for ashes, firewood, etc. In this way, whatever would be of beneficial use for recluses, all those were created. Thereafter, having engraved an inscription: "Whosoever are desirous of becoming recluses they may do so, taking these hermit-necessities (tāpasaparikkhāra)"; (later), the divine-being Vissakamma went back to his heavenly world only. At that juncture, the wise Sumedha was looking out for a suitable site, worthy of residence for himself, since he had followed up the course the hills and glens at the base of the Himalayas. At a river-bend the wise man saw the pleasant hermitage, the gift of Sakka, created by Vissakamma, went to an extremity of cloister, and not seeing any foot-print (on the floor), bethought to himself: "It must be that regular recluses, having gone to nearest village, in search of food to be begged for, come back tired, entered the leaf-hut and become seated." He, therefore, awaited a little and later, saying to himself: "this seems to be taking too long, 'I shall fine out what really is', he opened the door of the leaf-roofed hermitage, entered inside, looked about here and there, read the writing on the large wall and said: "These are useful and appropriate articles for me; taking these, I shall become a real recluse." Having said so, he forsook his pair of garments both lower and upper. Therefore, has it been stated: Sātakaṇ pajahiṇ tatthā,

'there I forsook my (pair of) garments.' Oh Sāriputta! Having thus entered that leaf-roofed hermitage, I forsook my clothing.

1.13 The expression: navadosamupāgataṃ, is to be elucidate thus: 'In discarding (my) clothing, I did so, because I saw nine faults'. Indeed, for those who renounced the world and became hermits, there become apparent, nine faults in a good garment: (1) One of the faults is its high value; (2) the second fault lies in its coming into existence through depending on others; (3) the third fault is in getting dirty quickly by the use of it; when dirty, it is, indeed, to be washed and dyed also; (4) the fourth fault lies in getting old and worn out by the use of it; the torn (garment) has either to be tailored or to be given a gusset; (5) the fifth fault lies in the difficulty of successfully seeking a new set (of clothes); (6) the sixth fault is its impropriety for a recluse, renouncing the world; (7) the seventh fault is it's being the common property of the enemies; so as, indeed, enemies do not seize it, accordingly, it should be looked after; (8) the eighth fault lies in its becoming the seat of ornamentation of the one, who uses it. (9) the ninth fault lies in the great greed for loading up his body, in carrying it and going about here and there

1.14 The expression: vācakīraṇaṃ nivāsesiṇi is to be comprehended thus: At that time, I, O Sāriputta! having seen these nine faults, forsook (my_) garments and put on the bark garment. Chopping the Muñja reed to pieces, joining and binding them, a reed raiment for lower and upper robes, could be accomplished and I accepted it.

1.15 The expression: Dvādasaguṇamunāgataṃ is to be interpreted as being endowed with twelve kinds of benefit. There are indeed, twelve advantages in the reed raiment; (1) the first being new in its cheap value, excellence and propriety, (2) the second, its possibility of being made by one's own hand; (3) the third, it becomes only slowly dirty by use; and there is absence of delaying hindrance (papañca) when it is washed (also) (4) the fourth is the non-existence of darning and stitching even when it is worn out by usage; (5) the fifth is easy procurement, when a new outfit is sought for; (6) the sixth is its congeniality to the renouncing recluse; (7) the seventh is nonexistence of being profitable to enemies (8) the eighth is the absence of any cause (thāna), for the wearer to ornament (himself); (9) the ninth consists in light weight in case of carrying it (10) the tenth consists in diminished desire (appicchā) in the robe-requisite; (11) the eleventh consists in being sinless and righteous for the procurement of reed (the raw material for recluses raiment); (12) the twelfth is regardlessness even when the reed-raiment is ruined.

1.16 The expression: aṭṭhadosa samākīṇṇaṃ pajahiṇi pañṇasālakaṃ is to be understood thus: How did I forsake? It is said he, (the wise Sumedha), took off the suit (yuga) of excellent garments, caught hold of the red reed raiment, resembling a garland of Anoja flowers, which conformed to the requirement of a robe, put on the lower dress, above which, he put on, all over his upper limbs, another reed raiment of gold colour, while on one of his shoulders he carried, along with its hoofs, an antelope's skin, resembling the spread-out heap of Punnāga flowers, suitably released the braided-hair circle, thrust in a strong needle (of hardwood) for the purpose of making it unshakable along with his hair-crest, ***** (P.18) with a string, resembling a loose thread from a net, he took down the coral coloured drinking water-pot, brought a carrying pole, which contained curves at three points, at one end of the carrying-pole, he hung the drinking-water pot; at another, hook, basket, and three-sticks-triped etc.; raised the loaded pole on to his shoulder; with his right hand he caught hold of his ascetic staff (kattaraḍḍak), went out of the leaf-roofed hermitage, walked (M*****Pg.19) to and fro on the great cloister (mahācaṇḍika) of sixty cubits, looked over his own appearance and said to himself 'my desired object has reached its highest height; my renunciation, indeed, is resplendent; this renunciation of mine is the one, eulogised (vaṇṇita) and praised (thomita) by omniscient Buddhas, by silent buddhas and by all wise personages; by me, my household bondage had been abandoned; I have come out renouncing the world; obtained by me, now, has been the noblest life of a recluse. I shall, now, perform the duties of a recluse so that I get the happiness of the right path (Magga) and its fruition (phala).'" Energy emerged in Him; he put down his load-hanging pole, took his seat, himself similar to a seated gold-image, on the bean-coloured stone-slab, at the centre of the cloister, spent the portion of the day; and in the evening, entered the leaf-roofed hermitage; he lay himself down on a mat, made of twigs (kaṭṭhattharika) on the side of a bedstead, made of split bamboo (bidala), caused his body to take season (i.e. refreshed his body by means of cool sleep-washing, etc., sarīraṃ utum gāhāpetvā) woke up very early in the morning, and pondered over his own coming (there) thus: "Seeing defects in household life, I abandoned my immeasurable wealth and endless prosperity, entered the forest and became a recluse as a seeker of renunciation (nekkhammagavesaka). From now onwards, it does not behove me to go about forgetfully. Insects of evil thoughts wear away a wandering man, who has abandoned seclusion. At the present moment, it is proper for me, to devote myself to solitude. I, indeed, have done the renunciation, seeing the household life, from the angle of impediment. This leaf-roofed hermitage is pleasing to my mind; the surrounding grounds bear the colour of ripe bael-fruit; its white walls are silver-coloured; the roof of leaves bears the colour of a pigeon's feet; its bedstead of split-bamboo has the colour of a varied - coloured carpet, it is a residential abode for comfortable dwelling. It seems to me that apart from this leaf-roofed hermitage, there appears not another extra happy habitation (gehasampadā).'" Thus did he, the wise Sumedha, saw the eight faults as he investigated the defects of his leaf-roofed hermitage.

1.17 Eight, indeed, are the disadvantages in making use of the leaf-roofed hermitage: (1) the first disadvantage lies in; seeking and preparing, after putting together requisite material with great effort, (2) the second consists in constant watchfulness for the purpose of repeatedly replacing rightly as and when grass, leaves and clay fall off and drop down; (3) the third lies in getting up saying: there is no one-pointed tranquillity of mind to one, who is roused up at an untimely hour, when, for instance, an aged ascetic arrives at the hermitage; (4) the fourth lies in becoming instrumental in the body becoming delicate, owing to protection from cold, heat, etc; (5) the fifth consists in covering up criticism, since it is possible for one, who had entered a dwelling, to do any evil deed whatever; (6) the sixth lies in the action of acquisition saying: 'it is mine'; (7) the seventh lies in the fact that the existence of this, namely, the leaf-roofed hermitage, looks like one's own second residence; (8) the eighth consists in being common with many since the resident hermit will have to be living jointly together with scallow lice (ūkamaṅgula), house lizards, etc. Thus, seeing the eight disadvantages, the Great Being abandoned the leaf-roofed hermitage. Therefore, it is stated: "I abandoned the leaf-roofed hermitage, beset with eight bad points'.

1.18 The expression:- Upagamim rukkhamaṇiṃ guṇe dasahupāgata, should be comprehended thus: Having rejected the roofed-residence (channam), I went towards the foot of a tree, endowed with ten excellent qualities. In that expression, the ten good qualities are these: (1) the first good quality is scanty effort, involved there indeed, it is just by going towards it; (2) the second lies in not having to be watchful; (3) indeed, whether cleaned up (sammatta) or kept unswept (asammatta) it is ever ready for use; the third is thus: there is no necessity to be up and doing; (4) the fourth is that it does not give cover to escape censure; indeed, in doing evil deed there, the sinner suffers shame; thus, there is no cover from censure; (5) the fifth is non-rigidity of the body, since the tree-root recluse does not stiffen his body similar to a dweller in open air; (6) the sixth lies in absence of acquisition; (7) the seventh is negation of attachment to any dwelling; (8) the eighth is non-existence of ejection saying: "you all get out, I shall keep watch to maintain it" as if in a house common to many occupants; (9) the ninth lies in the residing-recluse becoming filled with zest; (10) the tenth lies in regardlessness; because everywhere a recluse goes, he finds it easy to get a tree-root-residence. Hence the text says: 'I go to the foot of a tree seeing those ten good qualities'.

1.19 Having, indeed, noted properly so many of these circumstances, the great being, entered the village for begging food on the next day. At the village, where he arrived well, people offered him food with great goodwill (ussāha). He finished eating his meal, came back to his recluse's retreat, sat down and thought thus:- "I did not renounce the world and become a recluse to obtain food; this fatty (siniddha) food, for instance, causes pride, conceit and sensual excitement of a male man to increase. There is also no end to misery, originating from food. Would it not be well for me would I forsake food produced from grain, sown and grown and become an eater of seasonal fruits! From that time onwards, the wise Sumedha did accordingly and striving and exerting, did bring about the eight spiritual attainments (samāpatti), as well as the five forms of super-knowledge, (abbiññā), within an interval of merely seven days. Therefore, it has been stated:-

"Totally did I abstain the rice-grain, sown and
grown; on seasonal fruits endowed with numerous
good qualities did I live. There, I exerted
strenuous effort, sitting, standing and walking;
within seven days, I gained the spiritual strength
of super-knowledge."

Dipankara Buddha Predicts Buddhahood For Sumedha [Edit](#)

1.20 While the hermit Sumedha, having thus achieved the spiritual strength of super-knowledge in this way, was passing his time enjoying the bliss of his excellent achievement, the world-teacher, known by the name of Dīpaṅkara arose in the world. At the time of His conception, birth, enlightenment, and turning the wheel of Dhamma, the entire ten thousand world-elements shook, trembled and quaked. A mighty uproar occurred. There became apparent thirtytwo omens (pubbanimitta). The hermit Sumedha, who was spending his time, enjoying the bliss of his spiritual achievement (samāpatti) did not hear that sound nor did he see those omens also.

"When, thus, I had achieved my accomplishment and
powerful mastery over my senses in the discipline
of a recluse, the conqueror and leader of men, known
as Dīpaṅkara arose in the world. Since I was absorbed
in my delight in deep meditation (jhāna) I did not
notice the four omens, at the time of His appearance,
His birth, His enlightenment and His preaching the
truth.

1.21. At that time, the ten supernaturally powerful (dasabala) Dīpaṅkara Buddha, accompanied by four hundred thousand canker-free (khīṇāsava) disciples, undertaking a gradual journey, in easy stages, arrived at the city of Ramma and took up His residence in the great monastery of Sudassana. The citizens of Ramma heard that Dīpaṅkara, the leader of monks, having attained the highest of supreme enlightenment of an omniscient Buddha, turning the excellent wheel of dhamma, and making a gradual journey in easy stages, had arrived at their Ramma city and was staying in the great Sudassana monastery. They, then, had ghee, fresh butter etc. as well as medicine for ailments, garments and cloth-covers carried along, held in their hands, perfumes, garlands of flowers etc., behaved in such a way that in whichever direction there was the Buddha, the Dhamma and Samgha, to that direction they pruned, bent and sloped down, approached the Master, paid Him homage, offered Him respectfully perfumes, flower-garlands, etc., seated themselves on one suitable side, listened to the preaching of the Dhamma, invited the Buddha and His retinue to the next day meal, rose up from their seats and went away.

1.22. On the next day, they made ready a great charity, decorated the city, and in making the road for the coming of the Dasabala Buddha to be worthy of Him, they threw in earth-fillings wherever water had eroded the soil (udakabhinna), levelled the surface of the ground, and spread over it, silver-coloured sand. They scattered also parched corn and flowers as well. Flags and festoons, with pieces of cloth differently dyed in colours, were also hoisted and shown about. Leafy plantain trees as well as rows of earthen jars, brimful of water, were set up. On that occasion, the hermit Sumedha went up into the sky from his hermitage and as he passed over those people in the air, saw them laughing with joy, descended from the sky, stood on one side and asked the people what, indeed, the matter was, thus:- "Oh my men! For whom are you adorning the uneven road here?". Therefore, it has been stated:-

"Having invited the Tathāgata at the outskirt
region, people with joyful heart cleaned the
road for His coming. On that occasion, I left

my own retreat; shaking my reed raiment, I
then went up the clouds. Seeing people getting
emotional, laughing joyously and happily, I
descended from the sky and asked the people
there and then:- For whom was the road cleaned
and the same made straight, this big-body of men,
excitedly joyful and rearing with laughter (aṇjasam
vaṭumāyanam)?

1.23. People replied "Venerable Sumedha! Did you not know? The omniscient Dasabala, Buddha Dīpaṇkara, having attained supreme enlightenment, turning the wheel of dhamma, going on his round of journey, had arrived at our city, and has now been staying in the great Sudassana monastery. We had invited that Glorious One. We are now making the road to be worthy, by adorning, for the coming of this glorious Buddha. Then the hermit Sumedha thought to himself: "Difficult, indeed, it is to hear, in this world, even this much sound, namely, Buddha. How much more so, the appearance of Buddha? It would be well for me, to make the road worthy for the Dasabala Buddha, jointly with these people." He then addressed those people: "If you all are making this road worthy for the Buddha, do give me a certain section; together with you, I also, shall level up the road." They consented saying: 'very well' handed over a well-demarcated water-eroded area, saying: "you had better level up this depression," since they all know that the ***** (Pg.24), Sumedha, had supernatural power. The hermit, Sumedha, overtaken by zest over his contemplative thought (ārammaṇam) on Buddha and thought to himself: "I am capable of levelling up this piece of land by means of my magical power. Such a mending will not fully please me; it behoves me, now, to labour myself physically." Having thought over thus, he himself carried loose earth and threw it down in that eroded area.

1.24. His levelling work in that small section had not yet finished, when the dasabala Dīpaṇkara, surrounded by four hundred thousand disciples, of His canker-free arahants, who were spiritually very powerful and had gained super-knowledge, entered upon that evenly levelled and well-decorated road, like unto a lion, ready for its activity on the surface of a delightful stone slab, with the incomparable glory of Buddha, amidst homage paid, honour done and offerings made by beings divine and human, the former with celestial scents, garlands, etc., playing divine music and singing together divine songs, and the latter with human perfumes, flower-garlands, etc., and playing human music. The hermit Sumedha opened his eyes, looked at the personality of the dasabala Buddha, adorned with thirty two characteristics of a great personage, brightened by eighty smaller signs, circumspectly surrounded by fathom-wide glow, whose physique had attained the excellent physical proportions with the solid six-coloured rays of the Buddha issuing from it, swinging round in diffusion and radiation, forming themselves into couples and pairs, (yugala yugala bhūtā) similar to different categories of creepers of lightning (vijjulatā) on the blue sky-surface (gaganatala) of gem colour, and came upon this decision: "Proper it is, for me now, to sacrifice my life to the Dasabala Buddha. Let the Glorious One not tread upon mud. Let Him go, along with four hundred thousand canker-free disciples, treading on my back as if going on a bridge built of gem boards. Such an action will be conducive towards my benefit and happiness for a long period of time". Having made this decision, the hermit untied hi hair-braids, spread over black-coloured mud, his antelope skin, hi braided-hair-circle and his reed raiment, and they lay himself down like a gem-decorated bridge on the top of the mud. Therefore it has been stated:-

"When asked by me, they informed me thus:

"There has appeared in the world, the Buddha
known by the name of Dīpaṇkara, the conqueror,
who has no superior, and is the leader and
patron of men. For Him, the road is being
cleaned up and the same straightened up.

"The moment I heard the word Buddha, my zest
arose there and then. I enjoyed mental delight,
as I recited the words: Buddha! Buddha!

"There I stood and thought, pleased and excited
saying to myself: 'Here I shall sow seeds, let
not there be delay, even for a moment.

"If you all are cleaning for the Buddha, give
me also an opportunity to do so. I also shall
do the cleaning of the road and straightening
of the same.

"When they gave me a chance to clean the road.

Mentally marking as Buddha! Buddha! I cleaned

the road, then.

"Before I finished my portion of road-repair,

the great sage Dīpaṅkara, the conqueror, together

with four hundred thousand such stainless and

■ ■ ■ ■ ■ (Pg.26) disciples as had gained six kinds of
super-knowledge, came upon the road.

"Joyful gods and men turned out to meet; many

drums sounded and congratulations conferred.

"Celestial beings saw the human-beings and so

did men the gods. Both of them all followed

behind the Buddha with their clasped hands in

adoration.

"Celestial beings with heavenly musical in-

struments and human beings with human band

of music, both classes of them played their

music and followed the Tathāgata.

Celestial beings went up the heavenly height of

sky and scattered down celestial mandārava

together with Pārichattaka coral blossoms and

lotus flowers, in every direction. Heavenly-

beings went up the heavenly heights of the sky

and showered down heavenly sandalwood powder and

all-round excellent perfume in every direction.

Human folks went about on the surface of the

ground and threw up in every direction fragrant

white and yellow Campaka flowers, sweet-scented

Salala blossoms, Asoka flowers, red Fairy-tree

and Punnāga flowers, as well as Ketaka blossoms.

With my loose hair there, I spread out my skin

seat and reed raiment on the mud and then I lay

myself down with my face downward. Let the

Buddha, together with His disciples go treading

upon me; let them not tread upon that mud. It

will be for my welfare.

1.25. That hermit Sumedha, however, while lying prone on the top of the mud, opened his eyes again and observing properly the glory of the Buddha, the dasabala Dīpaṅkara, reflected thus:-
"Should I so desire, I could now burn away all the forms of depravity (kilesa), become a new member of the organisation of Buddha's disciples and enter the city of Ramma. But to me, there is no such thing as the matter of attaining the immortal happiness (nibbāna), after burning away the depravity (kilesa), in the category of a non-entity. Would it not be well for me to attain the paramount peak of enlightenment (paramābhisambodhi) like this Dasabala Dīpaṅkara, facilitate the multitudes to get on board the ship of truth (Dhamma), send them all across the ocean of repeated rebirths and afterwards only, I myself would enter complete nibbāna. This would of course be appropriate for me. Thereafter, with the combination of the eight conditions (dhamma) he lay himself down making the resolution (abhinīhāra) to become Buddha. Therefore, it has been stated:-

"It occurred to my mind thus, while I was lying on the ground: 'Should I so desire now, I could burn away my depravity (kilesa). What is the use for me, here, to realize the truth (dhamma) as an unknown individual? Having myself attained omniscience, I would send across all my fellow folks along with the devas (sadevakam). By this my devoted deed (adhikāra) done towards the Buddha, the most excellent man, may I attain omniscience and send across many people. Having cut off the stream of repeated rebirths (Samsāra) and destroyed three kinds of existences, I would myself mount upon the ship of dhamma and send across my fellow folks along with the devas (sadevakam).

Wherefore to an individual who, however, aspires to become Buddha -

His aspiration accomplishes with the combined occurrence of eight requisite conditions

1. becoming a human-being;
2. the gaining of male sex;
3. the circumstantial cause;
4. seeing the Master (Satthā);
5. renunciation to become a monk;
6. possession of noble qualities;
7. devoted deed of service;
8. eager desire.

1.26. Established only in the existence of a human being, the aspiration of an individual, who aimed at Buddhahood

is well accomplished. On the other hand, the prayer of a dragon

or of a swift-winged garula bird or of a divinity or of sakka,

the king of devas is not efficacious. In the human existence

also, the prayer of an individual, who has with him male sex-

organ only becomes efficacious; that of a woman, or a eunuch,

or of one who has no sex organs, or of an individual, who has

the sex organs of both male and female, does not materialise.

Even in the case of a male man, his aspiration becomes accomplished only if there exists sufficient circumstantial cause

for the attainment of arahatship in that very life of his; but not otherwise. For proper equipment of sufficient circumstantial cause also, the prayer must be made only in the presence of a living Buddha so that his prayer may be efficacious; On the other hand the prayer that is made, on the demise (parinibbūta)

of the Buddha, or in the presence of a shrine, or at the foot

of the Bodhi tree, does not come to fruition. Even for the

aspiration made in the presence of Buddhas, only that one, which

is done, by one, who is established and recognised as renounced

recluse, becomes perfected; but not so, is the one of an

individual, who is understood as a householder. Even that of a recluse, only the aspiration of one, who had gained the eight

spiritual attainments (samāpatti) and five forms of super-knowledge (abhiññā) gets accomplishment; but not so is that of one, who is devoid of the said virtuous attainments. By virtuous

attainment also is that by which one's own life stands completely

dedicated to the Buddhas. It is on account of this service of his, the aspiration of one who has done his devoted deed of service, fully comes to perfection, but not because of anything else. Of the one who has fully done his devoted deed of service

also, the prayer of such a one as he who has great desire, endeavour, effort and thorough search only becomes efficacious;

but not that of another.

1.27. There, in that context, this is the illustration

of being of great desire:- If, indeed, whoever were to think thus:- I am capable of going thither, crossing over with my own physical strength the entire bowl of this world cycle, which had become concentrated into a single solid, he arrives at Buddhahood. Or else, whoever, however, is capable of going to the bank beyond by going on foot, treading upon the entire bowl of the world cycle, completely covered with bamboo bushes after

removing them, he attains Buddhahood. Or else, whoever, however,

is capable of going to the bank beyond by going on foot, treading

upon a mixture of javelins and sharp points of spears and stamping down javelins all over the bowels of the world cycle, he

attains Buddhahood. Or else, whoever, however, is capable of reaching the other bank by crossing over the entire bowels of the

world cycle, treading with his feet on the surface filled and

levelled even with burning coal, he attains Buddhahood. Whoever

considers that there is none among these which is difficult to be

done by himself; saying: 'I shall cross over this also and reach

the further shore'. In this way, he is himself properly endowed

with great desire, endeavour, effort and thorough search (pariyetthi). The aspiration of such a soul alone accomplishes

but not that of another. Therefore, the hermit Sumedha brought

together these eight requisites made a resolve to become Buddha and lay himself down.

1.28. Dīpaṅkara, the Glorious One also, came and stood at the head of the hermit Sumedha, when he saw the hermit Sumedha lying on the top of the mud with his eyes kept open, his eyes endowed with five pleasing colours, like unto the opening of the bejewelled lineage, invoked His knowledge of the future saying to Himself: "This hermit made a resolve for Buddhahood and laid himself down; Will this one's aspiration be accomplished or not? Thus reflecting, He came to know thus: "A hundred thousand aeons (kappa), over, and above four sets of innumerable aeons (kappa) from now, having passed over that period of time, this one will become Buddha, Gotama by name." In the midst of the assembly,

while yet standing, He made this prophesy: "Do you all notice this hermit of noble austerity, who lay himself down on the surface of the mud? the disciples replied: "yes, we did, Venerable Sir!" "this one lay himself down after resolving to become Buddha, Gotama by name. In that physique of his, however, he will be the resident of the city of Kapilavatthu. His mother's name will be Māyā devī. His father will be known as King Suddhodana. his chief disciple will be Upatissa and his second disciple will be known as Kolita. The serving attendant of that Buddha will be Khemā Therī and His second female disciple will be Uppalavanā*** (Pg.31) Therī by name. This hermit then, when his intelligence would become fully matured, would make a great renunciation, lead an extremely strenuous life of austerity, receive as alms-food, milk-rice at the foot of the Nigrodha banyan tree, enjoy his meal on the bank of the Nerañjara river, go up the terrace of the bodhi tree and become fully enlightened Buddha at the foot of the Assattha tree. Therefore, it has been stated:

"Dīpaṅkara,*** (Pg.31) the knower of the world, the giver of

sacrificial gifts stood at the top end of my head and

spoke these words about me:

'You see this hermit with the braided hair and of
austerity! In a far future kappa, entirely incalcula-
ble from now, he will become Buddha.
Born, he will be, in the delightful city called Kapila.
The Tathāgata***(Pg.32) will renounce the world and
leading a spiritual life of strenuous austerity he will
do deeds difficult to be done.
Seated under the goat-herd's banyan tree, the Tathāgata
will accept there the milk-rice and go towards the
Nerañjara river. That Conqueror would enjoy the meal
of milk-rice on the bank of Nerañjara and thereafter
would approach the base of the bodhi***(Pg.32)tree
walking along the well-prepared path. The unsurpassa-
ble, thereafter, will circumambulate the terrace of the
bodhi tree and the man of great fame will become the
fully enlightened Buddha at the foot of the Assattha
tree.
The Mother who gives birth to this one will be Māyā by
name. The father will be known as Suddhodana and this
hermit will become Gotama Buddha. His chief disciples
will be Upatissa and Kolita, free from cankers,
(āsavagen)***(Pg.32) devoid of lust, (rāga), whose
minds are tranquil and self-composed; the attendant
Ānanda, by name, will attend on that conqueror. His
chief female disciples will be Khemā and Uppalavaṇṇā,
free from cankers (āsava), devoid of lust (rāga) tran-
quil-minded and self-composed (samāhita). The Bodhi
tree of that glorious Buddha is called Assattha".

1.29. On hearing that prophecy, the hermit Sumedha
became delighted in mind with the thought: "I am told that my
aspiration will be accomplished. The great crowd of people, hearing the words of the Dasabala Dīpaṅkara to the effect that the hermit Sumedha was the seed (bīja) and sapling (aṅkura) of
Buddha, became full of joy and gladness. Thus also, they thought: "Just as, namely, people, in crossing a river, not being able to pass over by a straight landing-place, have to cross by a lower
landing-place, exactly in the same way, we also,
not gaining the right path and fruition in the dispensation of
this Buddha Dīpaṅkara also, praised the future Buddha (Bodhisatta), honoured him with eight handfuls of flowers,
circumambulated him and departed thence. Those four hundred thousand canker-free (khīṇāsava) disciples also honoured the Bodhisat with perfumes and garlands, circumambulated him, and
departed thence. Celestial and human beings, on the other hand, likewise paid their homage by bowing down and departed.

1.30. After the departure of all, the Bodhisat rose up from his lying pose and sat down in a cross-legged posture on top of the heap of flowers, saying to himself: "I shall investigate

or seek what perfections (pāramī)" to look for. When the Bodhisat was so seated, celestial beings in the entire ten thousand world-cycles offered their congratulations and especially eulogised the Bodhisat with all kinds of eulogies thus: "Venerable hermit Sumedha! When previous Bodhisats of old were seated in crosslegged posture, investigating perfections, whatever, namely foregoing omens presented themselves, all of them have become apparent now. Undoubtedly, you will become Buddha. We all know this: 'To whomever these signs occur, he is sure to be Buddha'. You might make your own exertion firm and seized the opportunity" Therefore, it has been stated:

Human and celestial beings on hearing this prophetic
statement of the peerless great sage (maheṣī) were
greatly glad (āmoditā), to be told that this hermit
was the seed of Buddha. Sounds of acclamation prevailed
and there was clapping of hands and cheering (hasanti)
also. Along with devas the entire ten thousand world-
cycle of men bowed with clasped hands.
should we suffer failure in the dispensation of this
world-protector (Lokaṇātha), in time not yet come, we
shall have the chance to become (bound for nibbāna)
in the presence of this (hermit). Just as people,
crossing a river, having failed (to reach) the opposite
bank, passed over the great river after taking the
crossing at the great river after taking the crossing
at the lower fording-place, exactly in the same way,
should we all miss this Conqueror for our emancipation,
in the distant future we might be (emancipated) in the
presence of this one. Dīpaṅkara, the Knower of the
world (lokavidū), the worthy recipient of sacrificial
gifts, after announcing my deed (Kamma) lifted His
right foot. All the sons of the Conqueror, who were
there, circumambulated me. Human beings, dragons and
Gandhabba fairies paid their homage to me and took
their departure. When my seeing of the World Protector
together with his organisation of monks was over, I
then rose up from my seat with my gladdened and joyful
mind. I became blissful with happiness, I was
gladdened with joy; over-whelmed with zest also, I then
crossed my legs, Seated cross-legged I then reflected
thus: 'At my will and pleasure I can get into any state
of the four Jhānas and have arrived at perfection in
super-knowledge. There are no hermits to equal me in
the ten thousand worlds, I have no equal in magical
powers. Such sort of happiness have I gained'.
To me in my cross-legged posture, inhabitants of the
ten thousand universes made a loud proclamation: "you

will definitely become Buddha: Whatever omens were made visible to the previous bodhisattas in their excellent cross-legged postures, they are now apparent: Cold becomes dispelled and heat gets extinguished. Such phenomena are now to be seen. Certainly, you will become Buddha". "The ten thousand world-elements become silent and undisturbed such phenomena present themselves today. Surely you will become Buddha". Strong winds do not blow, rivers stop flowing; such phenomena occur today. You will definitely become Buddha". "On that ancient occasion flowering trees and plants growing on dry land and wet water became bloomful of flowers; such a phenomenon does occur today also entirely. Definite it is that you will become Buddha". "On similar significant occasions previously, fruit-bearing flora, whether they were trees or climbers, they all bore fruits; they also are all full of fruits now. It is sure, therefore, you will become Buddha".

"Previously then, heavenly and earthly jewels shone with splendour; those selfsame jewels do show their shining splendour now also. It is certain, therefore, you will become Buddha".

"Previously, then, human and divine musical instruments sounded; now also both kinds of music are at their highest pitch. You will surely become Buddha".

"Previously, then, there showered down from the sky above, variegated flowers; the selfsame flowers are raining down now also. Certainly indeed, you will become Buddha." "The mighty ocean (then) receded, the great earth, ten thousand (yojanas in extent), quaked; both of them, now also, are extremely noisy. You are sure to become Buddha".

"Previously the, flames of fire in hells, ten thousand (yojanas in extent) were extinguished; now also, those self-same flames of fire are cooled down. Surely, you will become Buddha."

"The sun was (then) stainless and all the stars showed themselves; they are similarly seen now also. Certainly, you will become Buddha."

"Previously then, there was water in spite of

absence of rain shower, and it sprouted up from
the earth; now also water is springing up from
the ground. You will surely become Buddha."

"Stars and planets and groups of constellations
shine on the surface of the sky; there is union
of the moon with visākha nakkhatta. Sure enough
you will become Buddha.

"Animals, living in holes and caves came out from
their own lairs (then); now also they rejected
their dungeon. Definitely, you will become
Buddha."

"Previously then, there was no aversion amongst
living-beings. They were well-contented. Now,
also, they all are self-satisfied. Surely, you
will become Buddha."

"There was then cessation of ailments. Hunger
also was eliminated. Today also they are to be
seen (or this is ***** (Pg.36). It is sure, that you
will become Buddha."

"Clinging desire then became minute; anger and
dark delusion destroyed. Today also, all of
them are gone elsewhere. Certainly, you will
become Buddha."

"Danger, then, did not occur; today also this
condition is seen. We know by that characteristic
that you will definitely become Buddha."

"Dust did not fly up high above. Now also, this
is seen. By that characteristic, we know that
you will surely become Buddha."

"Undesirable smell departed; celestial perfume
filled the air with fragrance (then). Now also
the selfsame sweet scent blows with the breeze.
Surely you will become Buddha."

"Except the incorporeal ones all the divine beings
showed themselves (then). All of them are to be
seen now also. Certainly you will become Buddha."

"Previously, then, all were visible, namely, as
far as purgatory. Now also they all are visible.
Definitely, you will become Buddha."

"Previously, then, walls, doors and rocks were no
hindrances (āvaranā). Now, also, they have

become empty sky-space. Surely, you will become

Buddha."

"They, at that moment, there did not exist any

death or birth (i.e. passing away or springing up),

Do catch hold of your exertion firmly; do not give

up, but do go ahead. We also know well about this.

You will certainly become Buddha."

1.31. The Bodhisat, having heard the prophecy of the Dasabala Dīpaṅkara and the statement of the divine beings from the ten thousand world-cycles, became all the more roused up with energetic exertion and considered thus:- "It is not in the nature of Buddhas to speak vainly. There is no mistake in the statement of Buddhas. Just as, indeed, there is certainty in the dropping down of a clod (leddu) thrown up the sky, certainty of death to one who is born, certainly of sunrise when night comes to an end, certainty of roaring the lion's roar for the lion, which has come out from its lair, certainty of inevitable phenomenon of discharging her heavy load by a woman with heavy pregnancy, so also there is certainty, namely, in the prophetic statement of Buddhas not made in vain. Sure enough, I shall become Buddha". Therefore, it has been stated:-

"Having heard both the prophecy of the Buddha and

the statement of inhabitants of ten thousand world-

cycles, I then became satisfied, joyful and glad and

considered thus: Never is their nature that Buddhas

make statements that break asunder. neither do Con-

querors speak in vain nor is there untruth in Buddhas.

I shall, surely, become Buddha.

Just as a clod (leddu) thrown up high toward the sky

does definitely fall down to the ground, so also the

statement of most excellent Buddhas is definite and

permanent. For the Buddhas there is no utterance of

untruth, and so I am to become a Buddha sure and

certain. Just as death is sure and certain to

all living beings, in the same way, sure and

certain, is the statement of most excellent Buddhas.

Just as the roaring of the lion, which has come out

of its lair, is certain, so also sure and certain

is the statement of most excellent Buddhas.

Just as the delivery of a burden-like baby is definite

for the living-being who has arrived at (the

mother's womb) so also the statement of most

excellent Buddhas is definite and lasting.

1.32. He made this self-determination thus: "Sure and certain shall I become Buddha". Investigating the entire spiritual element (dhammadhātu) in its serial order, in order to carry out the conditions (dhamma) that go to make a Buddha, saying to himself: 'What, indeed, are conditions (dhamma) that go to make a Buddha?, what is there, above or below, or facing direct or corners', he visualised first of all the perfection of offering charity repeatedly adhered to by his predecessor bodhisats, and admonished himself thus:- "Wise Sumedha! From now on, you should fulfil, first of all, the perfection of offering charity. Just as, indeed, a turned-upside-down water-jar does but spill (vamati) water, making the container entirely empty and does not accept again, exactly in the same way, you will become Buddha, seated at the base of the Bodhi tree, after giving away, leaving nothing, all that was wanted and needed, to all comers with their individual

requests, regardless of your own wealth or retainers of wife along, with children or bodily limbs, big and small". Thus did he make his mind well-established by making firm the perfection in offering charity, first of all. Therefore, it has been stated;

"Now, I investigate the deeds (dhamma), done by
(previous) Buddhas, hither, thither, above, below,
the ten directions, as far as the deed-element
(dhammadhātu) extend. Investigating then, I perceived,
first of all, the perfection in offering charity, the
great procedure (patha) serially practised by previous
Great Sages. Should you desire to attain full
enlightenment (bodhi), go, first of all, now, by this
path of perfection in offering charity, after under-
taking to do it firmly.
Just as a well-filled water-jar, when down-turned
for anybody, spills its water completely and does
not look after (it), all over there, in the same
way, when you see beggars, whether inferior, superior
or indifferent, do give charity, leaving nothing with
you, like a water-jar turned upside down."

1.33. Then, when he reasoned out further on, saying to himself: 'There must be, indeed, not this much alone, the deeds done preliminarily by previous Buddhas', he saw the second the perfection in moral precepts (sīla); and said to himself: 'Wise Sumedha! From now onwards, you should fulfil the perfection in moral precepts (sīla). Just as, indeed, the beast with bushy tail called Camarī protects its own tail-hair regardless of its life, in the same way, you also, from now on, should become Buddha looking after your moral precepts (sīla) only, regardless of your own life'. Thus, he undertook upon (or made himself steadfast) rendering himself the second perfection of moral precept (sīla), firm. Therefore, it has been stated:-

"These (preliminary) deeds of previous Buddhas
(Buddhadhamma) would not be this much only.
I shall investigate other similar deeds for
the maturity of my enlightenment (bodhi).
Investigating then, I perceived the second
perfection of precepts devotedly practised
by previous Great Sages. Now, if you want
to attain enlightenment (bodhi), precede with
the perfection of precepts (sīla) undertaking
upon yourself steadfastly by making this second
on firm.
Just as the beast, belonging to the species with
priceless hairy-tail courts death thither, where-
ever its tail gets entangled, rather than spoil
its tail, similarly so, you should completely

fulfil the precepts in their four stages
(bhūmi). Keep a thorough watch over your
precepts at all times like the yak ox
(camarī) over its tail".

1.34. Then, when he reasoned out still further on, saying to himself: There must be indeed, not this much only, such deeds as were done by previous Buddhas, he saw the third perfection in renunciation (nekkhamma), and said to himself this: "Wise Sumedha! From now on, you should fulfil the perfection in renunciation. Just as, indeed, a man living for a long time in a house of bondage, has no affection for that place; moreover, he gets indeed, dissatisfied even, and he becomes desirous of not living there anymore. Exactly in the same way, you also, identifying all existences with a place of imprisonment, being dissatisfied with all existences, should become bent upon escape and look forward toward renunciation. In this way, you will become Buddha". Therefore, it has been stated:

"Not this much only these deeds of previous
Buddhas would be. I shall investigate other
ones also whichever make my enlightenment
(bodhi) mature." Investigating then, I perceived
the third perfection in renunciation, devotedly
adhered to by previous Great Sages. 'Now, take
upon yourself well and firmly, the third
perfection in renunciation and go on thus, if you
want to attain bodhi, to become Buddha.' "Just
as a man in a prison house, living there long
with standing discomfort does not beget any
attachment there, but seeks his escape only,
similarly you, had better look upon all existences
as resembling prison-houses and look forward toward
renunciation for entire escape from existences."

1.35. Then, when he reasoned out still further on, thinking: 'There must, indeed, be not this much only the deeds done by previous Buddhas; he saw the fourth perfection in knowledge (paññā pāramī), and this occurred to him: "Wise Sumedha! From now on, you should fulfil the perfection in knowledge (paññā pāramī) also. Without avoiding anyone among inferiors, equals (majhima) and superiors, you should approach all wise men also and ask questions. Just as, indeed, a monk who maintains himself on begged food in his own bowl only, does not avoid any donor amongst such categories of families namely inferior, etc., goes on his begging beat from house to house, continuously, and obtains quickly his sustenance, exactly in the same way you also approach all wise men and ask questions and you will become Buddha". Thereupon, he established himself making the fourth perfection in knowledge (paññāpāramī) firm. Therefore, it has been stated:-

"The deeds of Buddhas could not be, indeed, this
much only. I shall investigate other deeds also
that might mature my bodhi. Investigating then,
I saw the fourth perfection in knowledge, consistently
carried out by previous Great Sages. You now proceed
to perfection in knowledge, which is the fourth,
taking it upon yourself and making it firmly fast.
Just as a bhikkhu in his beat obtains his sustenance
in such a way that he does not omit any (house of)

families (discriminating against them as) inferior
superior or middle-class, similarly (so) you had better
proceed toward perfection in knowledge, comprehensively
questioning wise and enlightened people at all times.

1.36. Then, when he reasoned out still further on, thinking: 'Not this much only, must have been the deeds done by previous Buddhas', he saw the fifth perfection in exertion (vīriya pāramī), and this idea occurred to him: "Wise Sumedha! From now on, you should fulfil the perfection in exertion (vīriya pāramī) also. Just as, indeed, the king of beasts, the lion, is firmly energetic in all his postures and movements, similarly so, you also will become Buddha by being firmly energetic, adhering to exertion regarding all your postures and movements in all your existences." Accordingly, he made up his mind making the fifth perfection in exertion (vīriya pāramī) firm. Therefore, it has been stated:

"The deeds of Buddhas must, indeed, be not this
much only; I shall investigate and find out other
such deeds as would mature my bodhi. Investigating
then, I found the fifth perfection in exertion con-
sistently carried out by Great Sages previously.
You might proceed now to this fifth perfection in
exertion (vīriya pāramī), taking it upon yourself
and making it firm. Just as the leader of deer,
the lion, never lacks exertion whether seated,
standing or walking about, and always has a lofty
mind, similarly so, you will attain your own full
enlightenment and become Buddha by proceeding toward
the perfection in exertion, and promoting firm
exertion in all your existences."

1.37. Then when he reasoned out still further on, thinking: 'Not this much only, must have been the deeds done by previous Buddhas,' he saw the sixth perfection in patience (khaṇṭī pāramī), and this idea occurred to him: "Wise Sumedha! From now on, you should fulfil the perfection in patience. You should be equally patient towards those who honour you as well as those who disregard you. Just as, indeed, to on the ground people throw down things both pure and impure and consequent upon that action, the earth does neither get attracted nor repulsed; it exercises patience; it bears and endures even; exactly in the same way, you also will become Buddha by being patient toward those who respect you as well as those who treat you with contempt." Accordingly, he made up his mind making the sixth perfection in patience (Khaṇṭī pāramī), firm. Therefore, it has been stated:-

"The deeds of Buddhas must, indeed, be not this
much only, I shall investigate and find out other
such deeds as would mature my bodhi. Investigating
then, I found the sixth perfection in patience,
consistently carried out by Great Sages, previously.
You had better take upon yourself making this sixth
perfection firm now and you will attain full Buddha-
hood if your mind is undivided but sincere there.
Just as, namely, the earth ;bears all that is thrown
down upon it, the clean as well as the dirty and
does not do any malice thereby, similarly so, you
also will attain your own bodhi by proceeding with

the practice of perfection in patience and by being
indifferent to all respects paid and contempts cast.

1.38. Then, he reasoned out still further on, thinking 'Not this much only must have been the deeds done by previous Buddhas', he saw the seventh perfection in truth (sacca pāramī) and this idea occurred to him: "Wise Sumedha! From now on, you should fulfil the perfection in truth. Do not tell, namely, deliberate lie, under the influence of desire, etc., for the benefit of wealth, even if (*****Pg.44) is dropping down on your head. Just as, (yathā nāma) indeed, the star of healing (osadhi tārakā), namely, never goes along another *** (Pg.44) it abandoning its own orbiting course in all seasons, but keeps on orbiting along its own track, exactly in the same way, you also, will become Buddha, only by not speaking, any falsehood, forsaking truth". Accordingly, he made up his mind, making the seventh perfection in truth firmly. Therefore, it has been stated:

The deeds of Buddhas must, indeed, be not this
much only, I shall investigate and find out other
such deeds as would mature my bodhi. Investigation
then, I found the seventh perfection in truth, con-
sistently carried out by Great Sages previously.
You should take upon yourself, making this seventh
perfection firm now and you will attain full Buddha-
hood if your speech is not dubious but sincere there.
Just as, namely, the star of healing (osadhi), along
with similar other heavenly bodies, whether in the
rainy season or other seasons, does not deviate from
its orbital path, similarly you also will attain
full Buddhahood by proceeding along the path of
perfection in truth, without deviating from the
path of truths.

1.39. Then, when the reasoned out still further on, thinking: 'Not this much only, must have been the deeds done by previous Buddhas', he saw the eighth perfection in resolution (adhiṭṭhāna) and this idea occurred to him: "Wise Sumedha! From now on, you should fulfil the perfection in resolution. You should be unshakable on such resolution, as made by you. Just as, indeed, (*****Pg.45) a mountain-hill, when struck by winds blowing to it from all directions, does neither tremble nor shake, but stands in its place only, similarly, you also will become Buddha by being unshakable in your own self-determination." Accordingly, he made up his mind making the eight perfection in self-determination firm. Therefore, it has been stated:-

"The deeds of Buddhas must, indeed, be not this
much only; I shall investigate and find out other
such deeds as would mature my bodhi. Investigating
then, I found the eighth perfection in self-deter-
mination, consistently carried out by Great Sages,
previously.
You had better take upon yourself, making this eighth
perfection firm now and you will attain full Buddha-
hood by your becoming unshakable there. Just as
also a well-established, unshakable rocky mountain
does neither tremble nor shake due to strong winds,
but remains standing in its own place only, similarly,
you had better also be unshakable always in your

resolution, walking along the path of perfection

in resolution and you will attain full Buddhahood."

1.40 Then, when he reasoned out still further on, thinking: 'Not this much only, must have been the deeds done by previous Buddhas', he saw the ninth perfection in loving kindness (mettā pāramī) and this idea occurred to him: "Wise Sumedha! From now on, you should fulfil the perfection in loving kindness. You should be of one mind to those who are beneficial to you as well as to the who are not beneficial to you. Just, as, indeed, ***** (Pg.46) its cool condition to an evil person as well as to a good ***** (Pg.46), equating the two as one and the same, similarly, you also ***** (Pg.46) Buddha, being of one mind, with a heart of living kindness toward ***** (Pg.46) living beings" Accordingly, he made up his ***** (Pg.46) making firm, the ninth perfection in loving kindness. Therefore, it has been stated:

"The deeds of Buddha must, indeed, be not this
much only; I shall investigate and find out other such
deeds as would mature my bodhi. Investigating
then, I found the ninth perfection in loving
kindness, consistently carried out by Great Sages,
previously. You might (or had better) take upon
yourself, making the ninth perfection firm now;
if you want to attain full Buddhahood, rather be
peerless in loving kindness. Just as, the water
pervades the good and the bad people equally with
coolness, washing away dusty impurities, similarly,
you also will attain full Buddhahood by proceeding
along the path of loving kindness in developing
loving kindness equally towards these who are
beneficial to you or those who are not.

1.41. Then, when he reasoned out still further on, thinking: 'Not this much only, must have been the deeds done by previous Buddhas', he saw the tenth perfection in equanimity (upekkhā pāramī) and this idea occurred to him: "Wise Sumedha! From now on, you should fulfil the perfection in equanimity. In prosperity as well as in adversity, you should be indifferent only. Just as, indeed, the earth is indifferent when things clean or dirty are thrown on it, exactly in the same way, you also will become Buddha by being indifferent amidst prosperity and adversity" Accordingly, he made up his mind, making firm the tenth perfection in equanimity". Therefore, it has been stated:

The deeds of Buddha must, indeed, be not this
much only; I shall investigate and find out
other such deeds as would mature my bodhi.
Investigating then, I found the tenth perfection
in equanimity, carried out consistently by Great
Sages, previously. You had better take upon yourself
making the tenth perfection firm now, and you will
attain full Buddhahood by being well-balanced like a
pair of scales. Just as, namely the earth looks
on indifferently on both the clean and dirty matter
thrown down on it, being free from anger and favour,

similarly so, you also had better be always like a pair
of scales well-balanced, amidst happiness and misery.
Proceeding the path of perfection in equanimity you
will attain full Buddhahood.

1.42 He, therefore, thought: "In this world, this much are the deeds done by Buddhas, which ought to be fulfilled by Bodhisats for the perfect maturity of their bodhi. There is nothing else besides the ten perfections. These ten perfections also are not in the sky, above Neither are they on the earth below. They are not in the east neither on the other directions. They are, however, in me alone, stationed inside my heart." In this way, seeing their being stationed in his heart, he made all of them also firm and well-determined. Grasping them again and again, he meditated on them in direct and reverse order. Seizing at the extreme end, the beginning was caused to be reached. Catching hold of the beginning, the extreme end was caused to be reached. Seizing at the centre, he caused the end on both sides to be ***** (Pg.48) reached. Seizing at both the extremities, he brought the matter to an end making the middle to be reached. 'The entire sacrifice of external treasure constitutes perfection in charity (cānapāramī), all round sacrifice of bodily limbs constitutes minor, but higher perfection in charity and thorough sacrifice of one's own life constitutes absolutely highest perfection in charity', thinking thus, he meditated upon altogether thirty perfections, comprising the ten ordinary perfections, the ten higher perfections and the ten highest perfections, as if oiling and repeating and as if whirling the mighty ocean of the world-cycle, making the massive Meru mountain the head. While he was thus meditating upon the ten perfections, this great earth, which is as dense as two hundred thousand leagues (yojanas), over and above four nahutas, shook, trembled and quaked, resounding with noisy echoing sounds, resembling either a bundle of reeds being trodden upon by an elephant, or sugar-cane being pressed down in a squeezing machine, due to the power of his deed. The same great earth reeled also like a potter's wheel and oil-making machine. Therefore, it has been stated:

"So much only are there, in the world, all the deeds
that make your bodhi mature; over and above them,
there is nothing else. You had better establish
yourself firmly there. When these deeds, their nature,
essence and characteristics are meditated upon, the
earth, ten thousand (leagues) in extent, quaked owing
to the power of the deed. The earth shakes and rumbles
resembling sugar-cane in its pressing machine. Similar
to a wheel in an oil-producing machine, so shakes the
earth.

1.43 Because of the quaking of the great earth, residents of the city of Ramma, being unable to keep themselves properly standing, fell down here and there, as if released and driven out of a spacious hall by a stormy whirl-wind. Water jars etc., as well as potters' vessels, as they moved about, hit each other and became broken to pieces and reduced to powder. The panic-stricken public approached the Great Teacher and asked thus: "O! Glorious One! What indeed is this? Is this the turning round of the mighty dragon or the turning round of any one among devilish demons? Indeed, we all do not know about this. nevertheless, we all, the entire mass, are distressed, indeed. How is that, indeed? Will there be evil for this would? Otherwise, will there be good? Please explain this matter to us." Thereupon, on hearing what they said, the Master spoke thus: "You all need not be afraid. Do not be thinking anxiously. There is no danger for you, on account of this occurrence. That wise man Sumedha, whom I prophesied today that he would become Buddha, Gotama by name, in time to come, is, at the present moment, meditating upon the ten perfections. While he is stirring and meditating upon them, due to the power of his deeds, the entire ten thousand world-elements shook and rumbled simultaneously." Therefore, it has been stated:

"As big as the assembly of people offering
males to the Buddha were present, that assembly
there, trembling all over, sought escape and lay
on the ground. Thousands of water-jars and many
hundreds of pots and pans, colliding each other
crushed into pieces and powder there. The big
body of people, ***** (Pg.50) agitated, shaken up,
frightened, staggered and wavering-minded, came
together and approached the Buddha Dīpaṅkara,

with these words: 'O Lord of Insight! What
will happen to the world? Is it good or evil?
The entire world is distressed. Please dispel
that disaster.' Then the Great Sage Dīpaṅkara
notified to them:

'In this earth-quake, be you confident, do not
be afraid. This one about whom today I prophesied
that he would become Buddha in the world is medi-
tating upon the deed, consistently carried out by
previous conquerors. When he is meditating upon
the deed conducive towards becoming Buddha in its
entire entity, consequently, this ten thousand
extensive earth along with heaven quaked."

1.44. The big body of people became satisfied and joyful on hearing the words of the Buddha, brought with them garlands of flowers, perfumes and sweet scents, came out of the city of Ramma, approached the Bodhisat, honoured him with garlands, sweet scents, etc., paid homage to him circumambulated him and entered the Ramma city. The Bodhisat also meditated upon the ten perfections, made his exertion firm, formed his own resolution and rose up from his seated seat. Therefore, it is stated:

"Having heard the words of the Buddha, their minds
then and there became tranquil. All the people
approached me and paid their homage to me also
again.
Taking upon myself the virtues of the Buddha.
I made my mind firm. Having paid my homage to
the Buddha Dipankara, I then rose up from my
seat.

1.45 Thereafter, the celestial beings of the entire ten thousand world-cycles assembled together, honoured the Bodhisat as the latter rose from his seat, with celestial garlands and scents, paid homage to him and proclaimed ceremonial praises by saying in the beginning: "Venerable hermit Sumedha! Great aspiration was made by you, today, at the feet of the Dasabala Dīpaṅkara. May that aspiration of yours be accomplished without any interference. Let no danger and intimidation occur to you. In your body let there not arise any whit even of ailment. Speedily fulfil the perfections and accordingly achieve the full enlightenment of Buddha. Just as the flower plants and fruit trees bear blossoms and fruits in proper season, similarly, you also should come in contact with the most excellent self-enlightenment of Buddha speedily before the expiry of time-limit." Having proclaimed thus, the celestial beings went back to their own celestial abodes. The Bodhisat also, having thus been duly praised by the celestial beings, said to himself: "Having fulfilled the ten perfections, I shall become Buddha on the expiry of a hundred thousand aeons (kappa) over and above four sets of innumerable world-cycles. Having made his own resolution after strengthening his exertion, the hermit rose up into the sky and went back to the Himalayas even. Therefore, it has been stated:

"Both celestial and human beings scattered down
on to me, as I rose up from my seat, flowers,
celestial and human. Both of them, human and
divine beings let me know my prosperity: 'Your
aspiration is great. May you get it according as

you desire. May all calamities abandon you. May
your anxieties and ailments disappear. Let there
be no hindrances for you. You had better attain the
most excellent bodhi, quickly:

Just as when proper season arrives, the flowering
trees and plants blossom, similarly, you also,
O Great Hero! fulfil the ten perfections. Just
as some and all omniscient Buddhas became Buddhas
on the terrace of their individual bodhi tree,
similarly you also, O Great Hero! please become
Buddha at the bodhi-tree of the Conqueror.

Just as some and all omniscient Buddhas turned the
wheel of Dhamma, similarly, you also O Great Hero!
please turn the wheel of Dhamma.

Just as on the full-moon night, the perfectly pure
moon shines exceedingly, similarly, you also with
a full heart, please shine brightly on the ten
thousand extensive area. Just as the sun, released
from its eclipse, out-shines with its brilliance,
similarly, you also, please shine specially with
your glory, having escaped from the material world.

Just as some and all rivers flow down into the great
ocean, similarly, may this world of men and world of
divine beings be prone to your presence. Praised
and eulogised by them, he took upon himself the task
of fulfilling entirely those ten deeds of perfection
and then entered the forest."

The Sumedha episode has ended.

1.46 The residents of Ramma city entered their city
and gave a great offering to the organisation of bhikkhus led
by Buddha. The Master preached the Dhamma to them, caused the
multitudes to be established in the three-gem-refuges etc.,
and took his departure from the Ramma city. Thereafter, further
on, the Buddha Dipankara spent the span of his life doing all the
duties of Buddha and eventually passed away, leaving nothing of
substratum of existence behind, into perfect immortal peace by
means of the element of nibbāna.⁽¹⁾ There whatever is to be said
in that context ought to be extensively explained entirely according as has even been stated in the Buddhavaṇsa.^{***}(Pg.53)

Indeed, it has been stated there thus:-

"Then they let the Protector of the world enjoy His meal along with his clergy of disciples and approached Him to take their refuge in the master Dipankara.** (Pg 53) The Tathāgata allowed some of them to go into the Three Refuges (saraṇa), some to observe the five moral precepts and others to take upon themselves the observance of ten kinds of precepts. The Buddha casually gave some of them the four most excellent fruitions, while to some, He imparted analytical knowledge of the incomparable Dhamma. The Bull among men conferred on some of them the eight excellent meditative attainments (samāpatti) and bestowed upon some of them the three kinds of enlightened knowledge and six sorts of super-knowledge. By means of that connection, the Great Sage admonished the body of people, and because of that, the dispensation of the Protector of the world became extensive. The great bull-bodied and great jawed personage, (mahāanu'sabhakkhandha) known by the name of Dīpaṅkara, sent across (tārayati) many men and made them totally escape evil existence (duggatim). Seeing a person deserving enlightenment, at a far-distant place of hundred thousand yojanas even, the Great Sage went near him in a moment's time and made him enlightened.

On the first great occasion for the realisation of Dhamma, Buddha enlightened a hundred crores of people. On the second special occasion of the realisation of Dhamma, the Protector enlightened ninety crores. When the Buddha preached the Dhamma in the abode of devas, however, on the third great occasion of the realisation of Dhamma, there were ninety thousand crores. There were three thousand crores of people meeting together and this constituted the first assembly of the Master Dīpaṅkara. Again, at the Narada peak, when the Conqueror went into solitude, a hundred crores of pure arahats, whose cankers (āsava) had dried up, came together. When the Great hero was on the high hill of rocky

Sudassana, the Great Sage celebrated the closing
 ceremony of the lent season, (pavāraṇā) with ninety
 thousand crores. In those days, I was a high ranking
 hermit, practising austerity and wearing plaited hair
 and being an accomplished master in super-knowledge,
 used to be a traveller in the sky. I got the grasp
 of the Dhamma among the ten and twenty thousand people.
 Beyond calculation in numerals were those of the
 singles and doubles, who then realised the Dhamma. The
 well-purified dispensation of the Glorious Dīpaṅkara
 Buddha became at that time extensive, understood by
 multitude, miraculous and prosperous. Four hundred
 thousand disciples endowed with six kinds of super-
 knowledge and great magical powers, at all times sur-
 rounded Dīpaṅkara, knower of the world. Whoever, in
 those days, abandoned their human existence without
 attaining any of the fruitions of the four right paths,
 they were censured. The flora-like preaching of the
 Buddha bore flowers properly with such blossoms as
 peerlessly pure arahats whose cankers (āsava) had been
 dried up and therefore it shone forth forever.
 So far as the Master Dīpaṅkara's life-story is
 concerned: he was the king Sudeva, by name, whose city
 was Rammavatī and whose queen was Sumedhā by name,
 For ten thousand years he led the household life in
 his three most excellent palaces known as the Swan,
 (Hamsa), the Heron, (Koñca) and the peacock, (Mayura).
 That lady, his queen-mother padumā, by name, who had
 a retinue of well-decorated women, three thousand in
 number gave birth to this bull-like son. Seeing
 the four omens, (nimitta) he renounced the world
 riding (his royal) elephant. For not less than
 ten months the Conqueror strove with strenuous
 effort to become Buddha. Having practised the
 strenuous austere practice, the Sage became mentally
 enlightened and became Buddha. On the request being
 made by Brahmā, the Great Sage Dīpaṅkara, the Great
 Hero, turned the wheel of Dhamma at the graceful
 dwelling in the delightful park, Nadarāma. Seated at
 the foot of Acacia Sirīsa tree He did the treading down
 of the heretics. Sumaṅgala and Tissa became the two

chief disciples, and the therā, named Sāgata, became
the attendant of the Master Dīpaṅkara. Nandā as well
as Sunandā became His chief female disciples. The
bodhi tree of that Glorious Buddha was called Pippali,
pepper tree. The two men, Tapussa and Bhallika, by name
were chief male devotees and Sirimā as well as
Koṇā were chief female devotees of the Teacher
Dīpaṅkara. The Great Sage Dīpaṅkara was eighty
cubits in height. Like unto the flowering majestic
Sal-tree, and similar to the tree of the island,
Buddha Dīpaṅkara was graceful. His rays radiated
all round Him for twelve yojanas. The life-span
of that Great Sage was a hundred thousand years.
Living for so long a life-span, He sent across
many people (to immortal peace). Having caused
the good Dhamma to shine, he sent across (Santāretnā)
big body of people. Together with His disciples, He
passed away into nibbāna like unto the extinguishment
of a lighted mass of fire. That great magical power,
as well as that retinue and reputation of his, and
also the gem-like circles on the soles of His feet,
all of them disappeared. Are not all aggregates
(Saṃkhara) empty?"

The Conqueror Master Dīpaṅkara passed away into
nibbāna at the Nanda park. There stood the
Conqueror's stūpa, thirty six leagues (yojana)
in height".

.....

1. Anupādisesāya nibbāna-dhātuyā parinnibbāyi.

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Various Other Previous Buddhas

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Buddha Kondanna [Edit](#)

1.47. Subsequent upon the demise, however, of the

Glorious Buddha Dīpaṅkara, when a period of innumerable aeons

(kappa) had passed, there arose the Master, Koṇḍañña, by name.

To Him also there were three assemblies of disciples: a hundred

thousand crores in the first assembly; a thousand crores in the

second and ninety crores in the third. At that time, the Bodhisat

became a universal monarch, Vijitāvī by name, and gave a great

charity to a hundred thousand crores of bhikkhu organisation

(Sangha) headed by Buddha. The Teacher prophesied to the Bodhisat

that he would become Buddha and (later) preached him the Dhamma.

The monarch heard the religions discourse of the Teacher and went

renunciation as a recluse after abdicating the sovereignty of the

kingdom. He acquired the knowledge of the three pitakas, aroused

in himself the eight attainments in meditation (samapatti) as

well as the five kinds of super-knowledge and never lacking in

reaching the higher stages of Jhana, was reborn in the Brahma

world. For the Buddha Kondanna, however, the name of the city

was Rammavati. His father was a Khattiya king Sunanda; His

mother was Queen Sujatā. Bhadda and Subhadda were His two chief

disciples. Anuruddha was attendant at His service. Tissā and

Upatissā were His two chief female disciples. His tree of en-

lightenment, (bodhi), was the good Sal tree (Sālakalyāṇī). His

physique was eight cubits in height. His span of life

was a hundred thousand years.

Subsequent upon the demise of Dīpaṅkara,

there appeared the Leader Koṇḍañña, Buddha

of endless power, incomparable reputation

and retinue, the peerless and difficult to

defeat (durasadā)

Buddha Mangala, Sumana, Revata & Sobhita [Edit](#)

1.48. Subsequent upon His demise, on the expiry of a

long interval of innumerable aeons, (kappa), there arose four

Buddhas: Maṅgala, Sumana, Revata and Sobhita, in a single aeon (kappa) only. Out of three assemblies of the Glorious Buddha Mangala, the first assembly comprised a hundred thousand crores of bhikkhus; in the second a thousand crores; in the third ninety crores. It is said that His brother, born of different mother, the youthful Ānanda, by name, together with an assembly of people numbering ninety crores, went to the presence of the Master to listen to His dhamma. The Master delivered to him a religious discourse in its gradual order (anupubbikatham). Along with the audience, he attained arahatship together with the four kinds of analytical knowledge. The master in looking out for the former practices of these sons of good families, found out their sufficing qualification for magically getting their bowls and robes (upanissaya), and stretching out His right hand said: "Come, O Bhikkhus!" All of them, immediately, became suitably attired like unto elderly monks aged sixty years, wearing robes and carrying bowls, paid homage to the Master by bowing and surrounded him. This was His third assembly of disciples.

1.49. Just as, however, round about other Buddhas there were bodily rays radiating to the extent of eighty cubits in extent even, not similarly so of this Buddha. The bodily rays of that glorious Buddha, however, stood at all times pervading the ten thousand world-element. Trees, earth, mountains, oceans etc., even pots in which rice and other food are boiled etc., became consequently as if covered over with gold slabs. His span of life, however, was ninety thousand years. For such a period of His span of life the moon, the sun, etc., were not able to shine out their own rays. Night portion and day period were not apparent. Living-beings went about always by the light of the Buddha only, as if they were going about by day in the light of the sun. The world of living-beings noted the divisions of day and night by means of kusuma flowers that blossom in the evening and the crying (ravanaka) of birds, etc., in the morning.

1.50. A question may be asked: How is it then? Is there no such mighty power of other Buddhas? No. It is not that. They also, indeed, should they so desire, could pervade with their bodily rays either ten thousand world elements or even beyond that. The bodily rays of maṅgala Buddha, on the other hand, because of the influence of His previous prayer, stood pervading the ten thousand world element at all times similar to

the fathom-long nimbus of other buddhas. it is said that when He was carrying out the practice of Bodhisats, he, leading his own life, lived in a hilly forest resembling the Varika hill, together with his wife and children, like unto Vessantara. Then, an ogre, sharp-tusker by name, hearing the keen charitable motive of the great personage approached the Great Being in the guise of a brahmin and begged for his two male children. The Great Being became joyful and glad saying 'Brahmin! I give you my sons,' and gave away also his two male children, making the water-bor-dering great universal earth quake. The ogre stood close to the balustrade board at the extremity of the cloister and ate up the male children like a bunch of edible lotuses, while the Great Being was looking on. Even to the extent of a tip of a hair, mental displeasure did not appear to the great personage, in spite of the fact that when he looked at the ogre, the moment the latter opened his mouth, he saw the latter's mouth, carrying and holding blood resembling flames of fire. On the other hand, there arose great zest and mental pleasure, all over his body, as he contemplated saying: 'my charity is, indeed, well given'. The great personage aspired thus:- "As the outcome of this my charity, may rays radiate out of my body in this manner, accordingly in time to come". Consequent upon that aspiration of His, rays radiated from Him when he became Buddha and permeate such an extensive space.

1.51. Another of His previous practice existed also.

It is said that when He was a Bodhisat, He saw a shrine of Buddha and saying to Himself: "It behoves me to completely sacrifice my life to this Buddha", he spent the whole night circumambulating the shrine setting His entire body aflame by carrying on His head a gem-crested golden bowl, worth a hundred thousand, which was filled with ghee, where a thousand wicks were lit, after enveloping his entire body in the manner of shading over a lighted stick. The heat, however, did not in any way affect him, to the extent of His pores even, although He energetically carried it out in this way until sun-rise. To Him it resembled the occasion when he had entered the chamber of lotus flowers. Surely, indeed the Dhamma, does look after one who does observe the Dhamma himself. Therefore, the Glorious Buddha said:

"Dhamma, indeed, looks after the one who practises

Dhamma. The well-practised Dhamma brings about

happiness. When Dhamma is properly practised this

is the benefit: One who practises Dhamma does not go to purgatory".

As a result of this good deed also, the glow of that Glorious Buddha's body stayed steadfastly, pervading the ten thousand world-element(lokadhātu).

1.52. At that time our Bodhisat became a brahmin, named Suruci. Saying to himself: 'I shall invite the Teacher', he approached the Buddha, listened to his melodious religious discourse and said: "Venerable Sir, tomorrow, kindly accept my food as alms". 'O Brahmin! With how many bhikkhus do you want!' responded the Buddha. The Brahmin Replied "Venerable Sir! Any number, however, of bhikkhus who constitute your retinue. At that time, there was the Teacher's first assembly of disciples only. Therefore he replied: 'a hundred thousand crores'. The Brahmin responded: 'Venerable Sir! Together with all of them also please accept my food as alms. The Master consented. The brahmin, on his way home after inviting the Buddha for the next day's meal, reflected thus: "I am capable of offering rice-gruel, cooked rice and curry, clothes, etc., to that large number of bhikkhus; so far as seating space is concerned what will happen?"

1.53. That thought of that brahmin heated the stone-seat, similar to pale-yellow velvet, of the king of devas, which stood on top of the heavenly height of eighty four thousand leagues (yojana). Sakka saying to himself 'who, indeed, is desirous of my leaving this place' looked about with his heavenly eyes and found the great man and made himself apparent in front of him, holding a hatchet and an axe, after having disguised himself as a carpenter, with this idea: "The brahmin named Suruci, having invited the organisation of bhikkhus led by Buddha, thought over seating space for them; It befits me to go there and take a share of merit". The carpenter asked: "Is there, indeed, any piece of work that should be done for anybody on wages?" The great man saw him and put this question to him: "What work will you do?" "To me there is no technical work that could not intelligently done. Whoever wants me to build a house or a pandal I know how to do it for him", replied the carpenter, The great man responded 'Well then, indeed, I have work to be done'. When asked what the work was, the reply was:- 'For the next day meal a hundred thousand crores of bhikkhus were invited by me;

you will build a pandal to get them seated.' The carpenter
 complied: 'If you are able to pay me wages, I would
 do the work'. When the reply was in the affirmative that he
 could pay, the carpenter consented to do the work
 and went and looked about for a suitable site. An area of
 twelve thirteen yojanas in extent was of even surface, resembling
 a circular mechanical aid to jhāna exercise (kasiṇa maṇḍala).
 He looked at the site pondering: "On this area of land let a
 pandal be made of seven kinds of gems to rise up". There and
 then the pandal rose up, breaking open the earth. The gold
 pillars of that pandal had on them silver capitals; silver
 pillars had gold capitals; on the gem pillars were coral capitals
 on the coral pillars were mounted ruby capitals and on the
 pillars of seven gems were mounted capitals made of seven kinds
 of gems. Thereafter, the pandal-builder looked at the structure
 with the idea: 'Let there be a netted fringe of tinkling bells
 hanging down at intervals inside the pandal". Thus, as he
 looked about, the net of bells came hanging down. It emits
 sweet sound of five kinds of musical instruments as and when
 shaken by a tender breeze. It seemed similar to the occasion,
 when celestial songs were sung together. As and when it was
 thought: "Let there be chains of sweet-scented garlands of
 flowers hanging down here and there at intervals", there
 appeared chains of flower-garlands hanging down. The builder
 also contemplated: "Let seats and stands for bhikkhus numbering
 a hundred thousand crores come up breaking open the earth".
 There and then they all appeared. He planned thus also: "Let
 there arise water vessels, one each at every corner". According-ly the water vessels did appear.

1.54. When he had finished creating this much, he
 went to the presence of the brahmin and said: "Come, my lord!
 Look at your pandal and pay my wages". The great man went and had a look at the pandal. As and when he looked at the pandal,
 his entire body or physique became permeated permanently with
 zest of five descriptions. Thereafter, when he had looked at the
 pandal, this idea occurred to him: "This pandal was not built by
 a human being. Due to my deep desire and my virtue, surely, the
 mansion of Sakka must have become hot. Consequently, it must be
 that this pandal was built by Sakka, King of devas". He
 contemplated also thus: "In such a pandal as this one, however,
 it is not befitting for me to offer charity for one day only,
 I shall give offering for seven days". Offering of external
 objects, indeed, even if it be so much as is not able to

satisfy the Bodhisats. On the other hand, there, namely, is contentment to the Bodhisats as a result of their sacrifice at the time of their giving away his decorated head after cutting it off, or his anointed eyes after removing them, or his fleshy heart after anointing it. Indeed, to our Bodhisat also in the birth-story (Jātaka), of King Sivi, that charity, which consisted in giving away daily five hundred thousand kahāpanas at the four gates as well as in the middle of the city, was not able to bring about his contentment in sacrifice. On the other hand, his joyous laughter arose when he gave away his pair of eyes when asked for by Sakka, King of devas, who came to him in the guise of a brahmin. There was no change of mind even to the extent of the tip of a hair. In this way, there is, namely, no contentment to the Bodhisats as regards the offering given by them. Therefore, that great man, also, gave charity known as bovine beverage (gavapāna) for seven days requesting the Buddha and His disciples to sit down in that pandal, having contemplated thus: "It befits me to give charity for seven days to the bhikkhus numbering a hundred thousand crores". The expression: gavapāna is to be interpreted as a specially cooked eatable prepared with a few grains of rice along with heated honey, powdered sugar and ghee thrown into the milk as it became cooked to solidity in vast vessels filled full with milk and mounted on ovens. However, human-beings, by themselves were not able to hospitably offer it. Together with the divine beings alternately, they catered. The spacious area of twelve thirteen yojanas even was not able to accommodate all the bhikkhus. Those bhikkhus, however, took their seats by means of their own power. On the last and final day, however, he had the begging bowls of all the bhikkhus well washed and filled them for medicinal purpose with ghee, fresh butter, oil, honey and molasses and offered them together with sets of three robes. The robe-garments received by the fresh bhikkhus of the clergy were worth a hundred thousand.

1.55. The Master, expressing thanks, investigated: "This man gave such a great charity as this; who, indeed, will he be?" and found out: "On a distant date, in future, a hundred thousand aeons (Kappa) over and above two sets of innumerable aeons (kappa) hence, he will become Buddha, Gotama, by name." The Master called the great man and prophesied thus: "You will become Buddha, Gotama by name, when a period of so long a

time had passed over." When the great man heard the prophecy, he thought thus: "I am told that I shall be Buddha. What is the use of the household life to me, I shall renounce and become a recluse". He abandoned all his aforesaid prosperity like unto a lump of saliva, became a recluse in the presence of the Master, acquired the words of Buddha, attained super-knowledge as we;; to Jhāna and at the end of the span of his life was reborn in the Brahmā world.

1.56. The city of the Glorious Buddha Maṅgala, however, was known as Uttara. His father was Uttara by name, also of the warrior (Khattiya) clan. His mother was by name Queen Uttara also. Sudeva and Dhammasena were His two chief disciples. His serving attendant was Pālita by name. Siavli and Asoka were His chief female disciples. His tree of enlightenment (bodhi) was the Iron-wood, Nāga tree. His body was eighty eight cubits in height. He lived for ninety thousand years. When He passed away into complete nibbāna, the ten thousand world cycles unanimously became a mass of darkness at once. In all the universes, there was weeping and lamentation of human beings.

"Subsequent on Koṇḍañña, the Leader, Maṅgala, by name, dispelled darkness in the world and held aloft the torch of righteousness (dhamma)"

1.57. The Master Sumana, by name, arose in the world subsequent upon the complete passing away into nibbāna of that glorious Buddha after thus darkening the ten thousand world element. His assembly of disciples were also three in number. In the first assembly, there were a hundred thousand crores of bhikkhus. In the second assembly on the golden mountain there were ninety thousand crores. In the third, there were eighty thousand crores. At that time, the Great Being was a king of dragons, (nāgarājā), of high magical potency and great power, Atula by name. That king of dragons heard about the appearance of Buddha, went out of his mansion of dragons surrounded by his company of relatives, offered great charity accompanied by heavenly music, made an offering of a pair of robes each to that glorious Buddha as well as His retinue of a hundred thousand crores of bhikkhus and established himself in the three-gem refuges. That Master also prophesied to him thus: "You will become Buddha in time to come". The city of that glorious Buddha was mekhala by name. His father was King Sudatta by

name. His mother was a queen named Sirimā. Sarava and Bhāvitatta were His two chief disciples. Udena was His serving attendant. Soṇā and Upasonā were His two chief lady-disciples. His bodhi tree was the iron-wood tree (nāgarukkha). His body was ninety cubits in height. his span of life was ninety thousand years. Subsequent upon Maṅgala, there came the Leader Sumana, the most excellent among all living beings, peerless in all righteousness, (dhamma).

1.58. Next to Him, there arose the Master Revata, by name. His assemblies of disciples were also three in number. In the first assembly the number was incalculable. In the second there were a hundred thousand crores of bhikkhus. Similar in number was the third. At that time, the bodhisat became a brahmin, Atideva By name. Having heard the preaching of Dhamma made by the Master, he became established in the Triple-Gem Refuges. Placing his clasped hands on his head, he heard the Buddha praising the abandonment of depravity (kilesa) and honoured Him with his upper garment. That Buddha also prophesied to him that he would become Buddha. The city of that glorious Buddha was known as Sudhaññaṇavatī. His father was Vipula by name, of the warrior clan (khattiya). His mother was known as Vipulā. Varuṇa and Brahmadeva were His two chief disciples. Sambhava was the name of His serving attendant. Bhaddā and Subhaddā were His two chief female disciples. His bodhi was the Iron-wood tree (Nāgarukkha). His span of life was sixty thousand years. "Next after Sumana was the Leader Revata. The most excellent conqueror was he, incomparable, unequalled and peerless.

1.59. Next after Him, there arose the Master, named Sobhita. His assemblies of disciples were three in number also. In the first assembly, there were a hundred crores. In the second, there were ninety crores. In the third, there were eighty crores. At that time, the Bodhisat became a brahmin named Ajitra. He listened to the Master's religious discourse, got established in the refuges and gave a great charity to the organisation of bhikkhus headed by Buddha. That Buddha also prophesied that he would become Buddha. The city of that glorious Buddha was known as Sudhamma His father was king Sudhamma by name. His mother was named Queen Sudhammā also. Asama and Sunetta were His two chief disciples. Anoma by name was His service-attendant. Nakulā and Sujātā were His two

chief female disciples. The iron-wood tree (Nāgarukkha) was His Bodhi. His body was fifty eight cubits in height. His span of life was ninety thousand years.

Next after Revata, there arose the Leader named Sobhita. Tranquil-minded was he, with self-determination. He was peerless with no rival for Him.

=== **Buddhas: Anomadassī paduma & Nārada**

===

1.60. Subsequent upon that Buddha, when a long period of innumerable aeons had passed over, there appeared, in a single kappa, three Buddhas: Anomadassī paduma and Nārada. Three assemblies of disciples existed for the glorious Buddha Anomadassī: In the first assembly there were eight hundred thousand bhikkhus. In the second there were seven and in the third six. At that time the Bodhisat became an ogre army-general, who was magically mighty and greatly powerful. He was the supreme chief of innumerable thousands of crores of ogres. That ogre-general heard that Buddha had arisen, came and gave a great charity to the congregation of bhikkhus headed by Buddha. That Buddha also prophesied that he would become Buddha in time to come. The city of the glorious Buddha Anomadassī, was Candavatī by name. The king named Yasavā was His father. The queen named Yasodharā was His mother. Nisabha and Anoma were His two chief disciples. The attendant at His service was Varuṇa by name. Sundarī and Sumanā were His two chief female disciples. The tree Pentaptera Arjuna was His bodhi tree. His body was fifty eight cubits in height. His span of life was a hundred thousand years.

The next omniscient Buddha, the most excellent among men, after Sobhita, was Anomadassī, of immeasurable reputation, powerful and difficult to excel.

1.61. Next after Him, the Master, Paduma, by name, arose. His assemblies of disciples also were three in number. In the first assembly, there were a hundred thousand crores of bhikkhus. In the second there were three hundred thousand In the third, there were two hundred thousand bhikkhus, who did not well in villages but lived as forest-dwellers in very deep forests. At that time the Bodhisat was a lion. His mind

became full of faith, when he saw the Master enjoying. His own attainment of completely immortal peace (nirodhasamāpatti) paid homage to Him, circumambulated Him, became full of zest, accompanied by mental delight, roared the roar of a lion thrice, did not abandon for seven days his zest, did not depart for his hunting round, did complete sacrifice of his life and stood attending on the glorious Buddha. The Master, on the expiry of seven days rose from His enjoyment of immortal bliss (nirodha) looked at the lion and bethought Himself:

"This one will provoke mentally its faith in the congregation of bhikkhus also and worship the clergy; let the concourse of bhikkhus come over here." Immediately then, all the bhikkhus came. The lion also made his mind become full of faith in the congregation of bhikkhus. The master looked into its mind and prophesied: "It will become Buddha in future."

The city of the glorious Buddha Paduma was Campaka by name. The king named Asama was His father. the Queen named Asamā was His mother. Sāla and Upasāla were His chief disciples. His attendant to serve Him was Varuṇa by name. Rāmā and Surāmā were His two chief female disciples. Sona tree was His bodhi tree. His body was fifty eight cubits in height. A hundred thousand years long was the span of His life. The next omniscient Buddha, the most excellent among men, after Anomadassī was Paduma, by name, the peerless personage with no rival.

1.62. Next after Him the Master named Nārada arose.

His assemblies also were three in number. In the first assembly there were a hundred thousand crores of bhikkhus. Ninety thousand crores were in the second and eighty thousand crores in the third. At that time, the Bodhisat renounced the world, became a hermit-recluse, became conversant in the practice of the eight kinds of jhānas and in the five kinds of super-knowledge. he gave a great offering to the congregation of bhikkhus headed by Buddha and honoured them with red sandal-wood. That Master also prophesied to him that he would become Buddha in future. The city of that glorious Buddha was Dhanñīvatī by name. His father was of warrior clan (khattiya) sudeva, by name. The queen named Anomā was His mother. Bhaddasāla and Jitamitta were his two chief disciples. His attendant at His service was Vāsethṭṭha by name. Uttarā and Phaggunī were His two chief female disciples. The great Sona tree was His bodhi. His

ninety thousand years.

"The Omniscient Buddha, the most excellent among men, next after Paduma, was Nārada by name, peerless and rival less."

=== **Buddha Padumuttara**

===

1.63. After the demise of Buddha Nārada, on the expiry of a hundred thousand kappas, there arose a single Buddha only Padumuttara, by name in a certain kappa. There were three assemblies of disciples of that Buddha also. In the first assembly, there were a hundred thousand crores of bhikkhus. In the second assembly on the Vebhāra hill, there were ninety thousand crores and in the third, eighty thousand crores. At that time, the Bodhisat became a great citizen of wealth, named Jāṭila, who gave charity including robes to congregation of bhikkhus headed by Buddha. That Master also prophesied to him that he would become Buddha in future. In the days of the glorious Buddha Padumuttara, however, there were, namely, no heretics. All celestial and human beings went to Buddha alone for their refuge. His city was Hamsavatī by name. His father was a king of warrior clan (khattiya) named Ānanda. The Queen, named Sujātā, was His mother. Devala and Sujātā were His two chief disciples. Sumana was the name of the attendant at His service. Amitā and Asamā were His two chief female disciples. Sal tree was His bodhi tree. His body was fifty eight cubits in height. the rays of his body spread all around to the extent of twelve leagues (yojana). His span of life was ten thousand years.

In the wake of Nārada, the omniscient Buddha, the most excellent man, Padumuttara by name, became the Conqueror, similar to the ocean, imperturbable.

1.64. In the wake of his demise, on the expiry of thirty thousand aeons (kappa), there arose, in a single aeon (kappa) two Buddhas: Sumedha and Sujātā. There were three assemblies of disciples for Sumedha also. In the first assembly, there were a hundred crores of arahats, free from cankers (āsava), in the city of Sudassana. In the second, there were ninety crores and in the third, eighty crores. At that time the Bodhisat was a young man, named utara, who spent his wealth of eighty crores out of his buried treasure in giving great charity to the

congregation of monks, headed by Buddha. He then listened to the Dhamma, established himself in the refuges, renounced the world and became a recluse. That Buddha also prophesied that he would become Buddha in future. The city of the glorious Buddha Sumedha was Sudassana, by name. the king named Sudatta was His father. The Queen named Sudattā also was His mother. Saraṇa and Sabbakāma were His two chief disciples. Sāgara was in His service. Rāmā and Surāmā were His two chief female disciples. The tree of Nipa variety (or species of Asoka tree) was his bodhi tree. His Body was eighty eight cubits in height. His span of life was ninety thousand years. Next to Padumuttara, the Leader was Sumedha. Difficult to attack was the Sage of mighty power, the most excellent among all men.

=== **Buddha Sujata**

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1.65. In His wake, the Master, named Sujāta, arose. His assemblies of disciples were three in number also. In the first assembly, there were sixty hundred thousand bhikkhus. In the second, there were fifty and in the third forty. At that time the Bodhisat became a universal monarch, who, on hearing that Buddha had arisen, approached Him, listened to the dhamma gave away as charity his sovereignty over the four great islands together with his seven kinds of royal bejewelled regalia to the congregation of monks headed by Buddha and became a recluse in the presence of the Master. All the residents of his kingdom took hold of the products of their country, gave great offerings at all times to the congregation of monks headed by Buddha, performing the duties of the entire monastic establishment. That Master also prophesied to him that he would become Buddha in future. Sumaṅgala was the name of that glorious Buddha's city. The king, named Uggata, was his father. His mother was Pabhāvatī by name. Sudassana and Sudeva were His two chief disciples. Nārada was attendant at His service. Nāgā and Nāgasamālā were His two chief female disciples. The great bamboo tree was His bodhi. It is said that He shone forth like unto a bunch of peacock's tail feathers over a tender apertured solid-trunk of tree with big branches going out therefrom. The body of that glorious Buddha was fifty cubits in height. His span of life was ninety thousand years.

In that self-same Maṇḍakappa, the Leader,
named Sujāta was lion-jawed and bull-bodied.
Difficult to defeat was he, who had no equal.

=== Piyadassī, Atthadassī and Dhammadassī Buddhas

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1.66. In the wake of His demise, eighteen hundred
aeons(kappa) later, three Buddhas arose in a single aeon (kappa):
Piyadassī, Atthadassī and Dhammadassī. There were three assemblies
of disciples for the glorious Buddha Piyadassī also. In the first
assembly there were a hundred thousand crores of bhikkhus. In the
second there were ninety crores and in the third eighty crores
At that time, the bodhisat was a young man, named Kassapa, com-
pletely conversant in the three Vedas, who listened to the
religious discourse of the master, built a monastery for the
clergy, completely sacrificing his wealth of a hundred thousand
crores and established himself in the refuges and precepts.
thereupon, the Master prophesied to him that he would become
Buddha on the expiry of eighteen hundred aeons(kappa). The city
of that glorious Buddha was Anoma, by name. The king, named
Sudinna, was His father. His mother was Candā, by name. Pālita
and sabbadassī were His two chief disciples. Sobhita was the
name of His attendant at His service. Sujāta and Dhammadinna
were his chief female disciples. The Kakudha tree was His bodhi
tree. His body was eighty cubits in height. His span of life
was ninety thousand years.

In the wake of Sujāta, there arose Piyadassī of great
reputation, the leader of the world, who became
enlightened by Himself, the peerless unequal,
who was difficult to defeat.

1.67. In the wake of His demise, there arose the
glorious Buddha, named Atthadassī. There were three assemblies
of disciples for Him also. In the first, there were ninety-
eight hundred thousand bhikkhus. In the second there were
eighty eight hundred thousand and the same number in the third.
At that time the Bodhisat became a hermit, named susima, of
great magical powers. He brought an umbrella of celestial
coral tree-blossoms from the world of devas and offered it
to the Master. That Buddha also prophesied that he would become
Buddha in future. The city of that glorious Buddha was Sobhana,
by name. The king, named Sāgara, was His father. His mother

was Sudassanā, by name. Santa and Upasanta were His two chief disciples. Abhaya was the name of His attendant at His service. Dhammā and Sudhammā were His two chief female disciples. champaka tree was His bodhi tree. His body was eighty cubits in height. His bodily rays stood pervading at all times all round Him to the extent of a league (yojana). His span of life was a hundred thousand years.

In that self-same maṇḍa kappa, the Bull among men, Atthadassī, having dispelled the great darkness, attained the most excellent self-enlightenment and became Buddha.

1.68. In His wake, later, the Master, named Dhammadassī arose. There were three assemblies of disciples for Him also. In the first, there were a hundred crores of bhikkhus. In the second, there were ninety crores and in the third, eighty crores. At that time, the Bodhisat was Sakka, king of devas, who made offerings to the Buddha honouring Him with celestial scents and flowers as well as, with celestial music. That Master also prophesied to him that he would become Buddha, in future. The city of that glorious Buddha was Saraṇa, by name, The king, named Saraṇa, was His father. The queen, named Sunandā, was His mother. Paduma and Phussadeva were His two chief disciples. Sunetta was the name of His attendant at His service. Khemā and Subbanāmā were His two chief female disciples. The red-sprouting, Rattaṅkura, tree was His bodhi. It was also called the red amaranth tree (Bimbijāla). His body was eighty cubits in height. A period of a hundred thousand years was His span of life.

"In that self-same maṇḍakappa, Dhammadassī of great reputation, dispelling the blinding darkness, shone forth in the world together with the world of devas."

Buddha Siddhattha [Edit](#)

1.69. Subsequent to Him, on the expiry thence of ninety four aeons (kappa), there arose in a single kappa, a solitary omniscient Buddha only, Siddhattha, by name. There were three assemblies of disciples for Him also. In the first assembly, there were a hundred crores of bhikkhus. In the second, there were ninety crores and in the third eighty crores. At that time, the Bodhisat became a hermit known as Maṅgala, who had potent power and was endowed with strength of super-

knowledge. He brought the great Eugenia (jambu) fruit and offered the same to the Tathāgata. The Master enjoyed that fruit and prophesied that the hermit would become Buddha on the expiry of ninety four aeons (kappa). the city of that glorious Buddha was Vebhāra, by name. The king, named Jayasena, was His father. The queen, named Suphassā, was His mother. Sambala and Sumitta were His two chief disciples. His attendant in service was Revata, by name, Sīvaiā and Surāmā were His two chief female disciples. The tree Pterospermum Acerifolium, (Kaṇṇikāra) was His bodhi. His body was sixty cubits in height. A period of a hundred thousand years was His span of life.

"In the wake of Dhammadassī, there arose the world leader Siddhattha, dispelling all darkness like unto the sun coming out of the clouds."

Buddhas: Tissa and Phussa [Edit](#)

1.70. Later, after His demise, on the expiry, thence, of ninety two aeons (kappa), there arose two Buddhas: tissa and Phussa, in a single aeon (kappa). The glorious Buddha Tissa had three assemblies of disciples. In the first assembly of bhikkhus, there were a hundred crores. In the second there were ninety crores and in the third eighty crores. At that time, the Bodhisat became a king of the warrior (khattiya) clan, of great wealth and reputation, known by the name of Sujāta. That king renounced the world and became an ascetic. when he attained the height of great magical powers, he heard of the appearance of Buddha. Bringing with him celestial coral flowers, lotuses and lilies, he offered them to the Buddha, who was then moving about amidst the four categories of assemblies. He made for the Buddha a flower ceiling in the sky. That Master also prophesied to him that he would become Buddha on the expiry of ninety two aeons (kappa) thence. The city of that glorious Buddha was known as Khema. The king of the warrior (khattiya) clan, named Janasandha was His father. the queen, named Padumā, was His mother. brahmadeva and Udaya were His two chief disciples. The attendant in His service was Sumana, by name. Phussā and Sudattā were His two chief female disciples. The tree Pentaptera Tomentosa (Asana) was His bodhi tree. His body was sixty cubits in height. A period of a hundred thousand years was His span of life.

"In the wake of Siddhattha, there arose the leader of the world, the peerless Tissa, who

had no rival, whose reputation was immeasurable

and whose power was endless"

1.71. Next to Him, afterwards, the Master, Phussa,

by name, appeared. He also had three assemblies of disciples.

In the first assembly, there were sixty hundred thousand bhikkhus In the second, there were fifty and in the third, thirty two.

At that time, the Bodhisat was a king of the warrior (khattiya)

class, Vijitāvī, by name, who abdicated his great sovereignty,

became a monk in the presence of the master, acquired the knowledge of the three piṭaka and performed the preaching of Dhamma to the big body of people . He fulfilled the perfection in precepts also . That Buddha also prophesied to him that he would

become Buddha. The city of that glorious Buddha was Kāsi, by name. The king, named Jayasena, was His father. His mother', name was Sirimā. Surakkhita and Dhammasena were His two chief disciples. His attendant in service was Satiya, by name. Cālā and Upacālā were His two chief female disciples. Emblic myrobalan (Āmalaka) tree was His bodhi tree. His body was fifty eight cubits in height. A period of ninety thousand years was His life-span.

In that self-same Maṇḍakappa, there arose

the unsurpassable Master, Phussa, the leader

of the world, who was peerless, with no one

as His equal.

Vipassi Buddha [Edit](#)

1.72 Subsequent upon His demise, ninety one aeons (kappa) later, there arose the glorious Buddha, Vipassī, by name. There were three assemblies of disciples for Him also. In the first assembly, there were sixty eight hundred thousand bhikkhus. In the second, there were a hundred thousand and in the third, eighty thousand. At that time, the Bodhisat became a king of dragons (nāgarājā), named Atula, who was ***** (Pg.76) mighty and of great power. That king offered as charity, to the glorious Buddha, an excellent stool, made of gold and inlaid with seven kinds of gems. That Buddha also, prophesied to him that he would become Buddha ninety one aeons (kappa) thence. The city of that glorious Buddha was Bandhumatī, by name. The king, named Bandhumā, was His father. His mother was named Bandhumatī. ***** (Pg.76). His attendant in service was Asoka, by name. Candā and Candamittā were His two chief female disciples. The trumpet flower (Pāṭali) tree was His bodhi tree. His body was eighty cubits in height. His bodily rays stayed always pervading an area of seven leagues (yojana). A period of eighty thousand years was His life-span.

"In the wake of Phussa, the omniscient Buddha

Vipassī, by name, who was the most excellent

among men and who possessed spiritual insight

arose in the world".

Sikhī and Vessabhū Buddhas [Edit](#)

1.73. Subsequent to Him, thirty one aeons (kappa) afterwards, there were two Buddhas: Sikhī and Vessabhū. There were three assemblies of disciples for the Buddha Sikhī also. In the first assembly, there were a hundred thousand bhikkhus. In the second, there were eighty thousand and in the third, seventy thousand. At that time, the Bodhisat became king, Arindama, by name, who sponsored a great charity including the offering of robes to the congregation of monks, headed by Buddha. In giving away his royal elephant decorated with seven kinds of gems, he donated also that elephant load of utensils allowable to the bhikkhus. That Buddha also prophesied to him that he would become Buddha at the end of thirty one aeons (kappa) thence. The city of that glorious Buddha, however, was Aruṇavatī, by name. The king of the warrior (khattiya) class, Aruna by name, was His father. His mother was known as Pabhāvatī. Abhibhu and Saṅbhava were His two chief disciples. His attendant in service was Khemaṇkara, by name. Sakhlā and Padumā were His two chief female disciples. The white lotus (Puṇḍarika) tree was His bodhi. His body was seventy cubits in height. His bodily rays stayed pervading an area of three leagues (yojana). A period of seventy thousand years was His life-span.

"In the wake of Vipassī, the omniscient Buddha,

the most excellent among men, the Conqueror,

called Sikhi, arose. He was peerless and had

no rival."

1.74. In the wake of His demise, there arose the M:aster, Vessabhū by name. There were three assemblies of disciples for Him also. In the first assembly, there were eighty thousand bhikkhus. In the second, there were seventy and in the third, sixty. At that time, the Bodhisat was a king, Sudassana, by name, who gave a great charity including robes to the congregation of clergy headed by Buddha. The king became a recluse in His presence and being endowed with the quality of good conduct, became full of considerable zest in abundance in the Buddha-gem. That Buddha also prophesied to him that he would become Buddha, thirty one aeons (kappa) thence. The city of that glorious Buddha was Anoma, by name. The king, named Suppatita, was His father. His mother was Yasavatī, by name. Soṇa and Uttara were his two chief disciples. Upasanta was the name of His attendant in service. Rāmā and Surāmā were His two chief female disciples. The sal tree was His bodhi tree. His body was sixty cubits in height. A period of sixty thousand years was His life-span.

"In that self-same Maṇḍa kappa, there arose in

the world, that Conqueror, known by the name of

Vessabhū, who was peerless, without a rival."

Buddhas : Kakusandha, Koṇāgamana, Kassapa [Edit](#)

1.75. Next to Him, subsequently, there arose, in this aeon (kappa), four Buddhas: Kakusandha, Koṇāgamana, Kassapa and our glorious Buddha Gotama. There was only one assembly of disciples for the glorious Buddha, Kakusandha. In that single assembly there were forty thousand bhikkhus. At that time, the Bodhisat was a king, named Khema, who gave a great charity, comprising begging bowls and robe-garments as well as such medicines as eye-drops etc., to the congregation of bhikkhus, headed by Buddha, listened to the religious discourse, delivered by the Master and became a monk. That Master also prophesied to him that he would become Buddha. The city of the glorious Buddha *****888(79) was Khema, by name. The Brahmin, named Aggidatta was His father. The brahmin lady, named Visākhā, was His mother. Vīdhura and Sañjivan were His two chief disciples. His attendant, serving Him was Buddhija, by name. Sāmā and Cammā were His two chief female disciples. The tree Acacia Sirissa was his bodhi tree His body was forty cubits in height. A period of forty thousand years was his life-length.

In the wake of Vessabhū, there arose the omniscient

Buddha, the most excellent among men, known by the

name of Kakusandha, who was, incomparable and difficult

of defeat.

1.76. Next to Him subsequently, there arose the Master Koṇāgamana. There was only one assembly for Him also. In that single assembly of His, there were thirty thousand bhikkhus. At that time, the Bodhisat was a king named Pabbata, who, surrounded by his multitude of ministers, went to the presence of the Master, listened to the preaching of dhamma, invited the congregation of bhikkhus headed by Buddha, performed a great charity, offered begging bowls, Chinese woollen garments, silk-velvet fine pieces of cloth as well as golden woollen cloth and became a recluse in the presence of the Master. That Buddha also prophesied to him that he would become Buddha. The city of that glorious Buddha was Sobhavatī, by name. The brahmin, named Yyaññadatta was His father. The brahmin lady, named Uttarā, was His mother. Bhiyyasa and Uttara were his two chief disciples. Serving as attendant to Him was Sotthija, by name. Samuddā and Uttarā were His two chief female disciples. The fig (Udumbara) tree was His bodhi. His body was thirty cubits in height. His life-length was thirty thousand years.

In the wake of Kakusandha, the omniscient Buddha,

the most excellent among men, the Conqueror

Koṇāgamana by name, the eldest in the world,

the bull among men, arose.

1.77 Next to Him, afterwards, the Master, named Kassapa arose. There was only one assembly of disciples for Him also. In that assembly, there were twenty thousand bhikkhus. At that time, the Bodhisat was a young man named Jotipāla, who was proficient in the three vedas, well known on the surface of the earth as well as in the sky and was a friend of the potter, Ghaṭṭikāra. With him, he approached the Master, listened to the religious discourse, became a recluse, of ever-ready effort, acquired the knowledge of the three piṭakas, and made the dispensation of Buddha shine by being efficient in all kinds of duties and responsibilities. That Master also prophesied to him that he would become Buddha. The native city of that glorious Buddha was Benares, by name. The brahmin, named Brahmadatta, was His father. The Brahmin lady, named Dhanavatī, was His mother. Tissa and Bhāradvāja were His two chief disciples His attendant serving Him was Sabbamitta, by name. Anulā and Uruvelā were His two chief female disciples. The Nigrodha banyan tree was His bodhi tree. His body was twenty cubits in height, His length of life was twenty thousand years.

In the wake of Koṇāgamana, the omniscient Buddha,

the most excellent among men, named Kassapa by clan,

the king of Dhamma, the maker of light, arose.

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Gaining of Perfections By Bodhisat

[Tipitaka](#) >> [Sutta Pitaka](#) >> [Khuddaka Nikaya](#) >> [Apadana](#) >> **1.1c Gaining Perfections/Parmis**

Source : Probably PTS

Apadana Part - 1.1c : Gaining Parmis-Abilities to Crossover

Gaining of Perfections/Parmis By Bodhisat [Edit](#)

1.78. In the kappa, however, when the Dasabala Dīpaṅkara arose, in that kappa, other three Buddhas also appeared. In their presence there was no prophecy for the Bodhisat. That is why, they were not shown here. In the commentary aṭṭhakathā, however, this statement was made about all Buddhas also beginning from Taṇhaṅkara; thus:-

"Taṇhaṅkara, Medhaṅkara and then also Saraṇaṅkara

as well as the omniscient Buddha Dīpaṅkara, Koṇḍañña,

the most excellent of men, Maṅgala and Sumaṇa, Revata

and Sobhita, the sage, Anomadassī, Paduma, Nārada and

Padumuttara; Sumedha and Sujāta as well as Piyadassī,

of great reputation, Atthadassī, Dhammadassī and

Siddhattha, the leader of the world; Tissa and the

Omniscient Buddha Phussa. Vipassī, Sikhī and Vessabhū;

Kakusandha, Koṇāgamana and also the leader Kassapa;

these were the omniscient Buddhas, who were free from

lust (rāga) and well-composed, who arose like unto

the sun of hundred rays, the dispellers of dense

darkness. Having lit themselves like unto a mass

of fire, they, along with their disciples, passed away

and entered the immortal bliss (nibbāna).

1.79. There, our Bodhisat, having made his aspiration in the presence of twenty four Buddhas, beginning with Dīpaṅkara, had spent a long period of one hundred thousand kappas beyond four innumerable world cycles. There was no other Buddha, except this omniscient Buddha on the near side, however, of the glorious Buddha Kassapa. Thus, the Bodhisat obtained prophecy in the presence of twenty four Buddhas, beginning with Dīpaṅkara. Hence this statement:

"His ardent aspiration became accomplished due to

the combination of eight conditions, (dhamma):

(1) humanhood (2) sex perfection (3) causal

circumstance (4) seeing the Master (5) monkhood

(6) personal attainment of virtue (7) aspiration

and (8) harbouring desire."

Having combined these eight condition (dhamma), and with the ardent aspiration made at the feet of Buddha Dīpaṅkara, making effort, saying: "Now, I shall investigate hither and thither the deeds usually done by previous Buddhas, he, then, saw, on investigation, that it was the perfection in charity, first of all. Thus, the deeds (dhamma) done by the previous Buddhas beginning with perfection in charity was discovered. Fulfilling those perfections the Bodhisat went on till he came to his existence of king Vessantara. Having come (to that destination) also, whatever benefits of the Bodhisats, who made ardent aspirations there, were, all of them deserved praise:

"In this way, men, guided to go by bodhi

(enlightenment), endowed with all characteristics,

in going their rounds of repeated rebirths for a

long period of time even to the extent of hundreds

of crores of aeons (kappa), were not reborn in the
 avīci hell; similarly also, in the group of purgatories
 situated in the space between single worlds (lokantara)
 They did not become very thirsty petas, who suffered
 from hunger and **Pg.82, nor did they become titans,
 (Kālakañjaka). They did not become small living
 creatures; even if they ***Pg.82 ill-fated. When born
 among men, they did not become congenitally blind;
 They had no ear-deficiency nor did they become dumb.
 They never had to become women, ***Pg. did they become
 *****Pg.82 those ***** of double *****Pg.82.
 Men guided by bodhi, escaped *****Pg.82 (anantarika)
 retributions; their sphere of activities everywhere
 being pure and clean. They did not follow wrong
 views; they understood the workings action
 (kamma). Even when they enjoyed the bliss of
 heaven they were not reborn in the Assāṇa brahmā
 world where physical forms only exist. There
 does not exist *****Pg.82 circumstantial cause
 in the divine Suddhavāsa Brahmā worlds. Good
 people are prone toward renunciation; they are
 detached from existences, great and small
 (bhavābhava); they practise all practices
 beneficial for the world and fulfil all
 perfections".

1.80. Our Bodhisat came only after reaping those benefits. While he was fulfilling the perfections, at the time when he was the brahmin Akitti, at the time when he was the brahmin Saṅkha, at the time when he was king Dhanañjaya, at the time when he was king Mahāsudassana, at the time when he was Mahāgovinda, at the time when he was the great king Nimi, at the time when he was prince Candakumāra, at the time when he was the banker Visayha, the time when he was king Sivi, at the time when he was king Vessantara, there was, namely, no limit in the fulfilling the perfection in giving charity. His unlimited fulfilment of the perfection in charity is certainly evident, of course, in the birth-story of the wise hare (sasapaṇḍitajātaka):

"Seeing the seeker of alms-food approaching me,
 I completely sacrificed my own body. There is
 no charity similar to mine. This is my perfection
 in the giving of charity."

In this way there occurred the height of perfection, the fulfilment of offering charity (dāna pāramitā) to the Bodhisat making an entire sacrifice of himself. In that self-same manner, at the time of his becoming dragon (Nāga) king Silava. at the time of his becoming dragon (Naga) king Campeyya, at the time of his becoming dragon (Nāga) king Bhūridatta, at the time of his becoming elephant king Chaddanta, at the time of his becoming prince Jayaddisa, at the time of his becoming young prince Alīnasattu, there was no limit in fulfilling the perfection in moral precept (sīlapāramī). His unlimited fulfilment of perfection in precepts, however, is certainly evident, of course, in the birth-story (jataka) It of *****Pg.84):-

Though being pierced (vijjhayanta) by stakes (sūla),
 though aimed at as target by javelins, I do not feel
 angry with sons of villagers; this is my perfection
 in precepts.

While in this way, he was performing complete sacrifice of himself, there arose, namely, the highest height of perfection in his fulfilling the perfection in precepts (sīlapāramitā). Similarly also, at the time when he was the young man Somana, when he was the young man Hatthipāla, when he was the wise man Ayoghara, he gave up the great sovereignty. There was no limit in his fulfilling of perfection renunciation. His unlimited fulfilment of perfection in renunciation, however, is certainly evident, of course, in the birth story (Jātaka), of Cūlasutasoma:-

"I discarded the great sovereignty, which had come
into my hands, like a lump of saliva. There was
no clinging attachment (laggana) consequent upon
my sacrifice. This is my perfection in renunciation."

While in this way, he was rejecting king ship without any hitch, there arose the (height) of perfection in his fulfilling the perfection in renunciation (nekkhammapāramī). Similarly also, at the time when he was the wise minister Vidhūra, when he was the wise man mahāgovinda, when he was the wise man Kuddāla (or Kudvāla), when he was the wise man Araka, when he was the wandering ascetic Bodhi and when he was the wise man mahosadha, there was ***** (Pg.85) no limit in ***** (Pg.85) his fulfilling of the perfection in learning. His unlimited fulfilment of perfection in learning, however, is certainly evident, of course, in the birth-story (Jātaka) of Sattubhastha, at the time when he was the wise man Senaka:

Investigating by means of my learning, I set
the brahmin free from suffering. There is
nothing to me equal to learning. That is my
perfection in learning.

While he was showing the snake which had gone into the sack (there arose ***** (Pg.85) the ***** (Pg.85) height of perfection in his fulfilling the perfection in learning (paññāpāramitā). Similarly, there was ***** (Pg.85) no limit in ***** (Pg.85) his fulfilling the perfection in exertion etc. His unlimited fulfilment of perfection in exertion, however, is certainly evident, of course, in the birth-story (jātaka) of Mahājanaka:

"Entirely also, every human-being got killed
amid a large expanse of water, whose bank was
invisible. There was no difference to my mind.
This is my perfection in exertion."

While he was crossing the great ocean in this way, there arose ***** (Pg.85) the ***** (Pg.85) height of perfection in his fulfilment of the perfection in exertion (vīriya pāramitā). In the birth-story (Jātaka) of Khantivādī:

"I did not feel angry with kāsi king when he cut
me down with a sharp are without any motive
(cetanā) even. This is my perfection in patience."

As he was enduring great suffering as if without any motive (cetanā) in this way, there arose ***** (Pg.86) the highest height in his fulfilment of perfection in patience. In the birth-story (Jātaka) of Mahāsutasoma:

"I had the one hundred and one monarchs of
warrior (khattiya) class set free, sacrificing
my life, in preserving my truthful statement.
This is my perfection in truth.

While he was thus preserving truth, sacrificing his life, in this way, there arose ***** (Pg.86) the ***** (Pg.86) height in the perfection in truth. In the life-story (Jātaka) of Mūgapakkha (on the side of being dumb).

"Not because detestable to me were my mother and father
neither was the great regal glory also not detestable,
Omniscience was dear to me. Therefore, indeed,
I made my self-resolution."

While he was making that self resolution, sacrificing even his life in this way, there arose ***** (Pg.86) the highest height of perfection in the perfection in self-determination. In the life story (Jātaka), of Suvāṇṇasāma:

"Nobody intimidated me; neither was I afraid
of anybody; being quite firm i.e. supported
(paṭṭhaddha) by the strength of loving kindness,
I lived with joy in the forest at that time."

While he was practising loving kindness without any regard for his own life in this way, there arose ***** (Pg.87) the ***** (Pg.87) height of perfection in the perfection in loving kindness. In the life story (Jātaka) of Lomaṇsa:

"I made my bed to lie down in a cemetery comparing myself with bones of a corpse. Having reached 'rounds of the ox' (gamaṇḍala) they showed me many forms (rūpaṃ)"

While he was not going beyond equanimity in spite of the provocation of pleasure and pain by the village boys with spittle (niṭṭhubhāṇa) etc., as well as with offerings of flower-garlands and perfumes, etc., in this way, there arose, however, the height of perfection in fulfilling the perfection in equanimity. Here, this is in brief. Extensively, however, the matter should be construed from the Cariya Paṭṭakā. Having thus fulfilled the perfections, he stood in the 'body' of king Vessantara:

"The earth, unintentionally, without comprehending pleasure and pain, quaked seven times. That also happened on account of the strength of my charity."

Having thus done great meritorious deeds that caused the quaking of the great earth, etc., and passing away thence at the end of his life-span, he was reborn in the Tusita heavenly mansion. Thus, (passed) the period commencing from the foot of the Buddha Dīpaṅkara up to this rebirth in the heavenly city of Tusita. So much of the episode should be understood as Remote Preface, by name.

Here ends the discourse on preface.

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Birth of Prince Siddhartha

Tipitaka >> Sutta Pitaka >> Khuddaka Nikaya >> Apadana >> 1.2a Birth of Prince Siddhartha

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2. While, however, Bodhisatta was still living in the celestial city of Tusita, there arose what is called Buddhati-tidings (Buddhakolāhala). Indeed, there used to arise in the world three great tidings (kolāhala); the tidings of the end of the world, the tidings of the appearance of a Buddha, the tidings of a world king. Therein, this ***** (Pg.88) is the tidings of the end of the world: "With the lapse of a hundred thousand years, there will be an upheaval of kappa"; thus the devas of the sensual heaven (kāma-vacara deva) Lokabyūhā, by name, with their heads loose (mutta), with dishevelled hair (vikiṇṇa) wearing weeping faces, wiping their tears with their hands, dressed in red lower-garments, bearing unsightly appearances and expression, wandering about the streets of human-beings, would inform in this light: "Oh my dear friends! With the lapse of a hundred thousand years hence, there will be upheaval of kappa; this world will come to ruin; the mighty ocean also will dry up; this great earth also, as well as Sineru, the monarch of mountains, will get burnt up and destroyed; there will be ruination of the world up to the brahmā heavens. My dear friends! Do develop loving kindness, sympathy, joy and equanimity. Serve and support your mother and father. Do be respectful to elders in ;the family. This is tidings of the end of the world. The guardian divinities of the world would go about proclaiming aloud: "My dear friends! With appear in the world" They do so when such a phenomenon was to happen a thousand years later. This is the tidings of the appearance of a Buddha. Should a universal monarch appear with the lapse of a hundred years, divine beings would go about proclaiming aloud: "My dear friends! With the lapse of a hundred years hence, a world-king will appear in the world." This is tidings of the appearance of a world-king. These are the three great tidings (kolāhala).

2.1. The celestial-beings of the entire one hundred thousand universes (cakkavāḷa) on hearing the tidings of the appearance of Buddha, out on the three tidings unitedly assembled together and made their request after approaching Him, when they came to know that such a one would become Buddha. They made the request also, they did so, as and when the fore omens (pubba-nimitta) had arisen. At that time, however, all of them in each universe (cakkavāḷa) including the four great kings, Sakka, Suyāma, Santussita, Sunimmita, Vasavatti and Brahmā, met together in a certain universe (cakkavāḷa) went to the presence of the Bodhisat in the Tusita heaven and made their request. "My dear friend! By your fulfilling the ten perfections, you did not do so with the aspiration of attaining the glory of Sakka, nor the glories of Māra, Brahmā and world-king, You did fulfil them, however, owing to your aspiring to become an omniscient Buddha, for the purpose of ferrying worldings out of the world. My dear friend! Now is the time for you to become Buddha. Time it is, my dear friend! for your Buddhahood.

2.2. Thereupon, the Great Being without giving His promise to the heavenly beings, scrutinizingly reflected the five great reflections, namely, with respect to time, island, place, family, mother and span of life. Therein, He, first of all, scrutinised the time, investigating whether it was indeed timely or untimely. Therein, the time of increasing life-span over and above a hundred thousand years is not timely. Why? In such a time, indeed, birth, old age and death are not obvious. There is, namely, no preaching of Dhamma of the Buddhas, which is free from the three characteristics (lakkhaṇa). When people are preached about impermanence, misery and absence of self, they would opine that the preaching was neither worthy of hearing (sotabba) nor evocative of pious faith (saddhātābha). Subsequently, there is going to be no realisation of Dhamma. When no such realisation exists, the dispensation does not become such, as would lead to salvation. Therefore, such a time, as that, is untimely. The time of decreasing life-span which is less than a hundred years is also untimely. Why? In such a time as that, the living creatures are filled with forms of depravity (kilesā). The admonition given to people with excessive depravity (kilesa), does not remain as such. it disappears quickly like streaks made by a stick in water. Therefore, such a time as that, also, is untimely. Such a time, however, is below the numerical figure beginning from a hundred thousand years and above the numerical figure starting from a hundred years is the proper time. The life-span at that time, was hundred years. Thereupon the Great Being saw the time to be ripe for His appearance.

2.3. Thereafter, scrutinisingly reflecting upon the island, He looked all over the four islands along with their surroundings and saw the proper island saying:- "Buddhas never come to life in the three other islands; they do so in the Jambu island(Jambu dipa i.e. India/Bharat) only."

2.4. Thereafter, on looking out for the proper place, thinking: "Jambu island (India/Bharat), namely, is large; its size is ten thousand leagues (yojana) all round. In which place, indeed, do Buddhas come into being?, He saw the middle region (majjhumā-desā). The middle region, namely, is such that on its east direction, there is a district (nigama) known as Gajāṅgala; on its west stands the great sal tree; beyond that is the bordering big district, on the hither side, at the middle; on the south-east direction, the river named, Sallāvātī; beyond that is the bordering big district, on the hither side, at the middle; on the south direction, the district known as Setakaṇṇika, beyond that is the bordering big district, on the hither side at the middle; in the west direction, the district, known as Thūna; beyond that is the bordering big district, on the hither side at the middle; in the north, the mountain known as Usīraṇḍja; beyond that is the bordering big district, on the hither side at the centre." Thus is the indication, (upadesa), stated in the Vinaya piṭaka. It is three hundred leagues (yojana) in length; two and a half in breadth, nine hundred leagues (yojana) in circumference. In this region, Buddhas, silent buddhas, chief disciples, eighty major disciples (mahāsāvaka) world-kings, and other warrior-kings (khattiya) brahmins, as well as wealthy householders, of great wealth and possessing great power, spring into existence. Here, this is the city known by the name of Kapilavatthu. He arrived at the conclusion: "There, I ought to be reborn".

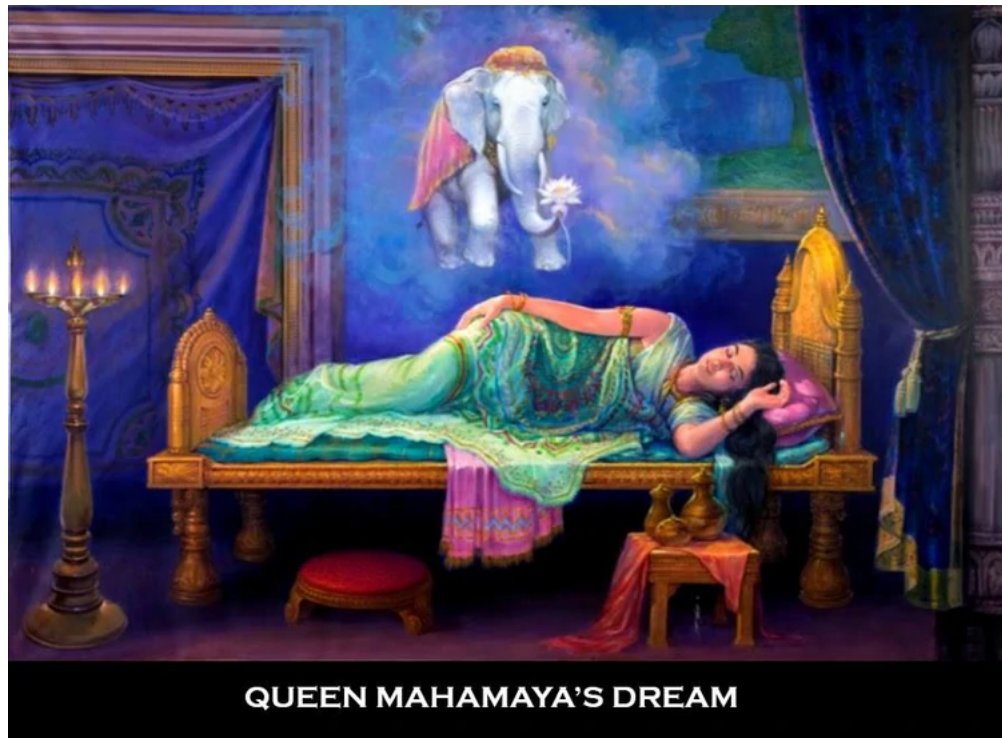
2.5. Thereafter, reflecting upon the family, saying: "Buddhas are not reborn either in a merchant's family or in the family of inferior social grade (sudda). As agreed upon by people in the world, however, Buddhas are reborn either in the princely warrior's (khattiya) family or in the brahmin family. Now, however, the khattiya family is authorised by the people of the world, I shall be reborn in that family; my father will be the king, Suddhodana, by name;" thus, He saw the family.

2.6. Thereafter, on reflecting over mother, saying: "The mother of Buddha, is never given to greed, never addicted to alcoholic drinks; for a hundred thousand aeons (kappa) however, there had

been fulfilling of perfections; beginning from her birth-day she has been all along with unbroken five precepts only. This queen Mahāmāyā, by name, is such a one also. My mother will be this queen. How long will, however, be her life span? "Seven days beyond the ten months;" thus, He saw His mother-to-be.

2.7. Having thus reflected over these five scrutinising reflections, He gave his promise doing favour to the heavenly beings, who came and informed Him that the time was ripe for His becoming Buddha, and having sent those heavenly-beings away saying: 'you should all go', He entered the pleasant park, Nandanavana, in the city of Tusita heaven, surrounded by tusita devas. In all the heavenly worlds, there does exist, indeed, a pleasant park (nandanavana). There, in that pleasant park, the divinities go about reminding Him of the occasions, when good deeds were done formerly saying: 'Passing away from here, go to good existence! Departing hence, proceed to good abode!' He, being thus reminded of His good deeds by the divinities and still being surrounded by them there, passed away and while wandering about took conception in the womb of the queen, Mahāmāyā.

Queen Mahamaya's Dream



2.8 For the purpose of clarifying that incident this is the discourse in its proper sequence:- It is said that at that time, in the city of Kapilavatthu, there was proclaimed the festival of Āsāḷhī nakkhatta; the big body of people enjoyed the festival. The queen, Mahāmāyā also, enjoying the pleasures of the festivities, composed of the splendour of flower-garlands and perfumes, but devoid of alcoholic drinks, beginning from the seventh day before the full moon, got up early in the morning on the seventh day, bathed herself with scented water, gave a great charity, spending four hundred thousand, dressed herself richly with all ornaments, ate her excellent meal, took upon herself the observance of resolutely, the elements of prayer, entered her graceful royal chamber, which was well decorated, lay herself down on her graceful bed, fell off to sleep and dreamt this dream:- It seemed that the four great divine kings lifted her along with her bed, took her to the Himalayas, placed her on the surface of the red arsenic stone slab (manosilā), which is sixty leagues (yojana) in extent, under the great Sal tree, seven yojanas in height, and stood on one side. Thereafter their queens came, led the queen to Anotatta lake, gave her a bath too wash away human impurities, dressed her up in celestial clothes,

besmeared her with fragrance, let her wear flowers in her hair, and thereafter let her lie down on the celestial bed, prepared with its head toward the east in a golden mansion, inside a silver mountain, which lay not far away. At that time, the Bodhisat was an excellent white elephant. not far from there, there was a gold mountain. It roamed about there and descending from there, it went up the silver mountain, came from the north direction, caught hold of a white lotus flower with its trunk of the colour of a piece of silver rope, cried the cry of a heron, entered the gold mansion, circumambulated it's mother's bed three times, had her right side split open and became like entering her womb. In this way, the Bodhisat took conception under the Uttarasaḷhanakkhatta.

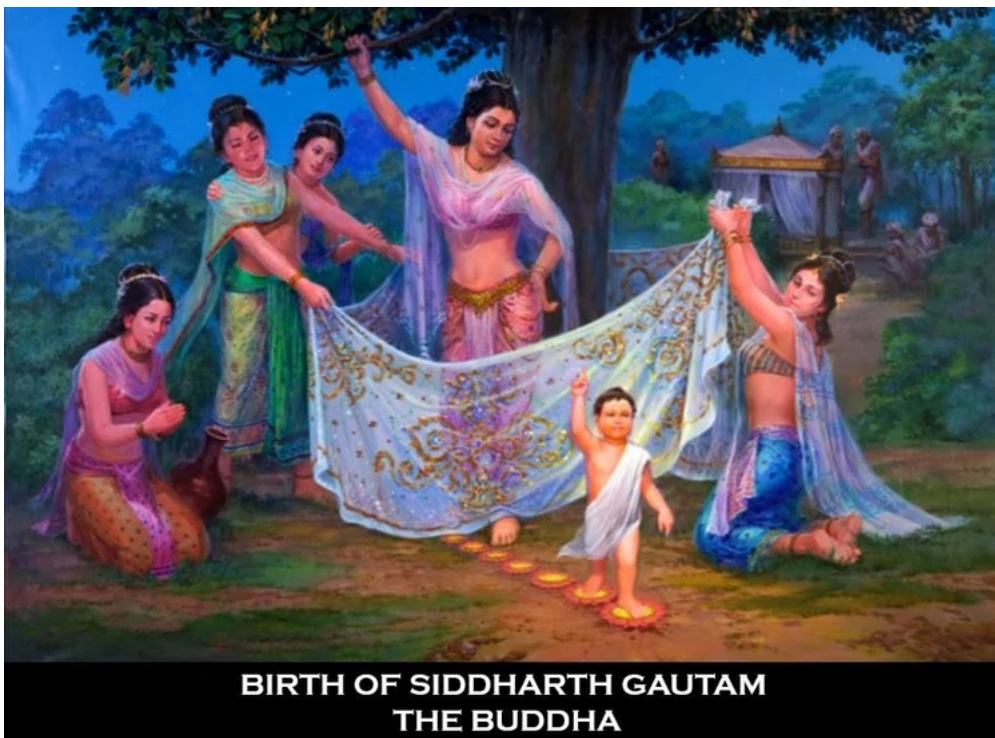
2.9 When she woke up the next day, the queen informed the king about that dream. The king sent for brahmin scholars about sixty four in number, prepared seats of great value on the ground, made auspicious and worthy of hospitality, by smearing closely with green cow-dung, scattering parched grains as greetings, etc., and to the brahmins, who were seated thereon, his majesty offered excellent milk broth properly prepared with ghee, honey and sugar, put inside gold and silver bowls to their full capacity, covering them with gold and silver lids as well. They were also made to be satisfied with other such gifts to them as new clothes, brown cows, etc. Thereafter, the dream was made known to those brahmins, who had been satiated with all kinds of sensual delights, and the question: "What will happen" was asked. The brahmins answered "Oh Great King! Please do not worry. Pregnancy has come into being in the womb of your majesty's queen. That pregnancy is, indeed, that of a male, not that of a female. A son will be born to your majesty. Should he lead a household life, he will become a world-king. If he renounces the household life and becomes a recluse, he will become a Buddha, who will lift the veil in the world.

2.10. At the very moment when the Bodhisat took conception in the womb of His mother, simultaneously with this event, the entire ten thousand world-element (lokadhātu) shook, trembled and quaked spontaneously. Thirty two foreboding omens (pubbanimitta) made themselves apparent:- immeasurable light pervaded all over the ten thousand universes (cakkavāḷa). As if desirous of seeing that glory of His, the blind got back their eyesight; the deaf heard sound; the dumb could articulate by themselves; the hump-backed became straight-bodied; the lame could go again on foot; all living creatures, who had gone behind the bars, got released from prisons, bondages, etc.; fire in all purgatories became extinguished; in the sphere of petas, hunger and thirst came to a top there arose no danger to animals; ailment of all living-beings became wiped out. All creatures became sweet speakers; horses laughed with lovely manner; elephants trumpeted; all musical instruments emitted their individual resounding music; trinkets that ornament the hands, etc., of human beings rattled without knocking against each other; all the directions were clear and pleasant; soft and cool winds blew arousing happiness to living creatures; unseasonal rain showered; from the earth water spouted up (ubbhijjivā) and flowed out (vissandi); birds avoided flying up into the sky; rivers stopped flowing; the great ocean supplied fresh water; everywhere, in their proper order, water-surfaces were covered up with lotus flowers of five colours; all kinds of dry-land flowers and aquatic flowers blossomed; on the trunks of trees, trunk-lotuses, on their branches, branch lotuses, on climbing creepers, climber-creeper lotuses bloomed and flowered; solid

stone slabs broke, became a hundred layers on above the other and lotus flowers known as lotus stalks, *daṇḍa paduma*, came out; in the sky, there sprang up lotus plants known as hanging-down (*olambaka*); all around, showers of flowers rained down; in the sky, heavenly musical instruments played their music; the entire ten thousand world-elements revolved like a released spherical garland, stampeded (*uppiḷetvā*) like a bunch of strung garland, and like a deftly decorated garland-seat, it became a single flowered-garland, a vibrating fan of a yak's tail, perfumed all round with incense of flowers and sweet scents, with its attainment of paramount beauty.

2.11 When the Bodhisat had thus taken conception, four young divinities, armed with swords, kept watch over the Bodhisat as well as the mother of the Bodhisat beginning from the time of the taking of conception by the Bodhisat, in order to prevent any calamity coming to both of them. There arose no mental attachment, on the part of Bodhisat's mother, towards men. She was at the height of her prosperity and reputation, over and above being happy and free from physical fatigue. She could see the Bodhisat also, who had come into her womb, like a wound yellow-thread round a particularly placid gem-jewel. Just because, also, the womb had been occupied by Bodhisat, the same was known to be like the chamber of a shrine; it was not possible for any other living creature to take up his residence there or enjoy benefit fully; therefore, the mother of Bodhisat expired seven days after birth of Bodhisat and was reborn in the heavenly city of Tusita, moreover, just as other ladies would give birth to their children sitting as well as lying down, after a period of less than, as well as, beyond ten months, it was not so on the part of Bodhisat's mother. She, however, properly carried the Bodhisat for ten months and gave birth to her son standing ***** (Pg.95). This is the way, general practice (*dhammatā*), of Bodhisat's mother.

Birth Of Siddharth Gautam(Buddha)



2.12. Queen Mahāmāyā also, became thoroughly mature in her pregnancy when she had carried the Bodhisat in her womb for ten months as if she was carrying oil in a bowl, and being desirous of going to the house of her relatives informed the great king Suddhodana thus: "Your majesty! I want to go to Devas city, which belong to my family." The king consented saying: 'very well', had the road levelled even between Kapilavatthu and Devadaha, had the same decorated with banana trees, jars filled with water, flags and festoons, etc., had his queen seated in a gold palanquin which was made to be lifted by a thousand ministers and sent her off with a great retinue. There was then an auspicious Sal grove, named Lumbini forest of the residents of both the cities in between the two cities, ***** (Pg.96). On that occasion there was the entire blossoming of Sal trees beginning from their bases up to the topmost branches in unison. Swarms of bees of five colours and flocks of birds of various species wandered about among the branches and flowers singing variedly with sweet sounds. The entire Lumbini grove then resembled the heavenly Cittalā garden. It was like a well displayed shopping-centre of a very powerful monarch. Seeing that Lumbini park, there arose a desire in the queen to sport herself in the Sal grove. The ministers took the queen and

entered the Sal grove. She went towards the base of the auspicious Sal tree and became desirous of seizing the branch of the sal tree. The Sal branch went toward the vicinity of the queen's hand by bending itself down like a well-wetted cane-top. She stretched her hand and caught hold of it herself. Then and there the queen's birth-pain (i.e. the winds resulting from kamma) were felt to be in motion. Thereupon, a screen was set up around her and the great body of people made their departure. She gave delivery to her child, while still standing, having seized the Sal branch. At that very moment four pure-minded great brahmās arrived there bringing with them a gold net. They took proper delivery of the Bodhisat in that gold net, stood in front of the mother, and said: "Oh queen! Please be in your own elements; a powerful son has been given birth to by you."

2.13. In the case of other babies, coming out from the wombs of their mothers, they do so, smeared with disgustful impurities it was not so in the case of the Bodhisat. He (however,) came out from His mother's womb, shining like a gem thrown down on Kāsika pure white cloth, in a standing state even, stretching his two hands and two legs also, pure, clean, and unsmeared with any impurity whatsoever, on account of having been in His mother's womb, like the preacher of dhamma descending from the preacher's platform and like the man who came down a ladder. In spite of being so, for the purpose of doing honour to the Bodhisat as well as the mother of the Bodhisat, two showers of water came out of the sky and refreshed both the mother and the baby by giving shower-baths to their bodies.

2.14. Thereafter, from the hands of the Brahmās, who were standing after their taking delivery of the baby in a gold net, the four heavenly great kings got hold of Him in a couch-size antelope-skin cloth (*ajinappaveṇi*) for the purpose of giving Him happiness, providing comfortable contact and conventional auspiciousness. From their hands, human beings took over on pillows of very fine cloth (*Dukūla*). When the baby was released from the hands of human-beings and put down on the ground, He looked in the east direction. The thousands of universes (*cakkavāḷa*) became a single entity. Divinities and human-beings there, honouring Him with perfumes, garlands, etc., said thus: "Oh Mighty Man! here, in this world, there is no one equal to you. Where can there be your superior?" In this way, He looked successively in the ten directions namely the four directions, the four corners, nether (*hetṭhā*) and the other (*upari*) and not finding anybody equal to Himself, walked ***** (Pg.98) seven steps saying: "This is the north direction", with the Mahā Brahmā holding over Him a white umbrella, Suyāma holding yak's-tail fan (*vāḷabijāṇi*) and with other

celestial beings as well, holding in their hands the remaining regalia, following Him. Thereafter, standing at the seventh step, roared the roar of a lion, emitting bold words; thus: "I am the topmost of the world", etc.

2.15. The Bodhisat spoke out words the very moment He came out from His mother's womb in His three individual existences: in His own existence as Mahosadha, in His own existence as Vessantara and in this existence of His. It is said that in His existence as Mahosadha, at the very moment of His coming out of His mother's womb, Sakka, the king of Devas, came and put in His hand the essence of Sandal wood and went away. He made a grip of it in His fisted hand and came out. Thereupon His mother asked Him: "My dear son! What have you taken and come?" "Medicine, Mother!" Thus, because of the fact that He had taken in his hand the medicine and come, He was named "Medicine male child"(soadha dāraka). they took that medicine and deposited it in a vessel. It verily became medicinal cure for successful treatment of all kinds of diseases, which had afflicted all comers, one and all, who were blind, deaf, etc. Thereafter, consequent upon the arising of the statement: "Great is this medicine! Mighty is this medicine", there arose his name as 'Mahosadha' even. In His existence as Vessantara, as soon as He came out of His mother's womb, He stretched out His right hand making this verbal request: "mother! is there, indeed, anything at home? I shall give charity", and did so. Thereupon, His mother had a purse containing a thousand coins placed on the palm of her son's hand which she previously put on her own palm saying: "My son! You have been born in the family of the wealthy". In this existence of His, He roared this roar of the lion. In this way, the Bodhisat let out well-articulated words, the very moment He came out of His mother's womb. Just as what had happened at the moment of His taking conception, similarly also, there became apparent thirty-two foreboding omens (pubbanimittāni) at the moment of His birth, as well. As and when, however, our Buddha-to-be (bodhisatta) was born in the Lumbinī forest, at that very time, the princess mother-to-be of Rāhula, the thera-to-be Ānanda, the minister-to-be Channa, the minister-to-be Kāḷudavī, the royal-horse Kaṇṭhaka, the great Bodhi tree, the four golden jars of treasure also sprang into existence. Amongst them, one jar of treasure was of the size of a bull's cry (gāvuta); the next one was of the size of half a league (yojana); the third was of the size of three gāvutas and the fourth of the size of a league (yojana). Their depth was down to the lowest level of the earth. These seven have been known as born-together ***** (Pg.99) (satta Sahajātā).

Hermit Comes to See Baby Siddharth



2.16. Residents of both the cities took the Bodhisat and departed for the city of Kapilavatthu only. On that very day, the congregation of devas in the heavenly abode of Tāvātimsa, became full of joy and gladness saying: "A son has been born to the great king Suddhodana in the city of Kapilavatthu; this young prince will become Buddha seated at the base of the Bodhi tree," and sported themselves by bringing about waving of their garments and doing other acts of felicitations. On that occasion, the hermit, named Kāladevala, the gainer of eight kinds of Jhāna (aṭṭhasamāpatti), friend of the royal family of the great king Suddhodana, having finished taking his meal, went to Tāvātimsa heaven to spend the day there, and was seated there. When he saw those heavenly beings sporting themselves in that wise he asked: "Who do you all sport yourselves thus with a delightful heart; tell me about this matter". The divinities replied: "Friend! A son has been born to the great king Suddhodana; he will become Buddha, seated at the terrace of the Bodhi tree and turn the wheel of dhamma; we shall have the opportunity of witnessing His endless grace of Buddha and listening to His Dhamma over such circumstance as this, we all are joyful." The hermit, having heard their words, quickly descended from the heavenly world, entered the royal

palace, took his seat on the place prepared for him and said: "Great King! I am told that a son has been born to you; Shall I see Him?" The king had the well-dressed and ornamented young prince brought and made Him pay homage to the hermit. The feet of the Bodhisat completely turned round and established themselves on the braided hair of the hermit. For the Bodhisat, indeed, there was not, anyone, who was worthy of being worshipped by such an individual as Himself. If, indeed, unconsciously, they placed the head of the Bodhisat at the feet of the hermit, his head would split into seven pieces. The hermit, saying to himself: "It is not befitting for me to ruin myself", rose up from his seat and raised his clasped hands in adoration to the Bodhisat. The king, seeing that wonder paid his homage to his own son.

2.17. The hermit could remember eighty aeons (kappa): the past forty aeons (kappa) and the future forty aeons (kappa). Seeing the Bodhisat being endowed with excellent characteristics, he mused over and reflected saying to himself: "Will He, indeed, become Buddha or not?" he came to know that He would undoubtedly become Buddha and saying to himself: "This one is a wonderful young man", he made a smile. Thereafter, reflecting: "Shall I get the chance of seeing this wonderful young man becoming Buddha, or, indeed, not?", he saw that he would not get such a chance, since he would pass away in-between and be reborn in the formless world of Brahmās, where even a hundred Buddhas nay a thousand Buddhas would not be able to go and enlighten him; and so he, saying to himself: "I shall not get the chance of seeing such a wonderful young man becoming Buddha," wept.

2.18 People saw it and asked: "Our lord just now laughed and later sat weeping; what, indeed, is the matter, Venerable Sir? Is any harm happening to the son of our sovereign? He replied: "In this matter, there is no danger to Him; He will become Buddha without any doubt." On being asked why was that the venerable one wept, the hermit replied: "I weep because of my own regret over the idea that there will be a great loss, indeed, to me since I shall not get the chance of seeing such a young man as this one becoming Buddha". Thereafter, that hermit, reflecting thus: "How is it, indeed" Will any one of my relatives get the opportunity of seeing this child becoming Buddha?", saw his own nephew, the young man Nālaka?" He was told that her son was at home.

Because she was asked to send for her son, she did so and the hermit told the young man who came to his presence thus: "My dear! A son has been born in the family of the great king Suddhodana; this son is a nascent of Buddha; on the expiry of thirty five years He will become Buddha; you will get the chance of seeing Him; renounce the world to become a recluse on this very day." Although the young man was born in the family of wealth to the tune of eighty seven crores, he said to himself that his uncle would not have urged him to renounce without any advantage; that very moment, sent for robes as well as earthen begging bowl from within the market, shaved off his hair and beard, clothed himself in yellow garments, paid homage with five fold earth-touching postures (pañcapatīṭṭhita) raising his clasped hands and facing towards the direction of Bodhisatta saying: 'My renunciation and becoming a recluse is dedicated to Him, who is the most excellent person in the world', put his bowl into its bag, hung it down at the top of his shoulder, entered the Himalayas and performed the deeds (dhamma) of a monk. He approached the Tathāgata, who had eventually attained the absolutely perfect enlightenment, requested the Buddha to preach him the practice (paṭipadā) of nālaka, again entered the Himalayas, arrived at the stage of an arahat, accomplished the highest form of practice, lived his life-span ***** (Pg.102) of seven months only and passed away completely into immortal bliss, by means of the element of Nibbāna, leaving no trace of upādi behind, while still standing near a gold mountain.

2.19. On the fifth day after His birth, the Bodhisatta, indeed, had His head washed and the people of the royal house said to themselves: "We will perform the naming ceremony." They, therefore, smeared the royal mansion with perfumes of four kinds of natural origin, scattered clusters of flowers with lāja as the fifth, made preparations for catering unadulterated (asambhinna) milk-rice, invited one hundred and eight brahmins who were proficient in the three vedas, made them seated in the royal mansion, let them enjoy good meals, made great offerings of honour and let them examine and summarise the signs (lakkhaṇāni) saying: "What, indeed, will happen?" Amongst them,

"Rāma, Dhaja, Lakkhaṇa as well as Manti

Yañña, Subhoja, Suyāma and Sudatta; these,

then, were eight brahmins. They displayed

the mantra, which had six sections."

These eight brahmins only were scrutinisers of signs (lakkhaṇa). The dream also, dreamt on the day of conception was examined as well, by them even. Seven, of them, raised two fingers and predicted two-fold events: "Whoever is endowed with these signs (lakkhaṇa) will become world-king if he were to lead a household life; should he renounce the world and become a recluse, he will be Buddha." So saying, they informed all the glorious wealth of the world-king. The youngest of all of them, however, the young brahmin, known by the name of his clan koṇḍañña, having looked at the glory of the excellent signs (lakkhaṇa) of the Bodhisat, raised a single finger only and made a definite prediction saying: "There does not exist any appropriate action to be done by this one in the midst of household life. Sure and certain, this child will become Buddha, the remover of veils, the eye-opener. This young brahmin, indeed, was one, who had made aspiration, a creature in his final existence, and who therefore superseded the seven other brahmins in wisdom, and thus saw a single destiny only, known as definite Buddhahood, for the Bodhisat, who happened to be endowed with such signs (lakkhaṇa). Consequently, he predicted accordingly raising one single finger only. Then, in getting hold of His name, the brahmins named Him Siddhattha, because of the fact that He would work for the accomplishment of benefit of the whole world.

2.20 Then, indeed, those brahmins went back to their own homes and addressed their sons thus:- "Dear sons! We are old; we may or we may not witness the attainment of omniscience by the son of the great king Suddhodana, when that young prince attains omniscience, you should become monks in His dispensation (sāsana):" Those seven people lived as long as their life-spans lasted and passed away according to their own deeds. The young brahmin Koṇḍañña alone, however, happened to be free from any ailment. When the Great Being grew up, he made the great renunciation, became a recluse, went to Uruvela in due course, made up his mind saying: "This piece of ground is, indeed, delightful; this, indeed, is a proper place to make strenuous effort for a young man desirous of doing deep meditation." While he was taking up his residence there, he heard that the Great Being had renounced the world and become a recluse, approached the sons of those seven brahmins and said thus: "Prince Siddhattha, they say, has renounced the world and become a recluse; He is sure to become Buddha; if your fathers are free from ailment they should renounce the world today and become recluses; if you all also are willing to do so, come! We all would follow that Great Sage in His renunciation." All of them were not able to be of one single desire. Amongst them three people did not renounce the world. The other four, however renounced the world making the brahmin Kaṇḍañña their leader. Those five individuals became known as the group of five theras (pañcavaggiya therā).

2.21 At that time, however, king Suddhodana asked: "Having seen what, will my son become a monk? The reply was: "The four foreboding omens'. When asked which and which, the reply was: the aged old, the (ailing) sick, the dead and the monk. The king said: "Starting from now, do not allow such form of people as would constitute omens approach my son's presence; there is no business for my son to become Buddha; I am desirous of seeing my son playing the role of world-king exercising supreme sovereignty over four great islands together with two thousand islands surrounding them and touring about in the sky-space surrounded by an assembling retinue completely covering an area of thirty six leagues (yojana)". Having said so, ***** (Pg.104), the king appointed and stationed watchful guards at a distance of a bull's-cry (gāvuta) everywhere, in the four directions for the purpose of preventing the coming of these four kinds of omens within sight of the young prince. On that very day, in the families of eighty thousand relatives, who had come together and assembled at the auspicious place of naming ceremony, each and every one gave birth to a son and they all said to themselves:- "Let this child become Buddha or sovereign; we all give each son of ours respectively; should He become Buddha, He will wander about surrounded by congregation of monks of the princely (khattiya) clan; Should He become a universal monarch, He would tour about surround by and leading a retinue of young men of Khattiya clan only. The king also appointed wet nurses who were free from all faults and who possessed the best beauty to attend upon the Bodhisat. The Bodhisat grew up with a large number of attendants around Him and also with great grace and splendour.

Child Siddharth is Inclined Towards Meditation

2.22. Then, one day, there was namely, the royal ploughing ceremony (vappamaṅgala), for the king. On that day, people decorated their city like a celestial city. All slaves and servants put on new garments, decorated themselves with perfumes and garlands, etc., and assembled in the royal household. In the occupation of royal ploughing, ***** (Pg.105), a thousand ploughs were usually employed. On that day, however, there were (799) eight hundred ploughs less by one, ploughs together with bullocks along with their reins and ropes made of silver; even the driving canes were glittering with gold since they were made of gold. The king in setting out, surrounded by a large retinue went to the ceremony, taking with him his son also. At the site of the ploughing ceremony there was a Eugenia tree with large leaves and dense shade. Under that tree was prepared the bed for the child-prince; above it, a canopy decorated with golden stars was fastened; a screen-wall was put round it; a watch was stationed and let the child-prince was laid to sleep on the bed. The king dressed and decorated himself with all kinds of dress and decorations and went to the place of ploughing surrounded by his retinue of ministers. There the king took hold of the gold plough; the 799 ministers took hold of the silver ploughs; cultivators

took hold of the remaining ploughs. They all took hold of the ploughs and did the ploughing from hither and thither. The king, however, either went from hither side to thither side or came back from thither side to hither side. There was great achievement in one place. The wet nurses, who were seated surrounding the Bodhisat came outside from within the screen with the intention of seeing the royal achievement. The baby-Bodhisat on the other hand in looking about here and there, since He did not see anyone, whom soever, rapidly rose up, got seated cross-legged, occupied Himself in out-breathing and in-breathing, and caused the first Jhāna to arise in Him. The wet nurses, in their going for their food, hard and soft, ***** (Pg.106) lingered a little. The shade of other trees had turned the other way round. The shade of that Eugenia tree, however, stood, having become circular all round the tree itself. The wet nurses, saying to themselves "Our Lord's son is all alone", quickly lifted up the screen and as they entered, they saw the Bodhisat seated cross-legged on His bed as well as that astonishing wonder. They, therefore, went and informed the king: "Your Majesty! The baby-prince is thus seated; the shade of other trees had turned the other way round; the shade of the Eugenia tree, however, stood encircling the tree itself." The king came over in a hurry, saw the surprising miracle

and worshipped his son saying: "My dear son! This is my second adoration to you".

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Opulence;Sorrows;Birth of Son

[Tipitaka](#) >> [Sutta Pitaka](#) >> [Khuddaka Nikaya](#) >> [Apadana](#) >> 1.2b Opulence;Sorrows;Birth of Son

Source : Probably PTS

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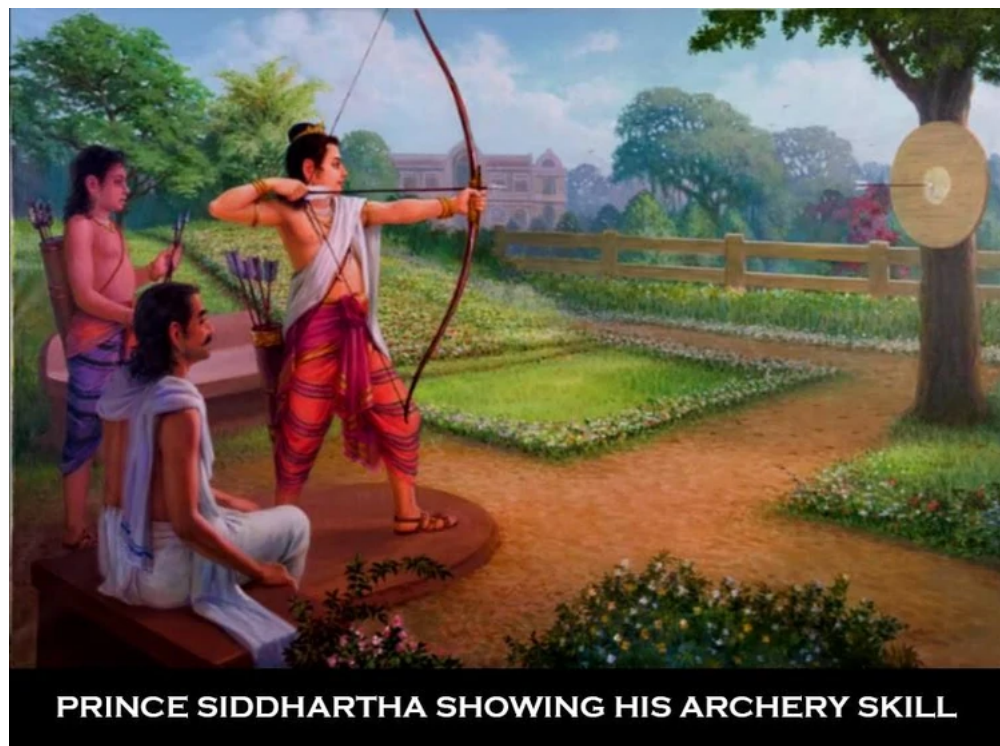
Apadana Part - 1.2 - Gotama Buddha

1.2b Living in Opulence;Seeing Sorrows in World;Birth of Son Rahul [Edit](#)

2.23. Then, in due course, the Bodhisat became sixteen years old. The king had three palaces constructed for the Bodhisat to suit the three seasons of the year. One of the palaces had nine storeys, the second had seven storeys and the third, five storeys. The king also made eighty four thousand lady dancers and musicians to serve Him. Like a divinity (deva), surrounded by celestial nymphs, the Bodhisat, enjoying great glory, being entertained by lady musicians and surrounded by well-dressed and decorated dancing damsels, lived in the three palaces turn by turn according to the regular seasons of the year. The queen, Rahulamātā, the mother of Rāhula, was, however, His chief queen.

Prince Siddharth (Buddha) Shows His Skills [Edit](#)

2.24. While He was thus experiencing the excellent glory, there arose, one day, inside the congregation of kinsmen this gossiping talk: "Prince Siddhattha goes about being fond of sport and amusements, but he does not learn any art, when war breaks out and there is battle to be fought, what is He going to do?" The king sent for the Bodhisat and said:- "My dear soon! your relatives are saying: 'Prince Siddhattha goes about devoting Himself to amusement without learning any art'. In this matter, my dear, what do you think would happen at the time of the arrival of any enemy?" His reply was: "Your Majesty! There is no need for me to learn any art; let an announcement be made by beat of drum in the city for everybody to see my attainment in art, to this effect: "Seven days hence, I am showing my art to all my relatives". The king did accordingly.



The Bodhisat had all such archers as are swift and sharp shooters as well as hair-splitters assembled and showed His relatives, twelve kinds of art, in the midst of a big body of people, that sort art of archery, which was beyond the capacity of other archers. That feat of His archery should be understood in the light of what occurred in the birth-story (Jātaka) of Sarabhangā. Thereupon His congregation of kinsmen became free from doubt.

Seeing the Sorrow of The World [Edit](#)

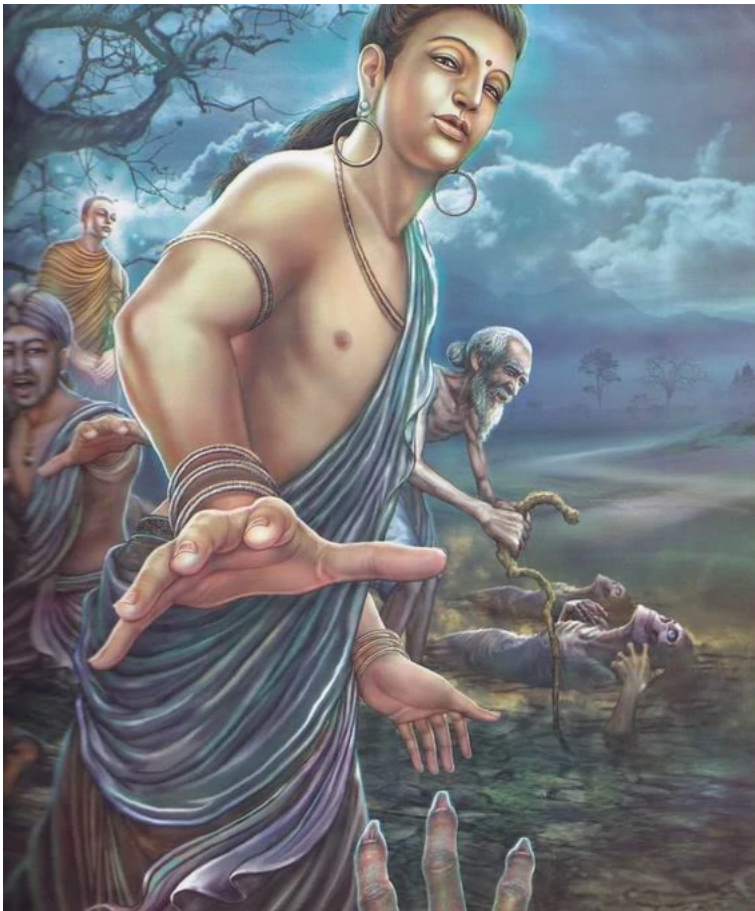
2.25. Then, one day, the Bodhisat, being desirous of going to garden grounds sent for His charioteer and instructed the latter to get His chariot ready. The charioteer replied saying 'very well' and having decorated the most excellent chariot of great value with all kinds of decorations and yoked to the same four auspicious horses of the colour of white lotus petals (kumuda patta0, he reported back to the Bodhisat. The Bodhisat boarded the chariot, which resembled a heavenly mansion and went away in the direction of the royal park. The divine beings said to themselves: "Time for the full enlightenment of the young

prince Siddhattha is approaching; we shall show Him foreboding omens. " Accordingly they showed a young divinity, making the same old and aged, with teeth broken, wearing grey hair, crooked, with bent body, holding a stick and trembling. Both the Bodhisat and the charioteer saw it. As a result of that, the Bodhisat asked the charioteer in manner as had come down in the mahāpadana Suttanta thus: "My friend! Who, ***** (Pg.108), is this man? His hair also is not like that of others." When He heard his reply, He became full of remorse saying: "Shameful it is, alas! Oh birth! That, indeed, old age will become apparent to one, ***** (108), who has been born anywhere whatsoever!", turned back thence even and went up His palace only. The king enquired: "For what reason did my son return quickly?" The reply was: "Your Majesty! He did so because He saw an aged man". They said also that He would renounce the world having seen an aged man. The king said: "Why do you all ruin me; make ready quickly dancing damsels for my soon; He will not think of renunciation while enjoying royal glory", increased the number of guards for watch and placed watchman at every half a league (yojana), in all directions.



TAMING THE WILD STALLION

2.26. Again, one day, as the Bodhisat was going, even as before, towards the royal park, He saw a sick man duly created by the devas, make enquiries, became remorseful at heart, turned back and duly went up to His mansion. The king also made enquiries, had arrangements requisitioned as already said before, again increased the number of guards and kept watch at every place, three bull's cry (gāvuta) apart all round. Subsequently also, one day, the Bodhisat was going even as before towards the royal park, when He saw a dead man duly created by divinities, made enquiries in the same manner as before, became remorseful at heart, again turned back and duly ascended His mansion. The king also made enquiries, requisitioned what was to be done immediately in the manner as already said before, again increased the number of guards and kept watch at every place, a league (yojana) apart all round. Later on, one day, as the Bodhisat was going towards the royal park, He saw, even as before, a monk with his lower and upper garments properly worn, duly create by divinities, and asked the charioteer thus: "My friend! Who namely, is this?" Since there was no such thing as the arising of Buddhas, the charioteer did not know any such thing as monk or the virtues of a monk; nevertheless, because of the influence of the divinities, he replied: "My lord! This one is known as a monk" and eulogised the qualities of a monk. The Bodhisat activated His inclination for monkhood and on that day, proceeded to the royal park. Reciters of long discourses, however, said: "Having seen all the four omens in a single day even, He went".



His Son Rahul is Born [Edit](#)

2.27. He sported Himself there the whole portion of the day, bathed Himself in the auspicious lotus pond, took His seat on the auspicious stone slab at sunset, as He was desirous of having himself dressed and decorated. Then His men-attendants brought garments of various colours, assortments of trinkets, garlands, perfumes and toilets as well, and stood surrounding Him on all sides. At that moment, the (sitting) seat of Sakka became hot. That divine monarch reflecting: "Who, indeed, is desirous of my passing way from this place?", came to know of the desire of the Bodhisat to dress and decorate Himself, addressed the divine architect, Vissakamma, thus:- "My dear Visakamma! the young prince Siddhattha, at the time of midnight today, will make the great renunciation; this is His last dressing and decorating; you go to the royal park, and dress and decorated the Great Man with celestial decorations." He replied saying "Very well", approached the Bodhisat that very moment very means of divine power, made himself look like His hair-dresser, covered up the Bodhisat's head with celestial cloth. the Bodhisat knew: "This one is not human, he is young divinity" as soon as He was touched by his hand. As soon as His head was wrapped up with head-wrapper, there rose into His chignon a thousand pieces of wrapping cloth with gem-jewel characteristics. When his head was wrapped again there arose a second thousand wrapping pieces. Thus, ten thousand pieces of wrapping cloth arose when His head was wrapped for ten times. It ought to be considered thus: "His head is small; head-wraps are abundant; how can they rise into His chignon? "The biggest of all those head-wrappers was of the size of emblic myrobalan (amalaka) flower. The rest of them were of the size of little fragrant orange-coloured nauclea cordifolia akadambaka) flowers. The head of Bodhisatta became a'kuyya' flower, resembling a gold netting of a carriage? (kiñcakagavacchita).

2.28. Then, when He had become well-dressed and decorated with all kinds of decorations, He boarded the excellent chariot, which was adorned with all kinds of adornments, as and when all those who were conversant with all kinds of music were exhibiting their individual talents, and also as and when the brahmins were made to come together with recitations beginning with "Triumphant joy (jayananda) and with shouts of praise and words of blessing with varied assortments of such words as were auspicious to the ear etc. At that time, on hearing that a son has been born to his daughter-in-law, the great king Suddhodana sent a message saying: "You all had better break this news so that my son becomes joyful and glad." The Bodhisat, on hearing about it, said: "Rahu has been born; bondage has arisen." The king enquired what his son had remarked and on hearing what was stated, passed orders thus: "From now on, my grandson must be known by the name of prince Rāhula.

2.29. The Bodhisat also, indeed, boarded the excellent chariot and entered the city, with an exceedingly large retinue, an exceedingly delightful heart and graceful beauty. At that time, a young princess, Kisāgotamī by name, who had gone up to the top of her palatial mansion, on seeing the graceful physique of the Bodhisat who was then circumambulating the city, became full of zest and made this joyous utterance:-

"Happy, surely, is that mother;

Happy, certainly, is that father,

Happy, definitely, is that lady,

to whom is the husband such as this.

2.30. On hearing it, the Bodhisat thought thus:- "This lady said thus: 'Seeing such a personality, the heart of the mother is at peace; the heart of the father is cool and the heart of a wife is happy'. When what, indeed, is extinguished is the heart known to be cool?" Then this idea occurred to Him when His mind was detached from depravity (kilesa): "When the fire of lust (rāga) is extinguished, it is known as being cool; when the fire of anger (dosa) is extinguished, it is known as being at peace; when the fire of delusion (moha) is extinguished, it is known as being happy; when the burnings of all such depravity (kilesa) as pride, wrong views, etc. are extinguished, it is said to be cool and happy." Saying to Himself: "This lady let me listen to her good announcement; I go about, indeed, in quest of immortal happiness (nibbāna); straightaway today it befits me to discard the household life, renounce, become a monk and seek nibbāna; let this be the teacher's share for this lady," He took off from His neck His pearl necklace, worth a hundred thousand and sent the same to Kisāgotamī. She became happy at heart saying to herself: "Prince Siddhattha, being in love with me, has sent the present."

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Renouncing Worldly Life

Tipitaka >> Sutta Pitaka >> Khuddaka Nikaya >> Apadana >> 1.2c Renouncing Worldly Life

Source : Probably PTS

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Apadana Part - 1.2 : Gotama Buddha

1.2c Renouncing Worldly Life to Become a Hermit

[Edit](#)

The Background : He Sees the Truth of Ugliness of Human Body

[Edit](#)



2.31. The Bodhisat ***** (Pg.112) went up to his own palatial mansion with a great deal of glory and beauty and lay himself down on His glorious bed. Then and there, dancing damsels who were properly decorated with all kinds of decorations, who were well trained in the art of dancing and singing, and who had attained their well-proportioned physical form and beauty like divine maidens, brought all kinds of musical instruments, sat down properly round the Bodhisat and made performances in dancing, singing and playing music by way of pleasing and entertaining Him. The Bodhisat, having no pleasure in the dancing, etc., because His mind was detached from depravity (kilesā), went off to sleep very soon. Those ladies also lay themselves down, saying "He, for whom we perform dancing etc., has gone off to sleep; now, why should we strain ourselves?" and after putting away from their hands the musical instruments helter skelter, here and there. Scented oil lamps were burning. The Bodhisat woke up, seated Himself cross-legged on the surface of His bed and saw those ladies who were asleep after scattering about their musical equipment some with saliva flowing down and making their bodies dirty, some grinding their teeth, some snoring, some muttering and talking, some with their mouths open, some with their clothes come off exposing their despicable private parts. The Bodhisat, on seeing the ugly disorder of those ladies, became all the more mentally detached from sensual pleasures. That well-decorated large apartment of the palace of His, which resembled the mansion of Sakka, king of devas, appeared to Him as if it were a cemetery of raw flesh ***** (Pg.113) are deposited all kinds of different dead bodies. His three palatial mansions ***** (Pg.113) came to look like a burning house. He let off this alarm: "Dangerous indeed, alas! Distressing indeed, alas! His mind inclined towards renunciation excessively.

The Prince Leaves the Worldly Life

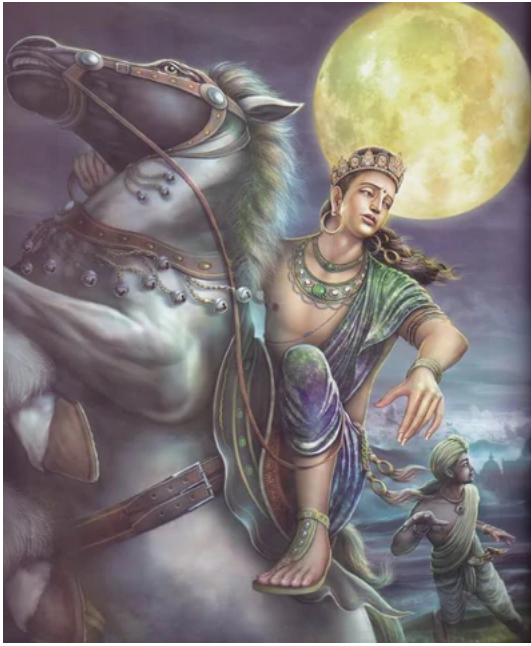
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2.32. The Bodhisat, saying to Himself: "Even now, it is proper for me to make the Great Renunciation", got up from His bed, went near the door, and asked: "Who is he, here?". Channa, who was lying, keeping his head on the threshold replied: "My Lord! It is I, Channa." The Bodhisat said: "I am now desirous of making the Great Renunciation, saddle a horse for me." He replied saying: "Very well, my Lord!", want to the horse-shed, taking along with him horse-equipment, saw Kaṇṭhaka saying to himself: "It befits me now to saddle this horse only". As soon as it was being saddled, the horse came to know thus: "This saddling ins exceedingly tight. It is not like the saddling done on other days at the time of going for sport in garden, etc.; it must be that my young lord is desirous of making now the Great Renunciation." Consequently, the horse became gladdened at heart and laughed a great laugh. That neighing noise could have gone spreading over the entire city. However, the divinities suppressed the neighing noise and did not let anyone hear it.

2.33. The Bodhisat also, indeed, immediately after He had sent away Channa, thought that He would then have a look at His son, rose up from his cross-legged seated posture, ***** (Pg.113) to the residential apartment of Rāhula's mother, and opened the door of her chamber. In the chamber at that moment, a scented oil-lamp was burning and giving light. The mother of Rāhula asleep on her bed, where were spread an ambana (or ammana) measure of jasmine and double jasmine (sumanamallikā) flowers, etc., placing her hand on her baby-son's head. The Bodhisat placed his foot on the threshold of the door, took a look while still standing and saying to Himself: "If I were to remove the hand of the queen-mother and were to catch hold of my son, the queen will wake up; in this way there will be danger to my going away; only when I have become Buddha, I shall come and see my son", went down from that palatial storey. However, whatever is stated in the Jātaka commentary, namely: "At that time the baby-prince Rāhula was on the seventh day from His birth;" such a statement as that does not exist in the rest of the commentaries. Therefore this alone should be

accepted.



2.34. Thus, the Bodhisat went down from the upper storey of His palace, went near the horse and said: "My dear Kanthaka! Do not let me pass beyond the night now, I shall become Buddha by depending upon you and send across this world of man together with the world of devas to the immortal peace. Thereafter He jumped up and climbed on to the back of Kanthaka. The horse, Kanthaka, was eighteen cubits in length from its neck; in proper proportion to its length, it had its breadth; it was endowed with strength and speed, its colour was all white, resembling a well-washed and polished conch-shell. If it were to neigh or make its hoof-sound, the noise would spread all over the city; therefore, the divinities, by means of their own celestial power, suppressed sufficiently its neighing noise so that no one heard it and every time it made its step, all its steps were made to fall on the palms of their hands. The Bodhisat arrived at the vicinity of the great gate at midnight riding on the *****(Pg.114) of the excellent horse at its centre, while Channa kept on holding the tail of the horse. At that time, however, the king, saying to himself: "My son must not be able to go out after opening the city gate on any and every occasion", made arrangement in such a way that each one of the two leaves of the big city-door should be opened only by a thousand men. The Bodhisat, however, bore the strength of one thousand crores of elephant, according as the number of elephants is calculated in the matter of being endowed with strength and vigour. According to the calculation in terms of number of men, He bore the strength of ten thousand crores of men. The Bodhisat thought thus: "If the gate would not open, I will go beyond ahead after leaping over the city-wall, which is eighteen cubits in height, pressing down the horse, kanthaka, with my things, while I am still seated now on its back, along with Channa even, who remains holding its tail." Channa also thought thus:- "If the gate would remain closed, I shall go ahead leaping over the wall, letting my own lord the prince sit on my shoulder, embracing the horse Kanthaka with my right hand round its belly, keeping it close to the hollow of my hip. The horse kanthaka also thought thus:- "If the gate would not open. I shall go ahead jumping over the wall lifting up my own lord on my back even as He keeps Himself seated along with Channa, who keeps himself standing by holding my tail". Should the gate remain closed one or other of three individuals would have accomplished according as they had contemplated even. However, the divine being, who was residing at the date, opened it.

2.35 At that very moment, Māra, the Evil One, saying to himself: 'I shall turn back the Bodhisat, came and said, standing in the sky, thus "Do not make the renunciation, my friend! On the seventh day from now the wheel-gem will become apparent to you. You will rule over the four great islands surrounded by two thousand small islands, turn back, my friend!" When asked who he was, Māra replied that he was Vasavatti. The Bodhisat then said: "O Māra! I know the fact that the wheel-gem would become apparent to me; I am not desirous of sovereignty; I shall become Buddha resounding to the ten thousand world-elements". Māra pursued the Bodhisat following Him like a shadow, watching for a chance, saying "From now on, at the time of your pondering over either the thought of sensual pleasures or thought of hatred or thought of oppression, I shall know."

2.36. The Bodhisat also, having rejected regardlessly the sovereignty of world-king which had come into His hands, like a spit of saliva, went out of the city with high honour. Having, come out of the city on the full moon night of the month of Āsāḷha, when the Uttarasāla nakkhatta was in progress, He became desirous of looking back at His city again. At the very moment such a desire as that, however, arose in His mind the great earth turned round, after breaking itself up, like the potter's wheel as if it would say: "O Great Man! You need not yourself turn back to have a look." The Bodhisat stood facing toward the city, looked at the city, showed the place for setting up a shrine to commemorate the turning back of Kanthaka on that piece of ground, made Kanthaka to face towards the road by which it should go and went forward with high honour and with great grace and beauty. It is said that at that time the divine beings held in their hands in front of Him sixty thousand lighted torches sixty from behind, sixty from the right side and sixty from the left side. In addition, other divine beings round the edge of the circumference of universe (cakkavāla), held in their hands innumerable lighted torches. Next to these, other divinities, dragons (nāgas), garūda birds, (suppaṇṇa), etc. went in His wake honouring Him with celestial perfumes, garlands, scented powder and incense. The sky was without interval being laden with coral flowers of Pārichattaka and Mandārava as dense clouds in the heavy rainy-season. There occurred signing together of celestial songs. On all sides there arose sounds of eight musical instruments, sixty musical instruments and sixty eight hundred thousand musical instruments. Their sound turned out to be like the waters of the ocean when disturbed by heavy rain-clouds of stormy weather and also like the roaring of the ocean in the womb of the Yugandhara mountain.

2.37. The Bodhisat arrived at the bank of the Anomā river, covering a distance of thirty leagues (yojana), passing over three kingdoms in the course of a single night ***** (Pg.117) proceeded with such a grace and beauty as said above. However, why? Was not the horse able to go beyond that destination? it was not that it was not able. Indeed, the horse could roam about orbiting one entire universe which stood on its axis from one extremity to another as if treading upon the bordering rim, come back even before its morning-meal, in order to eat the food procured by itself. At that time, however, there was too great a delay in cutting off the tangle of scented garlands of flowers, drawing away the thoroughly covered body up to the thigh region with perfumes, garlands, etc., sent down by divinities, dragons, (nāga) and garuda birds, (supaṇṇa), etc., who all stood in the sky. That was why the horse went covering a distance of thirty leagues (yojana) only. Then, the Bodhisat stood on the river-bank and asked Channa thus: "What is the name of this river?" The reply was: "It is known as Anomā, your majesty! The bodhisat gave intimation to the horse, touching it with His heel saying: "Our renunciation also will become supreme (anomā)." The horse then jumped up and stood on the thither bank of the river which was eight usabhas wide.

He Cuts His Hair and Beard [Edit](#)

2.38. the Bodhisat descended from the back of the horse, stood on the surface of the sand which resembled silver petals and addressed Channa thus:- "My dear friend Channa! You go home taking away with you my trinkets as well as my horse Kanthaka, I shall becoming a monk. The Bodhisat saying: "You cannot be allowed to become a monk, you rather go home," prohibited him three times, entrusted to him His ornaments as well as the horse Kanthaka and thought thus:- "These hair of mine are not appropriate for a monk; there is no propriety of another individual cutting off the hair of the Bodhisat." Thereafter, saying to Himself: "I shall myself cut my hair off with my sword," He seized the sword with His right hand, caught hold of the crest of his hair together with the hair-knot with His left hand, and cut off His hair. His hair became two-finger lengths in six, curled round from the right and adhering to His head. Throughout His life, the length

of His hair was that much only. His beard also was of the same appearance and character. There was, nothing to be done again by way of shaving (away) hair and beard. The Bodhisat caught hold of His hair-knot together with his turban and threw them up into the sky, saying: "If I shall become omniscient Buddha, let them stand in the sky; if not, let them drop down to earth." that hair-knot rose up to a height of

a league (yojana) and remained in the sky. Sakka, king of devas looked at them with his divine eyes, received the hair-knot in a bejewelled casket, of the size of a league (yojana) and set up a shrine in the Tāvātimsa heaven, known as Culāmaṇi temple.

Having cut off the crest of this hair scented with excellent perfume, the hero of the Sakya clan threw it up into the sky. the thousand-eyed king of devas accepted it on his head in an excellent bejewelled casket.

2.39. Again, the bodhisat thought: "These kāsī clothes do not go well with my monkhood." Then, the great Brahmā Ghatikāra, who was His old associate at the time of Buddha Kassapa, owing to his not having attained old age during the intervening interval of two buddhas (Buddhantara), and because of having been his friend reflected: "Today, my associate has made the great Renunciation; I shall go to Him taking along with me, the requisites of a monk."

"A set of three robes, and a begging-bowl,
a razor, needle and a belt, which together
with a water strainer, become those eight
which are fittingly proper for a monk."

The great brahmā brought these eight requisites and gave Him. The Bodhisat put on the insignia garments of an arahat, took the guise of the most excellent monk, said to Channa: "Dear Channa! speaking on my behalf, you please inform my parents about my good health", and sent him away. Channa paid homage to the Bodhisat, circumambulated Him and departed. The horse Kaṇṭhaka, however, as soon as it heard the words of the Bodhisat, who was consulting with Channa, thought thus: "I have, now, no opportunity of seeing my lord again" and since it could not bear up its grief as and when it got out of sight of the Bodhisat died of broken heart and was reborn as a young divinity, named Kaṇṭhaka in the Tāvātimsa heavenly mansion. There was a single grief only, first of all, to Channa. However, he became afflicted with second sorrow due to the death of kaṇṭhaka, and went back to his home-city, weeping and lamenting.

King Bimbisar of Magadha Takes a Promise From Him [Edit](#)

The bodhisat, who had now become a monk, spent seven days enjoying the happiness of renunciation in the mango grove known as Aunpiya, which was in that very region. He then went on foot covering in a single day a journey of thirty leagues (yojana) and entered the city of Rājagaha. Having thus entered the city, he went about to get alms-food along a row of houses one after another (sapadāno). Commotion occurred all over the city on account of the good-look of the bodhisat, similar to what happened, when dhanapālaka entered Rājagaha and when the king of Titans (Asura) entered the city of devas. The royal reporters went and informed the king thus:- "Your majesty! Such an individual ***** (Pg.120) wanders about the city for alms-food; we do not know whether this individual is a divinity or a human being or a dragon (naga), or a garuda, (supaṇṇa) or so and so." The king saw the Great Man, as he stood on the flat roof of his palace, became astonished and surprised at heart and instructed his men thus: "Oh my men! You all should go and investigate; Should the individual be a non-human, the same will go out of the city and disappear; should the same be a divinity, this one will go up into the sky; should the same be a dragon (naga), this one will go diving into the earth; should the same be a human-being, this one will enjoy whatever food had been obtained by begging."

2.41. The Great Man (indeed), having collected mixed meal and on coming to know: "This much is enough for my subsistence", went out of the city by the gate He had entered, took his seat facing Himself eastward in the shade of the Paṇḍava hill and began to take His meal. Thereupon, (he turned sick) with his intestines seeming to turn round and showed signs of coming out through His mouth. Thereafter, although he was harassed by that despicable alms-food because of the fact that he had never seen with his eyes such food in His life-time, He admonished

Himself thus: "O Siddhattha! Although you were born in the family, where food and drink have been easily available, and where are eaten three-year-old sweet smelling barley (sāli) rice-meal with all kinds of dishes of best flavour, on your seeing a recluse clad with picked up rag-garment (pamsukūlika), you thought over saying to yourself: "When, indeed, shall I also become such a one, go about for alms-food and eat? When indeed will that occasion happen to me? and had carried out the renunciation; now, why, namely, do you do this 9vomitting)?" Having thus admonished himself, He became normal and thoroughly enjoyed His meal."

2.42. The royal reporters, after Having seen that incident, went over and informed the king. On hearing the messengers' report, the king left the city speedily, went to the presence of the Bodhisat, became pleased with his posture (even) and offered his entire sovereignty to the Bodhisat. The bodhisat said: "O great king! I have no desire for material (vatthu) comfort and sensual (kilesa) pleasures: I have made the renunciation aspiring to my paramount and perfect enlightenment." The king could not win over His heart in spite of his repeated request in many ways and therefore, drew his promise: "Sure and certain,

you will become Buddha; you should come, first of all, to my dominion when you have become Buddha." Here, this is in brief. In extension, however, the matter should be comprehended by looking at this Pabbajjāsutta which begins: "I shall announce the renunciation and becoming of a monk as made by the Possessor of spiritual eye (cakkhumā)", together with its commentary.

First Teacher Alarkalam And Then Second Teacher Uddak Ramputta [Edit](#)

2.43. The Bodhisat also, indeed, having given His promise to the king, wandered about Himself, approached Āḷāra Kālāma and Udaka, son of Rāma, attained the graded heights of effective meditation (samāpatti), did not, however, harbour that achievement of samāpatti saying to Himself: "This is not the path towards Buddhahood, but being desirous of making the great effort (mahāpadhāna), to exhibit His own vigour and energy to the world together with the abode of devas, went to Uruvela and saying to Himself: "This piece of land is indeed delightful," took up His residence even there and made His great effort (mahāpadhāna).

He Starts Extreme Austerity and Abstinence [Edit](#)

Those members of the group of five (pañcavaggi), headed by Koṇḍañña (also, indeed), wandering about for alms-food all over villages, districts and royal cities reached the presence of the Bodhisat. Then, they became close neighbours of the Bodhisat attending upon Him fulfilling such duties as sweeping clean of the monastic compound, etc., serving Him, who kept on making a great effort,

(mahāpadhāna), for six years, saying to themselves: "He will become Buddha now! He will become Buddha presently! " Indeed, the Bodhisat spent His days ;(on a daily subsistence of) a solitary grain of sesame or rice etc. saying to Himself: "I shall do the difficult deed ;(dukkara), to its extreme limits. He cut off all nourishment. The divinities threw in their lot by sending divine nourishment into His system through the hair-holes (or pores) on His body.

2.44. Then on account of lack of the nourishment and of the excessively painful plight He was in, His body golden complexion also became dark in colour. All the thirtytwo major marks of a great personage became covered up. On one occasion also, while He was entranced in the respiration meditation, He became unconscious, being oppressed by severe pain and fell down at the extremity of the cloister. Thereupon, some divinities spoke about Him thus: "The monk Gotama is dead". Others remarked: "This one is only abiding at arahatship. In that event, such divinities as

were under the impression that He was dead, went and informed the great king, Suddhodana, thus: "Your son is dead". The king reacted: "Did my son die after becoming Buddha or without being so?" Their reply was: "He was not about to become Buddha; He died falling down on the ground where He was making great effort (padhāna). On hearing this, the king remarked: "I do not believe your story; there is no such thing as the death of my son without His having attained Bodhi and becoming Buddha." So saying, he rejected the news. Why was it (however) that the king did not believe the news? Because he had seen the miracles on the day He was made to pay homage to the hermit, Kāladevala as well as at the foot of the Eugenia tree.

He is Abandoned by His Fellow Hermits

[Edit](#)

2.45 Again, when the Bodhisat stood up after regaining consciousness, those very divinities went and informed king Suddhodana: "Great king! Your son is without any ailment." The king told them: "I know that my son did not die." While the Great Being was still making great effort, doing difficult deeds for six solid years there was in; the sky (a phenomenon) similar to (that at) the time of making knotty things. Saying to Himself: "This difficult deed is not the path that leads to Buddhahood," the Bodhisat went about in villages, big and small, for alms to bring back substantial food and brought back His meal. Thereupon, His thirty two characteristics of great personage became evident. His body also became golden in colour. The group of five bhikkhus, making this remark: "This one was not able to properly penetrate and attain omniscience in spite of His doing difficult deeds for six years; now, since He is wandering about for alms-food in villages big and small, will He be able to attain omniscience? This One, is now living in abundance and has forsaken His strenuous effort; for us there is discriminating thought from this One like unto representation of a drop of dew, for one who is desirous of washing his head; what is the use of this One to us?", abandoned the great personage, took their own begging bowl and robes respectively, went away on a long journey of eighteen leagues (yojana), and entered Isipatana(near Benares).

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Enlightenment,Mara Defeated

[Tipitaka](#) >> [Sutta Pitaka](#) >> [Khuddaka Nikaya](#) >> [Apadana](#) >> **1.2d Enlightenment**

Source : Probably PTS

Apadana Part - 1.2 : Gotama Buddha

1.2d Enlightenment, Mara(Devil Lord) Defeated [Edit](#)

2.46. At that time, indeed a young girl, Sujātā, by name, was born in the house of a house-holder Senāni, in the big Senāni village at Uruvela. When she came of age, she made wish at a Nigrodha banyan tree "If I were to go to a family house of one who is of equal social status and get a son at my first pregnancy, I shall make a (bali) offering, sacrificing thoroughly a hundred thousand (kahāpana), the following year." That aspiration of hers became accomplished. She, being desirous of making oblation offering of food (bali) on the full moon day of Visākha month, when six years of doing of difficult deeds had been fully done, by the Great Being had let her thousand milch cows roam about in the forest of honey=cane liquorice, earlier even, had let her five hundred milch cows drink their milk, later, had let her two hundred and fifty milch cows drink their milk, in this way she made what was then known as milk confections (khiraparivattana), aiming at such a stage that the milk would become concentrated, sweetened and tasteful, until her eight milch cows drink the milk of the sixteen cows. On the full-moon day of the month of Visākha, that lady, saying to herself: "I shall make oblation (bali) offering early in the morning", had her eight milch cows milked after getting up from her bed when the night had passed into dawn. The suckling calves did not come to the breast-base (or udder) of their mother milch-cows. As soon as new vessels were deposited under the udders, streams of milk flowed down spontaneously. Seeing such a miracle as that, the lady Sujātā received the milk with her own hands, collected the milk in a new vessel, kindled fire with her own hands and began to boil the milk.

2.47. When the milk-rice was being cooked by her, big bubbles rose up and circled about in circumambulation. Not a drop was spilt outside. Not even the smallest amount of smoke rose from the oven. At that time the four divine guardians of the world came and kept watch over the oven. The great brahmā held an umbrella over it. Sakka made the fire burn by bringing fire-brand with him. Divinities in the four great islands and two thousand small surrounding islands brought with them beneficial nutritive essence (ojha), of human and celestial beings by means of their own divine power, in the manner of collecting honey by squeezing the honey comb, bound up in a bee-hive, and poured down into the milk-rice cooking-pot. On other occasions, indeed, the divinities contributed nutritive essence on every morsel (or mouthful). On the day of attainment of perfect Buddhahood and on the day of His great passing away, however, they put the nutritive essence straight into the boiling-pot. On seeing so many astonishing wonders apparent to herself happening there in the course of a single day ;even, Sujātā addressed her slave-girl, named Puṇṇā, thus: "Dear Puṇṇā! Today, our divinities are exceedingly pleased. Indeed, I have never seen before, such an astonishing wonder during so long a time. Go quickly and attend to the abode of deva." The slave-girl promised to act up to her words saying: "Very well, my lady", and went toward the foot of the tree all in a hurry.



2.48. The Bodhisatt also, indeed, dreamt five great dreams during that night and as He explored and examined them He became self-determined thus: "Undoubtedly, I shall become Buddha today". On the expiry of that night, having done His ablutions, awaiting the time for doing the begging-round, He came and sat down at the foot of that tree, lighting up the entire area with His own rays. Then, indeed, that slave-girl Puṇṇā arrived and saw the Bodhisatt seated at the foot of the tree illuminating the east world-element; the entire tree became golden coloured by the rays which radiated from His body. On seeing such a sight, this idea occurred to her: "Today our divinity came down from the tree and I think He is seated to accept with his own hands the offering of bali," and becoming raptured, quickly went back and informed the matter to her lady Sujātā.

2.49. On hearing her words Sujātā became delighted and presented her slave-girl all kinds of ornaments worthy of a daughter saying: "Beginning from now, today, you had better take up the status of my eldest daughter." Since (however) on the day of the attainment of Buddhahood, it was proper to receive a gold bowl worth a hundred thousand, there arose (therefore) in her mind that she would offer her milk-rice in a gold bowl. She had a gold

bowl worth a hundred thousand brought out and being desirous of putting in her milk-rice in it she tilted the cooking pot. All the milk-rice moved down like water from the lotus leaf and got deposited in the bowl. It became just filling up a single bowl only. She covered that bowl with another bowl, wrapped it with a piece of white cloth, dressed and decorated herself with all kinds of



decorations and ornaments, placed that bowl on her own head, went to the foot of the Nigrodha banyan tree with great pomp, saw the Bodhisat, became abundantly delighted, took Him to be the tree divinity, went bending down and bending down starting from the spot whence she caught sight of Him, took down the bowl from her head, opened it, fetched water, sweet-smelling with scented flowers in a gold ceremonial vessel, went towards and stood near the Bodhisat. The earthen-ware bowl given by the great brahma Ghatikāra, which did not forsake the Bodhisat for so long a time, went out of sight at that moment. Not seeing the earthenware bowl, the Bodhisat stretched out His right hand and accepted the water. Sujātā placed the milk-rice along with the gold bowl into the hand of the Great Man. The Great Personage looked at Sujātā. She carefully noted what was needed to be done and paid her homage saying: "My Lord! To you I make my sacrifice entirely; kindly accept it and do what you like." She departed thence, thoroughly sacrificing 'regardlessly', the gold bowl worth a hundred thousand (kahāpanas) like an old withered leaf saying: "Just as my desired object is achieved, in the same way may yours also become accomplished."



2.50. The Bodhisat indeed, rose up from His seated spot, circumambulated the tree, went to the bank of the river Neranjara, taking the gold bowl along with Him, there was a bathing-place, named Supatīṭṭhita, of numerous hundred thousands of Bodhisats, who, on the day of their perfect enlightenment to become Buddha, went down and had their baths placed the gold bowl on the bank of that bathing place, descended down the well-established ghat, took His bath, put on the lower garment of numerous hundred thousands of Buddhas, known as the symbol of an arahat, sat Himself down facing toward the east, made the milk rice) into forty-nine morsels of the size of a solitary ripe palm-fruit and ate up all the sweet semi-liquid milk-rice. That milk-rice served as His nourishment for forty nine days, when, after becoming Buddha, he was staying at the terrace of the Bodhi tree for seven weeks. For such a long time there was no taking of any other nourishment. There was no bathing, no washing of face (mukha), no bodily ablutions. He passed His time enjoying the bliss of Jhāna and happiness of the attainment of fruition of the path leading to Nibbāna. Having had His meal of milk-rice, however, He held in His hand the gold bowl and saying: "If I shall become Buddha today, let this bowl go upstream; if I shall not become Buddha let it go down-stream, He threw

the bowl into the river channel. That bowl, breaking from the side stream, went to the mid-stream of the river, went up-stream along that mid-river even, like a speedy pony, up to a distance of eighty cubits, sank down at a river-winding, went to the residential mansion of the dragon-king Kāla, struck the bowls, utilised by the three Buddhas making such a creaking jingling sound as "kili, kili" and settled itself downright beneath all the three of them. The dragon king (nāgarājā) Kāla hearing that sound, said to himself "Yesterday one Buddha came into existence; again, today, another Buddha comes into being," rose, reciting words of praise numbering numerous hundreds of words. It is said that the time taken by him when he rises up on to the earth filling the sky area to the extent of one yojana and three gāvutas seemed to him like today or tomorrow.

2.51. The Bodhisat spent the day in the well-blooming Sal forest on the bank of the river and in the evening at the time when flowers fell off from their stalks, proceeded towards the direction of the Bodhi tree by the eight-usabhas-wide road, decorated by divinities, getting roused up like a lion. Dragons, ogres and garudas, etc., honoured Him by offering Him perfumes, flowers, etc. There occurred celestial singing together, etc. The ten thousand world element became one and the same scented smell, one single garland of flowers and one and the same offering of congratulations. At that time, a grass gatherer, named Sothiya, coming along the path from the opposite direction carrying his collected grass, noticed the characteristic of the Great Man and offered Him eight handfuls of grass. The Bodhisat accepted the offering of grass, ascended the terrace of the Bodhi tree and stood on its south side facing toward the north. At that moment, the

southern universe (cakkavāḷa), sank and became as if it was arriving at the Avīci hell below. The northern universe soared up and became as if it reaching the top-most world of Brahmās above. The Bodhisat saying: "Methinks, this spot cannot be the place for the attainment of Buddhahood (sambodhi), went to the west side by way of circumambulating the tree and stood facing the east. As ***** (Pg. 128) a result of that, the western universe sank and became as if it was reaching the Avīci hell. The eastern universe soared up and became as if it was reaching the topmost world of Brahmās above. It is said that everywhere He stood, the great earth became sinking and soaring like the wheel of a big cart treading upon the extremity of circumferential rim and standing on its nave. The Bodhisat saying: "I think, this spot cannot be the place for the attainment of Buddhahood (Sambodhi), went to the north side by way of circumambulating the tree and stood facing the south. Consequent upon that, the northern universe sank and became as if it was reaching the Avīci hell. The southern universe soared up and became as if it was reaching the topmost world of Brahmās above. The Bodhisat, saying: "I think this spot cannot be the place for the attainment of Buddhahood (sambodhi), went to the east side by way of circumambulating the tree and stood facing west. On the east side of the tree, however, there was the spot for cross-legged seat of all Buddhas. That spot did neither tremble nor shake. The Bodhisat came to know: "This is the unavoidable steady spot of all Buddhas, where the cage of depravity (kilesa) was destroyed", shook those handfuls of grass seizing them at their tips. There and then, there came into existence, a throne-seat fourteen cubits high. Indeed, those handfuls of grass settled themselves in such a manner as to become a suitable seat. As to what manner the grass became a suitable seat, it was and still is impossible for a good expert either to imagine in his mind or make a treatise or put down in writing. The Bodhisat made the trunk of the Bodhi tree His background, faced towards the east and made His mind firm saying:

"Willingly let only my skin and veins and
bones remain; let flesh and blood in my
body thoroughly dry up without leaving any
trace; I shall not break off this my cross-
legged posture until and unless

I attain my perfect enlightenment
to become full Buddha,"

and sat down cross-legged in adamant pose in the attitude of not admitting defeat holding out unbroken ***** (Pg. 130) even with the falling of a hundred thunder-bolts.

2.52. At that time, the evil one Māra, saying to himself: "Prince Siddhattha is desirous of going beyond my influence; now, I shall not allow Him to pass over my power", went to the army of Māra, gave information of the matter, had the shout of Māra made and went out taking along with him the Māra's army. That Māra's army was twelve yojanas in front of māra, twelve yojanas on his right as well as on his left; at his back, his army stood making the border of the universe as its limit; above him his army was nine yojanas high. The resounding noise of his awful army was heard beginning from a distance of a thousand yojanas resembling the earth-rumbling sound. Then, the youthful divinity Māra mounted the elephant named Girimekhala which was a hundred

and fifty yojanas in height, created a thousand arms as his hands and carried in them various weapons. For the remaining retinue of Māra also, no two individuals were identical and hold the same weapon. All the members of Māras army were of different complexions, and different varieties of faces and they came armed with different kinds of weapons overwhelming the Bodhisat.

2.53. The divinities of the ten thousand universe (cakkavāḷa) stood reciting the praise of the Great Being. Sakka, the king of devas, stood sounding his most excellent victory conch-shell. It is said that the conch was as big as twenty hundred cubits. Once the conch was sounded sending in his breath it went on making noise for four months before it became silent. The dragon-king Mahākāla stood eulogising the praise of the Bodhisat with hundreds of words. The great Brahmā stood holding a white umbrella. When, however, the Māra's army came close to the terrace of the Bodhi tree, not a single one of them was able to stay on. They all fled in such a direction as they had been facing respectively. The dragon king named Kāla also dived into the earth, went to his flowery nāga mansion, five hundred yojanas in extent, and lay himself down, shutting up his face with his two hands. Sakka, king of devas, also, carried away his excellent conch of victory on his back and stood on the rim of Cakkavāḷa. The great brahmā caught hold of the white umbrella by its extremity and went back to his world of brahmās only. There was not a single divinity, who was able to stay on. The Great Man, however, remained seated all alone.

2.54. Māra also said to his host: "My dear fellows! There is not another man equal to Siddhattha, son of Suddhodana. We shall not be able to give Him battle face to face; we shall give Him battle at His back." The Great Man looked at His three sides and saw nothing since all the divine beings had fled. Again, on seeing on his north side, said to himself: "Such a big body of troops are making mighty effort in connection with solitary me; in this place, there is no mother of mine, no father, no brother or any other

whoever is my relative; however, these ten perfections only have been, for a long time, like my nourishing attendants; therefore, I should strengthen my perfections only, to their highest stage, attack this strong army with my only weapon of perfections and crush the same," and remained seated reflecting upon His perfections.

2.55. Then, indeed Māra, the youthful divinity, saying to himself: "I shall make Siddhattha flee by means of the whirl wind (vātamaṇḍalam), caused the same to arise. At that very moment, winds breaking and bursting the east, etc., rose up, toppled down the tops of hills, which were half a yojana, one yojana, two yojanas and three yojanas high, made the forest of trees, etc., upside down, and reduced the surrounding big and small villages into small pieces and fine powder. Although the wild wind was capable of doing such a damage as that, the same came over to Bodhisatta without any vigour due to the power of merit of the Bodhisatta, and could not make even the fringe of Bodhisatta's robes to shake. Thereafter, Māra made a heavy down pour of rain (mahāvassam), to arise, saying to himself: "I shall kill Him by overwhelming Him with water." On account of Māra's power, higher and higher up above, rain-clouds of such varieties as a hundred heaps, a thousand layers, etc., arose and poured known rain. Because of the force of rain-torrents the earth became extremely eroded forming holes here and there. The mighty rain came over from above the forest trees etc; but was not able to wet the robes of the Great Being even to the extent of a dew drop. Thereafter māra created a shower of rocks (pāsaṇavassam). Blazing and fuming tops of mighty mountains and huge hills came through the sky and as they reached the presence of Bodhisat, they became converted into soft balls of celestial garlands. Later, māra created a shower of attacks. Flaming and fuming single-way carrying and both-ways carrying swords, javelins, razors, etc. went through the sky, reached the Bodhisat and became celestial

flowers. Thereafter Māra created a shower of embers (aṅgāravassam). Kimsuka-coloured embers came through the sky, became celestial flowers at the feet of the Bodhisat and scattered themselves about. Later, Māra created a shower of hot ashes. Extremely hot, fire-coloured hot ashes came through the sky, fell down at the feet of the Bodhisat, after becoming sandal-wood powder. Thereafter Māra created a shower of sand (valukāvassam). Flaming and fuming extremely fine particles of sand came through the sky and fell down at the feet of the Bodhisat after becoming celestial flowers. Subsequently Māra created a shower of mud (kalalavassam). That shower of mud came fuming and flaming through the sky and fell down at the feet of the Bodhisat after becoming celestial ointment. Finally, Māra created darkness (andhakāram), saying to himself "I shall make Siddhattha flee by frightening Him with this." Resembling the darkness made up of four division, it became dangerously dense darkness but it disappeared as if it got dispelled by; the rays of the sun as it reached the Bodhisat.

2.56. In this way, that Māra, not being able to make the Bodhisat flee with these nine showers comprising wind, rain, rock, attacks, embers, hot ashes, sand, mud and darkness showers ordered his own retinue: "Look here my soldiers! You all get up; seize, kill and drive away this prince Siddhattha". Māra himself, seated on the body of the elephant Girimekhala, approached the Bodhisat, taking along with him his circling weapon and said thus: "O Siddhattha! Get up from this pedestal (pallanka) This thing does not arrive here for you. It is for me that this one has come here." The Great Being, on hearing his words, replied: "O Māra! Neither have you fulfilled the ten perfections, neither have you also made the five great sacrifices; neither have you carried out practice for the benefit of relatives, nor the practice for the benefit of the world, nor the practice for the benefit of becoming Buddha; all those deeds, I alone have done fully; therefore this pallaṅka arrives here not for you but for me alone."

2.57. The furious Māra, not being able to bear up the force of anger released his circling weapon towards the Great Man. That weapon became a ceiling of garlanded flowers and stood still over and above Him, who was just reflecting upon the ten perfections. It is said that on other occasions that rajor-bearing circling weapon, when released with anger, went cutting off massively solid stone pillars as if they were top sprouts of bamboo. In this battle of Māra with the Bodhisat, however, when it stood still after becoming a garlanded flower canopy, the remaining retinue of Māra saying to themselves: "Now, Siddhattha will get up from the pedestal, (pallaṅka), and run away, " threw several massively big tops of rocky hills at him. They also reached the state of garlanded flower-halls and fell down on the ground for the Great Man, who was reflecting on the ten perfections. The divinities, who stood on the rim of the face of Cakkavāla, stretched their necks, lifted their heads and looked on saying to each other: "O friends! Ruined, indeed, is the handsome physique of prince Siddhattha; what indeed, is he going to do".

2.58. Thereafter, the Bodhisat, Saying: "The pedestal (pallaṅka), which used to arrive on the day of fully perfect enlightenment of Bodhisats, who had fulfilled their perfections, does arrive for me," spoke to the standing Māra thus: "O Māra! who is your witness of the fact that you have given charity?" Māra stretched out his hand with his face directed towards his army and replied "So many of these divine-beings are my witnesses. At that moment, the sound brought about by Māra's retinue in making their statements: "I am your witness" was like the rumbling sound of the earth. Then

Māra spoke to the Great Man thus: "O Siddhattha! Who is your witness to certify the charity given by you?" The Great Man responded thus: "Now for your charity that was given, your witnesses are animate; in this pace, however, I have not a single living witness, namely to cite; for the time being, leave alone the charity given by me in my other remaining existences; when, however, I stood in the existence of Vessantara, and offered charity then, this solid earth, lifeless though it is, constitutes any witness". So saying, He brought out His right hand from within the enclosure of His robes and stretched it but towards the great earth saying: "Are you my witness or not of the fact that when I stood in the existence of Vessantara, I gave a colossal charity seven hundred categories of seven hundred gifts?". The great earth resounded saying: "I was then your witness" with a hundred rumbles a thousand rumbles and a hundred thousand rumbles or crying aloud as if scattering away the army of Māra.

2.59. Thereafter, while the Great Man was meditating upon the charity of Vessantara as: "Siddhattha! The colossal charity given by you is the most excellent offering", the elephant Girimekhala, as big as one hundred and fifty yojanas fell on its knees on the ground. The retinue of Māra fled in all the four directions and four intermediate points of compass. There was no such thing as two of them going by one and the same route. Casting off their headdresses as well as clothes in which they were dressed they all fled in the direction toward which they were individually facing. Thereafter, the congregation of celestial beings, on seeing the army of Māra has occurred; the victory of Prince Siddhattha has come about; we shall do honour to His victory". So saying, divinities announced to their fellow divinities, dragons to their fellow dragons, the garudas to their fellow garudas, brahmās to their fellow brahmās and they all came over to the presence of the Great Man on the Bodhi-pallanka, holding in their hands perfumes, flower-garlands, etc.

When, however, they had gone thus,

"Indeed, this is the victory of Buddha, possessor
of auspicious glory; this is also the defeat of
Māra, the Evil One. At that time, the
gladdened congregation of divinities announced
the victory of the Great Sage at the terrace of
the Bodhi tree. The gladdened crowds of dragons
(nāgas), also then announced the victory of the
Great Sage at the terrace of the Bodhi tree:
This, indeed, is the victory of the glorious
Buddha' this also is the defeat of Māra, the
Evil One. The gladdened group of garudas also,
at that time, announced the victory of the Great
Sage at the terrace of the Bodhitree "This indeed,
is the victory of the Glorious Buddha; this also is
the defeat of Māra, the Evil One". The gladdened
group of Brahmās also; at that time announced the
victory of the Great Sage at the terrace of the
Bodhi tree: "This indeed is the victory of the
Glorious Buddha; this also is the defeat of Māra."

The rest of the divinities in the ten thousand cakkavāḷās stood reciting different kinds of praises and doing honour by offering Him garlands of flowers, perfumes and unguents. In this way, the Great Man destroyed the army of Māra while the sun was still shining. He then pondered over His previous existences in the First watch of the night, cleansed His divine eyes in the middle watch of the night and made Himself attain the knowledge of dependent origination, (paṭiccasamuppāda) in the last watch of the night. Then, when he was meditating upon the twelvefold mode of causes in direct and reverse order, in the manner of revolving forward and backward the ten thousand world elements, (lokadhātu), which has water as its limit all-round, quaked twelve times.

2.60. When, however, the Great Man penetrated into omniscient knowledge at the time of sun-rise making the ten thousand world elements, (lokadhātu), sound the entire ten thousand world-elements became well-decorated. Flags and festoons hoisted at the rim of the east entrance (or face) of the cakkavāḷa struck the rim of the west entrance (or face) of the cakkavāḷa. So also the flag standards hoisted at the rim of the west entrance ;(or face) of the Cakkavāḷa struck the rim of the east entrance (or face) of the Cakkavāḷa; the flags standards hoisted on the rim of the south face of the Cakkavāḷa struck the rim of the north face of the Cakkavāḷa; the flags standards hoisted on the rim of the north face of the Cakkavāḷa struck the rim of the south face of the Cakkavāḷa. The flags standards hoisted on the surface of the earth stood catching hold of the Brahmā world; the flags standards bound in the Bramā world; established themselves on the surface of the earth. In the ten thousand universes (cakkavāḷas), flower-bearing trees bore flowers and fruit-bearing trees became beneficial by bearing clusters of fruits. On the trunks of trees trunk-lotuses bloomed and in branches branch-lotuses, while amongst climbers creeper-lotuses bloomed; whereas in the sky, there bloomed hanging-lotuses; surfaces of solid stones broke up, became a hundred layers one above the other, and there rose up daṇḍaka-padumanplants. The ten thousand world-element revolved and became thoroughly mixed up with flowers, resembling a released ball of garlanded flowers as well as ;(like a well-spread flower-sheet. The intervening hells (lokantaraniraya), which lie in-between the universes (cakkavāḷa), which are eight thousand yojanas in extent, and which were ever dark and never could be lighted even by the shining light of seven suns, became at that time unitedly lighted. The mighty ocean, which was eighty four thousand yojanas deep became one of fresh water. Rivers ceased to flow. Congenitally blind people saw visible objects. The born-dumb people heard sounds. Those who were born lame went about on foot instead of crawling by means of a chair. Fastened fetters, bound chains, etc., became cut off and fell down.

2.61. The Great Man, being honoured thus with immeasurable wealth of glory, penetrated into omniscient knowledge, while numerous kinds of wonderful phenomena were prominently presenting themselves, and uttered such a joyous utterance as was never omitted by all Buddhas:

"Because repeated rebirth is miserable, I had
myself been running about in the rounds of many

a birth, seeking to find the architect of the house. O builder of the house! you are now discovered; you shall not build a house again. All your rafters are broken; the peak of the house had been destroyed; the mind had gone beyond Samkhāra, things worldly; I have attained the stage of destruction of all craving desire".

2.62. Thus, is what happened began from Tusita heavenly mansion to this attainment of omniscience at the terrace of the Bodhi tree. So much of the incident should be understood (or) known by the name of unremote preface.

The discourse on the unremote preface is over.

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Becoming Buddha

[Tipitaka](#) >> [Sutta Pitaka](#) >> [Khuddaka Nikaya](#) >> [Apadana](#) >> **1.2e Becoming Buddha**

Source : Probably PTS

Apadana Part - 1.2 : Gotama Buddha

1.2e Becoming Buddha and Overcoming the Sensuality.

[Edit](#)



3. "The proximate preface is to be construed in these contexts, in this way: 'On one occasion, the Glorious One was dwelling in Sāvātthi, at Jeta grove, in the monastery of Anāthapiṇḍika. 'He dwelt in Vesālī at the great forest in the pinnacle-roofed monastery, (Kutagārasālā) hall." Thus, it was stated in spite of being stated thus, then starting from that beginning, it should be understood in this light. To the glorious Buddha, who was seated on the victory pedestal (pallaṅka), indeed, after He had made His joyous utterance, this idea occurred: 'I had my self run over a hundred thousand kappas(kalpas/aeons) over and above four innumerable number of kappas for the sake of this pallaṅka, On, so many an occasion, for the sake of this self-same pallaṅka, my decorated head cut off from my neck had been given; my well-pulled out collyrium-smeared eyes and heart-flesh had been offered as charity; my such sons as young prince Jālī, my such daughters as young princess Kaṇḍīnā and my such wives as queen maddī had been given away to others for their slaves; this pallaṅka of mine is my victory pedestal, my firm pallaṅka of mine is my victory pedestal, my firm pallaṅka; seated here all my intentions became fully accomplished; I shall not, for the time being, rise up from here." He, therefore, continued sitting there and there only for seven days actually attaining many a hundred thousand crores of jhyāna attainments(trance states). It is in this connection, that it has been stated thus: "Then, indeed, the glorious Buddha kept Himself seated in a single cross-legged posture for seven days, enjoying the bliss of emancipation."

3.1. Then there arose this reflection to some of the divinities: "Today (or now) also there is surely some suitable deed to be done for Siddhattha; He does not give up His attachment, indeed, to the pallaṅka". The Master, knowing the contemplations of the divinities, went up the sky, and exhibited the twin miracle in order to allay their anxieties. Indeed,

the twin-miracle performed at the terrace of the great Bodhi tree, the twin-miracle performed at the assembly of His relatives and the twin-miracle performed at the coming together of the sons of Pathika, all of them were the same as the twin-miracle performed at the foot of the mango-tree of Kaṇḍa.



3.2. Having thus allayed the anxiety of the divinities, by means of this miracle, the Master stood on the northern side slightly due east and spent seven days looking on, without winking His eyes, the pallaṅka as well as the Bodhi tree as the place of acquisition of vigour for the perfections fulfilled throughout a hundred thousand kappas over and above the four innumerable numbers of kappas saying: "Indeed, in this very pallaṅka, the omniscient knowledge had been comprehended by me." At that site there arose, the shrine of unwinking eyes, (Animisa). Then the Master made a cloister between the pallaṅka and the spot where He stood and spent seven days walking to and fro on the gem-jeweled cloister-walk which stretched at length from east to west. On that site there sprang up a shrine known as the gem-jewel cloister walk (Ratanacāṅkama).

3.3. In the fourth week, however the divinities erected a gem-jewel house on the north-west side of the Bodhi tree. There, the glorious Buddha sat cross-legged and spent seven days investigating the Abhidhamma piṭaka, particularly the paṭṭhāna containing therein, with its all-round endless ways of approach. The reciters of Abhidhamma, however, said thus: "The name Ratanaghara is not that of a house, built of seven kinds of gems; the place where, however, the seven books of abhidhamma were meditated upon is said to be 'Ratanaghara'. Since, here, however, both these interpretations are applicable, both of them should, therefore, be accepted, accordingly. Beginning from that time onward, there arose on that site a shrine known as Ratanagharacetiva. Having thus spent four weeks near the Bodhi tree to the goat-herd banyan tree, (Ajapāla-nigrodha). There also, Buddha sat down investigating the dhamma and enjoying the bliss of emancipation.

3.4. On that occasion, Māra, the Evil One, became unhappy at heart, saying thus: "Following Him closely from behind for so long a time, I did not find any defect of this One although I looked for His fault," sat down on the high road and pondering upon sixteen causes, he drew sixteen lines on the ground as follows: "I had not fulfilled the perfection of offering charity like this One; therefore I was not born like this One." so saying, he drew one line. In that self-same way, Māra drew up to the tenth line saying: "I had not fulfilled, like this One, the perfection in precepts, the perfection in renunciation, the perfection in knowledge, the perfection in exertion, the perfection in impatience, the perfection in truth, the perfection in resolution, the perfection in loving kindness, the perfection in equanimity; therefore, I was not born like this One". Likewise, Māra drew the eleventh line saying: "I had not fulfilled like unto this One ten perfections, which are conducive towards comprehending the knowledge of diagnosing the maturity or otherwise of the controlling faculties (indriya), one of the six kinds of unique knowledge. In the same way, he

drew eventually the sixteenth line saying: I had not fulfilled the ten perfections which are conducive towards gaining the comprehension of the knowledge of inclinations, hankerings and disposition of living beings, which is one of the six kinds of unique knowledge the knowledge of attainment of jhāna based on great pity, knowledge of performing the twin miracle, knowledge of absence of hindrance and knowledge of omniscience; therefore, I was not born like this One. In this way, Māra drew sixteen lines on the high road in these circumstances and sat himself down.

3.5. At that time also, three daughters of Māra, Tanhā, Aratī and Rāga, saying to themselves: "Our father is not to be seen; where, indeed, is he?" and looking out for their father, saw him seated writing on the ground with an unhappy heart, went to the presence of their father, and asked: "Dear father! Why are you distressed and down-hearted?" He replied; "Dear daughters! This great Monk had escaped my influence; I was unable to find His weakness in spite of my looking for it for so long a time; on that account, I am distressed and down-hearted." The daughters said: "If this is the case, do not be anxious we shall over-power Him ourselves and come back to you bringing Him." Māra replied: "Dear daughters! Nobody is able to have Him under anyone's influence; this Man is established in unshakeable faith." They said "Dear father! Please do not be anxious; we, women shall bring Him with snares of lust (rāga), immediately. Having said so, they went near the glorious Buddha and said to Him thus "O Monk! We shall be your wives, who go round your feet." The glorious Buddha kept on sitting, simply experiencing the bliss of solitude for the emancipation over the incomparable destruction of substratum of existence, but did not pay any attention to their words; neither did He open His eyes and look at them.



3.6. Again the daughters of Māra, saying to themselves: "High and low, indeed, are the desires of men-folks; in the young ladies, the hair is, indeed, lovely; it is, indeed, the hair in young ladies, who are established in the first stage of life; it is, indeed, the hair in the ladies of middle age; it is, indeed, the hair in the ladies of the last stage of life would it not be well if we were to catch hold of Him by alluring Him with all kinds of good looks, "created themselves on after another in the guise of young ladies individually and becoming young girls, barren ladies, a child's mother, a mother of two children, middle-aged ladies and elderly ladies, went near the glorious Buddha six times and said: "O Monk! At your feet we do attend upon you as your wives". To it also the glorious Buddha did not pay any attention, since he had become emancipated through it in the incomparable destruction of all substrata of existence. Some scholar-teachers, however, said: "When he saw them coming near him in the guise of big women, the glorious Buddha willed himself: 'Let them become ones of broken teeth wearing grey hair.' It should not be taken in that light. Indeed, the glorious Buddha did not make such a self-will. However, the glorious Buddha, taking into consideration his own abandonment of depravity (kilesa), said: "You all should go elsewhere; after seeing what, do you put forth this effort? Such a thing should be done, before those who are not devoid of lust (rāga) etc., as for the Tathāgata, however, the lust (rāga) has been forsaken, hatred (dosa) has been abandoned and delusion (moha) has been done away with."

"With what foot-print are you all going to
trace that Buddha who leaves no foot-mark,

who has endless sphere of influence, whose
conquest could not be reversed and whose
victory nobody in the world could emulate.
With what foot-trace are you all going to
trace that Buddha who leaves no foot-trace,
who has endless sphere of influence whose
tangles have been disentangled and whose
craving (taṇhā) does not exist to lead Him
anywhere, indeed."

Reciting these two stanzas as contained in the chapter on Buddha of the Dhammapada, the Glorious one preached the Dhamma. They, the daughters of Māra saying to themselves: "Our father, we must say, spoke the truth when he said: 'The Worthy One, Speaker of well-spoken words, (Sugata), is the Buddha; He is not easily brought by lust (rāga), etc.'" returned to the presence of their father(Mara the devil lord).

3.7. Buddha also, having spent there a week, seven days, went thence to the foot of Mucalinda. There Buddha spent seven days, enjoying the bliss of emancipation, as if residing in an unrestricted scented chamber, within the coils made by the dragon-king (nāgarājā) named Mucalinda, in order to ward off cold etc., when a week-lasting rainy weather arose, and went towards Rājāyatana, where also, He spent seven days experiencing the happiness of emancipation. So far, to this extent, the seven weeks became fully completed. Here, during such an interval as this, there was no face (or mouth) washing, no bodily ablutions, no taking of meals; He passed his time with the bliss of fruition of jhāna.

3.8. Then, on the expiry of these seven seeks, on the forty-ninth day, there occurred to him mind to wash his face and mouth. Sakka, king of devas, brought fresh medicinal drug and gave the same to him. The Master partook of it. On that account there was bodily ablation for him. Then, Sakka again offered him made of ***** (Pg.144) (nāgalatā), tooth-pick made of the dragon

creeper as well as water for washing face and mouth. The Master chewed that tooth-stick, cleaned His teeth, washed his face with water from Anotatta lake and sat himself down at the foot of the Rājāyatana tree.

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Start of Monks Order

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Source : Probably PTS

Apadana Part - 1.2 : Gotama Buddha

1.2f Beginning of the Sangha (Monks Order) [Edit](#)



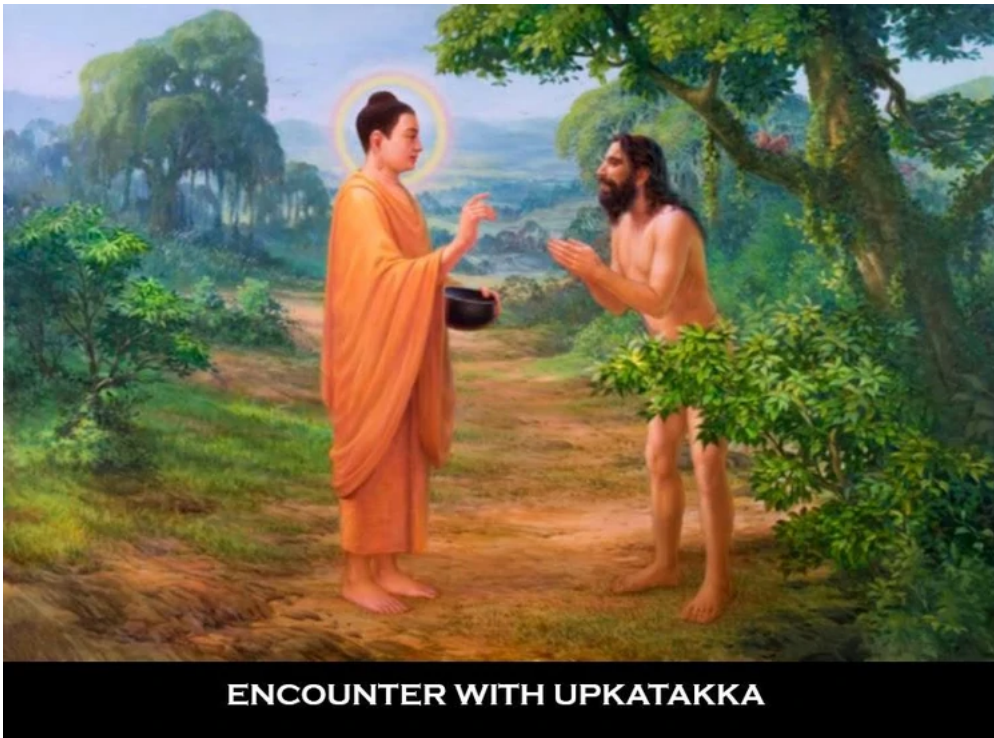
FIRST FOOD RECEIVED BY BUDDHA FROM TAPSU & BHALIK

3.9. On that occasion, two merchants, named Tapussa and Bhalika, as they went with five hundred carts from the district of Ukkala to the middle country (Majjhima desa), had their carts blocked by a divinity, who was formerly their own blood-relative and being urged by the divinity to provide food to the Master, took along with them rice-cake (mantha) and honey-food (madhupiṇḍika), and saying: "Venerable Sir! May the Glorious Buddha accept this food-offering, having compassion for us", offered the same to the Master and stood by. The Glorious One thought: "Not, indeed, do the Tathāgatas accept offerings in Their hands; where-in, indeed am I to receive the gifts," because of the fact that His bowl had disappeared on the very day when he accepted the offering of milk-rice. Then, on knowing his thought, the four divine kings from the four directions, came and offered bowls made of sapphire-gem. The glorious Buddha rejected them. Later, they offered four begging bowls made of bean-coloured stone. By way of having regard for the faith of the four great divine kings, the glorious Buddha accepted all the four bowls, put them one above the other and willed thus:- "Let them become one." The four bowls became a medium sized single bowl, forming visible seams, at the rim. In that new bowl made of stone, the glorious Buddha accepted the food, made a

meal of it and made his statement of thanks. Those two brother-merchants went as their refuge to Buddha and Dhamma and became lay-devotees according to two-fold formula. Then, the glorious one touched His own head with His right hand, and made a gift of his hair-relics to them who asked for an object of worship. They put in a gold casket those relics and enshrined them in a temple (cetiya).



3.10. The Omniscient Buddha, however, rose up from there, went again to the very goat-herd banyan tree and sat himself down at the foot of the Nigrodha tree. Then, as and when he was seated there and reflecting upon the profundity of the dhamma, which he himself had acquired and understood, such a thought as had attained the stage of not desiring to preach to others arose in him, saying: "Indeed, with hardship have I acquired and understood this dhamma", which happened to be the habitual practice of all Buddhas. Then, the Brahṃā Sahampati, saying to himself: "Indeed! Alas! The world is ruined! Indeed! Alas! The world is ruined!", took along with him Sakka, Suyāma, Santusita, Nimmānarati, Vasavatti and Brahṃās from the ten thousand cakkavālas, went to the presence of the Master and made his request for the preaching of the Dhamma in this way and with this a request "Venerable Sir! may the glorious Buddha preach the Dhamma."



ENCOUNTER WITH UPKATAKKA

3.11. The Master, having given him his promise, thought over thus: "To whom, indeed, shall I preach the dhamma first?" and this idea came up in His mind: "Aḷāra is learned; he will understand this dhamma quickly." On surveying again, He came to know of the fact that he had passed away since the last seven days and he thought about Udaka. When he found out that he also had passed away on the previous night, he fixed his thought over the group of five monks (pañcavaggiya): "Indeed, the group of five monks were of much help to me" and reflecting upon them thus: "Where, indeed, are they staying at present?", He came to know that they were staying in Benares at Isipatana, in the Migada forest. Buddha dwelt on for a few days, wandering about for alms-food in the environs of the terrace of the Bodhi tree and saying to himself: "I shall go to Benares and turn the wheel of dhamma on the full-moon day of Āsālhi month", took his bowl and robe opportunely after getting up again when the night broke into day on the morning of the fourteenth waxing half of the month, entered upon a journey of eighteen yojanas, met on ***** (Pg. 146) way, a naked ascetic, (ajīvaka), named Upaka, informed him of it is having become Buddha and arrived at Isipatana in the ***** (Pg. 146) on that very day.

3.12. The group of five Bhikkhus, on seeing the Tathāgata coming from a far-off place, made mutual commitments

thus: "Friends! This monk Gotama comes; having gone back toward abundance of requisites his body has become fully filled up, fat-limbed and golden-coloured in complexion; we shall not do any such honour to him as bowing down in adoration, etc.; however, since this one is the product of a great family, He is worthy of a seat being offered to him; therefore, we shall just prepare a seat for him." The glorious Buddha, with his ability to know the mind and behaviour of the people of the world together with the world of devas reflected upon what they were thinking about and came to know what they had planned mentally. Then, he heaped together thoughts of loving kindness which are capable of permeation all over celestial and human beings in general and pervaded his loving kindness in ***** (Pg. 147) over the group of five bhikkhus. They, being permeated by thoughts of loving kindness of the Glorious one, became unable to stand firmly by

their own individual commitments when the Tathāgata went near them, welcomed Him and performed all kinds of duties such as paying homage to Him and so on. Not knowing, however, the fact that he had become omniscient Buddha, they went about addressing Him by name as well as friend (āvusa).

3.13. Then the Glorious One let them know of His having become Buddha saying: "O monks! Do not habituate yourselves by addressing the Tathāgata by (my) name or as your friend; O monks! The Tathāgata is now a worthy one, a self-accomplished Buddha, took His seat surrounded by eighteen crores of Brahmās on the excellent Buddha-seat prepared for Him and preached the incomparable Dhammacakka-pavattana Sutta, which arouses the activity of six kinds of knowledge, with its three-fold circle and twelve attributes, addressing the group of five theras (pañcavaggiya) as and when the conjunction of Uttarāsāḷha nakkhata(nakshatra) was taking place. Amongst them, the thera Koṇḍañña, sending forth his intelligence along the sequence of Buddha's preaching, became established along with eighteen crores of Brahmā in the fruition of the first stage in the path to nibbāna at the end of the Sutta. The Master spent His lent at Isipatana and on the next day remained seated in that

very monastery giving religious instruction to Vappa thera. The remaining four theras wandered about for alms-food. The thera Vappa attained the fruition of stream-winner (sotāpatti), even early the next morning. By means of this self-same arrangement, the thera Bhaddiya, the next day, the thera Mahānāma on the fourth day and lastly on the fifth day the thera Asajji, all became established in the fruition of the stage of stream winner (sotāpatti). On the fifth day of the waning half (of the moon) Buddha had all the five theras assembled and preached to them the Anattalakkhaṇa sutta. discourse on the characteristics of Anatta. On the completion end of the discourse the five theras became established in arahatship. Then the Master, seeing the upanissaya (suffering qualification) of Yasa, son of a good family, summoned him, who had come away abandoning his home with disgust that night, saying: "Come Yasa". On that very night, He has Yasa established in the fruition of the stage a stream-winner (sotāpatti), and on the next day, had him established in Arahatsip. Subsequently also, Buddha let the fifty four young people, associates of that Yasa to become monks by means of summoning: Come! Monks! and made them attain arahatship.

3.14. In this way, when the number of arahats in the world rose to sixty-one, the Master, having spent His lent(rains), performed the pavāraṇā ceremony of confessions and apologies, sent out in all directions the sixty bhikkhus saying: "O Bhikkhus! Wander forth on your journeys! and going Himself to Uruvela, converted, on His way there, thirty princely young men in their good group, Bhaddavaggi, in the dense cotton-forest. Amongst them the last of all became a stream-winner (sotāpanna); the highest of all became a never-returner (anāgāmi).

All of them also were made monks by being summoned as Come! Monks! sent out in all directions but he himself went to Uruvela, exhibited three and a half thousand miracles, converted the three plaited-hair ascetic brothers who had a retinue of a thousand ascetics with plaited hair (jaṭila), made them monks by summoning them: Come! Bhikkhus! let them sit down at the head of Gayā, (Gayāsīsa), made them establish themselves in arahatship with his preaching to them of Burning Sermon, Ādittaparivāya, to them went to the park of Latthivana in the outskirts of the city of Rājagaha, surrounded by a retinue of those thousand arahats, saying to himself: "I shall redeem by pledge give to king Bimbisāra." On hearing from the garden keeper that the Master had arrived, the king, surrounded by twelve nahutas of brahmins(priests) and wealthy householders approached the Master, when the rising splendour of His resembling a gold-sheeted canopy of a variegated circle, was being released fell himself down with his head at the feet of the Tahtāgata(Buddha) and sat down on one side together with his retinue.

3.15. Then, indeed, this idea occurred to brahmins and wealthy householders: "How is it, indeed? Does the great monk lead the holy life under Uruvela Kassapa or does Uruvela-kassapa lead his holy life under the great Monk? The glorious Buddha came to know what was revolving in their mind by means of his own mind and addressed Uruvela Kassapa by means of a stanza:-

"O you who dwelt at Uruvela! Seeing what,

did you abandon the fire by following

the instruction of whom? I ask you this matter,

O Kassapa! Why has your fire-sacrifice been
forsaken?

The therā also, knowing the Glorious One's desire, recited
this stanza:

"Visible objects, audible objects and then
palatable objects as well as sensual pleasure and woman
are said to be brahmanic sacrifice (Yañña).
Knowing this as stainful impurity in the roots
of sorrow (Upadhi), I therefore do not do any
sacrifice to be free from impurity."

Having recited this stanza, he placed his head on the back
of Tathāgata's feet in order to demonstrate the state of his
being the disciple of the Tagthāgata saying. "Venerable Sir!
The glorious Buddha is my Master; I am your disciple",
went up palm trees, three palm trees up to the height of
seven palm trees, came down, paid homage to the
Tathāgata and sat down on and side. Seeing that miracle,
the big body of men spoke about the virtuous qualities of
the master only, thus: "Indeed Buddhas are mightily
powerful; in this way, indeed, even such an ascetic as
Uruvelakassapa, who, because of his strong views,
considered himself as being an arahat himself has been
converted with his tangle of wrong views broken up by the
Tathāgata." The Glorious one remarked: "Not only now
have I converted Uruvela Kassapa; long ago also, this one
was converted by me, related the Mahānāradakassapa
birth-story (jātaka) which contained his biography and
propounded the four noble truths. The king, along with
eleven nahutas of his retinue, became established in the
fruition of the stage of a stream-winner (sotāpatti). He
informed his retinue of one nahuta of their having become
devotees. While yet seated in the presence of the Master,
the king declared the five comforts (assāsaka) proceeded
to take refuge in Buddha, invited the Master to the next-
day meal, rose up from his seat, circumambulated the
Glorious one and departed.

3.16. The next day, those who had seen the Glorious one
the previous day, as well as those who had not seen him,
they all who also were citizens of Rājagaha, people
numbering eighteen crores, being desirous of seeing the

Tathāgata, went to the Latthi grove garden early in the morning, from the city of Rājagaha. The road-space of three gāvutas was not adequate for all of them. Without any intervening space, the entire Latthi grove garden was overflowing with them. The big body of people could not be contented in spite of the fact that they had seen the body of Dasabala, who had attained the height of proper proportion and excellent beauty. To them the Buddha they saw was the embodiment of beauty, worthy of praise. Indeed, in such places as these, the entire glory of the physical body, classifying categorically his major and minor characteristics, of the Glorious one should be praised. When, in this way, both the garden and the road way were without intervening space, overflowing with the big body of people who were having a look at the body of Dasabala, who had attained good proportion and excellent beauty, there was no exit for a single bhikkhu even. It is said that on that day the meal for the Glorious one would have been cut off. Therefore, the celestial seat of Sakka showed sign of being hot so that such a matter would not occur. On reflecting the incident, Sakka came to know its cause, transformed himself into a young man and reciting poetry of praise, properly connected with Buddha, dhamma and sangha, descended in front of the Dasabala, made room by means of his divine power and went forward in front, reciting the praise of the Master with these stanzas:-

The Glorious One, the tamer, converter, together
with the converted former ascetics of plaited
hair, the perfectly emancipated, together with

these whom He helped to be fully emancipated,
with His complexion of pure gold entered the
city of Rājagaha. The emancipated personage
together with those whom He helped to get
emancipated :P: The crossed-over together
with those, whom He helped to get crossed
over :P:.

The peaceful together with those whom He
helped to become peaceful :P:.

The Glorious One entered the city of Rājagaha.

The Glorious One, possessor of ten residence
(dasavāso) ten powers, the knower of ten dhammas,
being also endowed with ten, that Buddha surrounded
by a retinue of ten hundred entered the city of
Rājagaha.

Then the big body of people, on seeing the graceful beauty
of the young man, considered thus: "Indeed, this young
man is exceedingly handsome; never, indeed, have we
seen, however, such a one," and asked: "From where is
this young man? Or whose is this?" On hearing their
question, the young man recited a stanza thus:-

"I am the serving attendant of that personage
who is wise, the tamer in all respects, the pure
One, the peerless, the worthy object of worship,
the speaker of excellent words conducive towards
reaching nibbāna in the world.

3.17. The Master entered upon the journey rendered
possible by sakka and entered the city of rājagaha
surrounded by a thousand Bhikkhus. The king, after
offering a great charity to the clergy headed by Buddha
and saying: "Venerable Sir! I shall not be able to live
without the three Gems; at the proper time or otherwise I
wish to come to the presence of the Glorious One; the
Laṭṭhi grove garden, namely is too far away; this bamboo-
grove garden of ours, however, is neither too far nor too

near; it has egress and ingress worthy to become the monastery of Buddha; Venerable Sir! Let the Glorious One accept this", brought gem-coloured water, scented sweet with profusely
perfumed flowers in a ceremonial vessel of gold, and poured down the water of ceremonial libation on to the hands of Dasabala duly dedicating the bamboo-grove garden as offering to the
Buddha. As and when the garden-monastery was accepted by Buddha, the great earth quaked to indicate: "The roots of Buddha's dispensation have been driven down." Indeed, on the surface
of the Jambu island, there was no acceptance of any other monastery causing the great earth to quake, except the Veḷuvana. In the island of Tambadīpa also, except the great monastery
(Mahāvihāra) there was no acceptance of monastery after causing earth-quake. The Master accepted the offering of the monastery of Veḷuvana (bamboo grove) made thanks giving to the king,
rose up from His seat and went to Veḷuvana, surrounded by the congregation of bhikkhus.

3.18. On that occasion, indeed, however, two wandering ascetics (paribbājaka), Sāriputta and Moggallāna were taking up their abode, depending upon the city of Rājagaha in their quest for
immortality. On seeing the therā Asajji entering the city for alms-food, Sāriputta, became full of faith in his heart, went and attended on the therā and on hearing the stanza (gāthā), beginning
with the words: "All phenomena originate owing to their causes", became established in the fruition of a stream winner (sotāpatti) and recited that very same stanza to his own associate,
Moggallāna also. That associate also became established in the fruition of sotāpatti. Both of them also, gave Saṅjaya a look-up and became monks in the presence of the Glorious one together

with their own retinue. Out of them, Moggallāna attained arahatship in seven days. Sāriputta did the same in half a month. The Master placed both of them in the position of His chief disciples. On the very day Sāriputta attained arahatship He convened a meeting with the theras Sāriputta.

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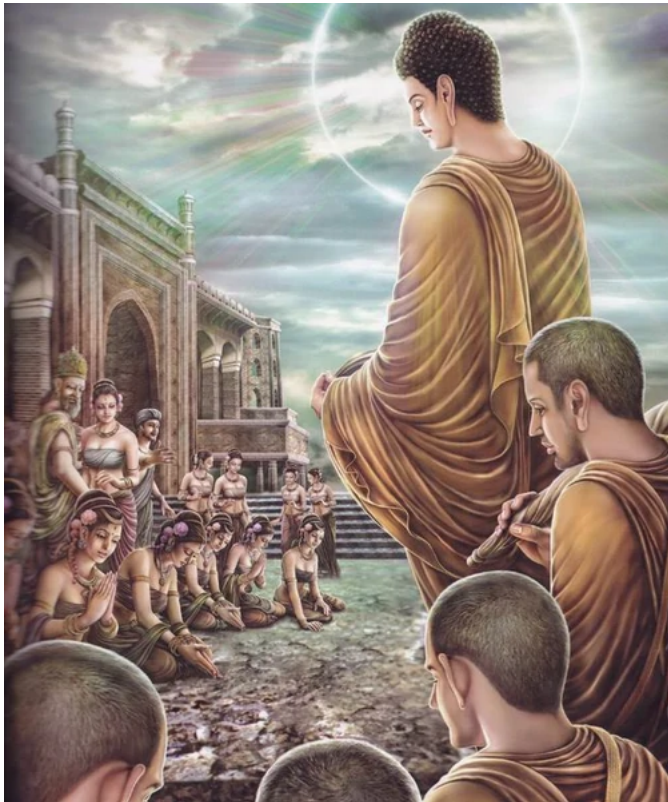
Returns to Father's Kingdom

[Tipitaka](#) >> [Sutta Pitaka](#) >> [Khuddaka Nikaya](#) >> [Apadana](#) >> [1.2g Homecoming of Buddha](#)

Source : Probably PTS

Apadana Part - 1.2 : Gotama Buddha

1.2g Buddha Returns To His Father's Kingdom & Initiates His Son Rahula [Edit](#)



3.19. While, the Tathāgata was dwelling in that self-same bamboo-grove garden, the great king Suddhodana heard thus: "It is said that my son, having practised a course of difficult deeds for six years, attained the supreme enlightenment by becoming Buddha, turned the excellent wheel of Dhamma and has been at the bamboo-grove, (Veluvana)", and addressed and said to a certain minister thus: "Come! my man! You go to Rājagaha surrounded by a thousand men and saying on my behalf: "Your father, the great king Suddhodana is desirous of seeing his son" and come back bringing my son". That minister took the royal order by bowing down his head, saying also "Even so, Your majesty!, went on journey, sixty yojanas long, rather quickly, surrounded by a thousand men, sat down in the midst of four assemblies of Dasabala entered the monastery at the time of preaching the dhamma. That minister, saying to himself: "Let the royal message sent by the king stand for the time being", stood at the extremity of the assembly, listened to the preaching of dhamma by the Master, attained arahatship together with his thousand men, while still standing and asked for monkhood. The Glorious One stretched out His hand summoning: Come! Monks! At that very moment, all of them became bearers of bowl and robe which sprang up magically and were like unto sixty year-old theras. Beginning from the time of attainment of Arahatsip, however, that minister said to himself: "Noble saints (ariya), should have equanimity" and did not speak to Dasabala of the royal message sent by the king. The king sent another minister in the self-same manner with the same purpose saying: "Neither has the one who went, come back nor has any return message been heard". That second minister also went to the Buddha, attained Arahatsip together with his retinue, but remained silent. Again the king sent seven subsequent ministers in the self same way with the same purpose, saying: "Come! My men! You (go) and you also go!" All those nine ministers accompanied by nine thousand men, having finished doing what ought to be done for themselves, became silent and stayed on there (even).

3.20. The king not getting any intimation that should be brought to him by way of message also, considered thus: "So many of my men, because of absence of affection for me, did not bring back any

information by way of a message; who indeed will now act as my messenger?" and surveying the entire royal army, saw Kāḷudāyī. It is said that he accomplished all benefits for the king, was a confident, exceedingly trusted minister, who was born together with the Bodhisat on one and the same day, an associate who was a player with soft earch in the company of the Bodhisat. Then the king addressed him thus:- "Dear Kāḷudāyī! Because I ;am desirous of seeing my son, I despatched nine ministers with nine thousand men; not a single one of them has come back; there is no *****8(Pg.155) one who comes and gives me any news (even) difficult to know, it is, indeed, as to the danger to my life; while I am still living, I should like to see my son; will you be able, indeed, to show me my son?" Kāḷudāyī replied: "Your Majesty! I shall be able to do so, if I get permission to become a monk." The king reacted: "My dear! Whether you become a monk or not please show me my son." He, kāḷudāyī, saying: "Very well! Your Majesty!", took the royal message from the king, went to Rājagaha, stood at the extremity of the assembly at the time of dhamma-preaching by the Master, listened to the dhamma, attained arahatship along with his men, became monks by being addressed thus " Come! Monk!" and took up his residence there.

3.21. The Master, having become Buddha, resided at Isipatana, the whole of first rainy season and on the expiry of the lent, celebrated the pavāranā ceremony, went to Uruveḷa, where, while living for three months converted the three ascetic brothers who wore braided hair, went to Rājagaha on the full moon day of Phussa month surrounded by a retinue of a thousand bhikkhus and dwelt there, two months. So far, after the departure from Benares five months had lasted. The whole cold season has passed. Seven or eight days had gone by since the day of arrival of the therā Kaludayi. On the full moon day of the month of Phagguna, the therā thought: "Winter is now over; spring season has come. Roads for travelling have been given by men after they have harvested their crops from every direction one faces; the earth is now well covered with green grass; dense jungles are well-flowered in beautiful bloom; roads are now worthy of journey; time it is for the Dasabala to do favour to His kinsfolk." Then the therā approached the Glorious One and spoke in praise of the nature of the journey to go to the family city of Dasabala with not less than sixty stanzas:-

"Since they are in full bloom, trees are now

crimson coloured, Venerable Sir!



Forsaking their foliage of leaves they are beginning
to bear fruit. As if aflame they are shining.

Time it is, O Great Hero! for the sharing of their
flavour. The weather is neither too cold nor too
hot; there is neither extreme scarcity of alms nor
famine; the ground is grassy and green. This is
the time, O Great Sage!

Thereupon the Master said to him: "O Udāyi! why, indeed, is it that you sing the praise of going on a journey with your sweet voice?" Udāyi replied: "Venerable Sir! Your father, the great king Suddhodana is desirous of seeing you, kindly do favour to your relatives". Buddha agreed saying: "Very well, Udāyi! I shall favour my relatives; inform the congregation of Bhikkhus, they will completely fulfil the duties of going on a journey". On hearing Buddha's response, the therā Udāyi said: "Very well, Venerable Sir", and informed the bhikkhus accordingly.

3.22. The Glorious One left Rājagaha surrounded by ten thousand sons of resident families of Anga and Magadha, and ten thousand residents of Kapilavatthu, all together twenty thousand bhikkhus who had destroyed their cankers (āsava) and became arahats and went on His journey, covering the distance of a yojana every day. Saying to Himself: "Kapilavatthu is sixty yojanas away from Rājagaha, I shall reach there in two months", Buddha made His departure to enter upon a leisurely journey. The therā Kāludayi also, saying to himself: "I shall inform the king about the departure of the Glorious One," went up to the sky and made himself visible in the royal residence. The king saw the therā, became joyful at heart, invited him to get seated on the pallaṅka; and offered a bowlful of best

flavoured food of different kinds prepared for himself. The therā got up from his seat and showed signs of his going. The king requested saying: "Please sit down and eat, Sir". The therā replied saying: "O great king! I shall go back to the presence of the Master and take my meal." The king then asked: "Where is the Master, sir?" The therā answered: "O great king! He has come out on His journey, surrounded by twenty thousand bhikkhus for the purpose of seeing you". Delighted at heart, the king said: "Please enjoy this meal; until my son reaches this city, up to that time kindly collect alms-food for Him from here only." The therā agreed to it. The king entertained the therā hospitably 'shampooed' the begging bowl with perfumed powder, filled it with most excellent eatables and delivered it into the hands of the therā saying: "Kindly offer it to the Tathāgata". While all the audience kept looking on, the therā threw up the bowl into the sky, went up himself into the atmosphere, brought the alms-food and placed the same in the hands of the Master. The Master enjoyed that meal. In this manner only, the therā brought alms-food every day. The Master also, throughout His journey, took His meals provided as alms-food by the king alone. The therā also everyday at the end of his taking his meal, gave information as: "Today the Glorious one has come so many yojanas nearer; now, He has covered so much distance: and aroused the entire royal family to become full of faith in the Master without seeing Him even, with his religious discourse on matters relevantly connected with the qualities of Buddha. For that reason even the Glorious one conferred upon him one of the top-most positions, declaring: "O monks! Kāludāyi is he, who takes the top place among bhikkhus who are my disciples who make members of my family to have faith in me."

3.23. When the Glorious One arrived, the Sakiyans also, indeed, saying to themselves: "We shall see our best relative", assembled together, and on thinking over the dwelling place for the Glorious One, earmarked the grove of the Sakiyan Nigrodha as being delightful, had all the preparatory arrangements executed, held in their hands sweet scented flowers, sent ahead first of all young and junior boy and girl citizens well adorned with all kinds of adornments by way of welcoming Him. Later, they sent ahead royal princess and royal princesses. In between them, they themselves, performing acts of honour to the Glorious One with perfumes, flowers etc, took Him and went to the Nigrodha grove. There, the Glorious One, surrounded by two thousand arahats, sat Himself down on the excellent seat prepared for Buddha. Sākiyans, were congenitally proud and highly conceited. They considered thus: "Prince Siddhattha is younger than we are; He is our youngest cousin, nephew, son, grandson" and said to the young and junior royal princes thus: "You all pay homage to Him; we shall sit down behind you all."

3.24. When they were seated thus without doing adoration to Him the Glorious One found out their intention saying: "My kinsfolk do not pay homage to me; look! I shall now make them adore me", entered upon the fourth jhāna, rose up thence, went up to the sky, and performed a miracle similar to the twin miracle made at the foot of Kaṇḍa's mango tree as if scattering down His feet dust on their heads. The king, on seeing that awful act said: "Venerable Sir! On your birthday I bowed down in adoration at your feet as soon as I saw them turn the other way round, and got established on the head of the brahmin sage when on your feet you were made to approach in order to worship kāladevala. This was my first adoration to you. On the day of the ploughing ceremony also, I worshipped your feet as soon as I saw the not changing round of the shade of your Eugenia tree when you were lying asleep on the auspicious bed in the shade under ***** (Pg.159). This was my second salutation to you. Now, when I see such a miracle as I have never seen before, I worship your feet. This is my third adoration." When, however, the Glorious One was worshipped by the king, there was not a single Sākiyan, who could remain, without adoring Him. All of them paid their respective homage naturally.

3.25. Having thus made His relatives worship him, the Glorious One descended from the sky and sat Himself down on the seat prepared for Him. When the Glorious One became seated there was the getting together of crest-fallen relatives. They all sat down having become one-pointed in thought. Thereafter a massive rain-cloud showered down a lotus-shower Copper coloured rain-water came down making sound. It wetted only those who wanted to be wet. On the body of anyone who did not desire to be wet, not a single drop fell. On seeing that phenomenon, all became surprised and astonished heart and soul and made this remark: "Indeed, it is wonderful! Indeed, it is strange" The Master responded: "No only now, does the lotus-rain shower down on the assembly of my relatives, formerly also it had rained", and preached the Vessantara birth-story (jātaka), to illustrate this statement. Having heard the preaching of dhamma, all the Sākiyans rose (up), paid their homage and departed. There was, not a single individual, whether the king himself or his ministers who said before going away: "Tomorrow, kindly accept our meal-offering".

3.26. On the next day, the Master, accompanied by a retinue of twenty thousand bhikkhus entered the city of Kapilavatthu for alms-food. Him nobody went and invited. Neither did anybody take hold of His begging bowl. The Glorious One, while still standing near the pillar of the city gate reflected thus: "How did, indeed, the previous Buddhas wander about to collect alms-food in their family city. Did they go to the houses of the reigning rulers in the order of precedence? Otherwise did they practise the dhutanga practice of going from house to house?" Thereafter, not seeing that any of the previous Buddhas went to their royal relatives for food, he said to himself: "I also should maintain this tradition of theirs now; in future also, my disciples, following my self-same example will thoroughly fulfil the duty of going about for alms-food", and Himself went about on his begging round for alms-food beginning from the house he had entered at one extremity. Big bodies of people were occupied with getting a good look each, at him after opening the lion-cage-like windows in their palatial apartments of two storeys; three storeys, etc., saying to themselves: "They say that our lord Prince Siddhattha goes about collecting his alms-food."



WIFE YASHODHARA & SON RAHUL WATCHING BUDDHA

3.27. The mother of Rāhula also opened her apartment window, saying to herself: "It is said that our young lord having previously gone about in this very city in great royal splendour on gold palanquins, etc., is now walking about for alms-food, having shaven off His hair and beard, put on yellow robes, with a begging bowl in His hands; is it, indeed, becoming?", looked out to see, came to find out the Glorious One, shining brilliantly with the peerless glory of Buddha, adorned with thirtytwo characteristics of a great personage, radiant with eighty minor members of His limbs, well displaying His fathom-length rays ***** (Pg. 161), lighting up the city-streets with the radiance of His body resplendent with absence of all kinds of lust (rāga) or resplendent with dyes of various colours (virāga), consequently sang the praise of the Glorious One beginning from the crown of his head down to the soles of his feet with ten man-lion stanzas (naraṣiḥagāthā) thus:-

"The lion is with charmingly blue soft

wavy hair; His forehead resembles the stainless

surface of the sun, His nose is proportionately

prominent, soft and long; His blaze of rays

radiate extensively,

and informed the king thus: "Your Son goes about to collect His alms-food".

The king became agitated in mind, adjusted his garments with his own hand, went out of his palace in great hurry speedily approached the Glorious one, stood in front of Him and asked: "Venerable Sir! When, indeed, do you disgrace us? For what purpose do you go about to beg your alms-food? Why did you not let us know that it is not possible to obtain meals for so many bhikkhus?" The answer was: "O great king! This alms food begging is our hereditary practice". The king responded: "Venerable Sir. Is not our lineage known as mahasammata Khattiya? In our tradition there is no such thing as a single Khattiya who goes about begging alms-food". Buddha, while still standing within the street, made His retort: "O great king! Your family, namely, is this Khattiya race; Our lineage, however, comprising: 'Dīpaṅkara, Koṇḍañña: P: Kassapa' is this, namely, the lineage of Buddha; these as well as many thousands of other Buddhas made their living only by going about begging alms-food", and recited this stanza:-

"You must exert yourself; you should not be

negligent; you must practise dhamma so as to make it

good practice; one who practises dhamma lives

(seti) happily, in this world as well as in his

subsequent existence".

At the end of the recitation of the stanza, the king became established in the fruition(Trance/Samadhi) of Sotāpatti. On hearing this another stanza:

"Practise dhamma so as to make it good practice;

it should not be practised so as, to make it a bad

practice; one who practises dhamma lives

happily in this existence as well as here-

after,"

The king became established in the fruition(Trance/Samadhi) of Sakadāgāmi, the one who would return to human existence only once again. On hearing the [Mahā-Dhamma-Pāla-Jātaka](#) birth-story 447, the king became established in the fruition(Trance/Samadhi) of one who is never to return to the human world (anāgāmi). When he was near unto death, the king attained arahatship while still lying down on his graceful royal bed under the white umbrella. The king had no such thing as performance of devotedly applying himself to austere deep meditation by living in a forest. As soon as he had realised the first stage of sanctification (Sotāpatti Trance), the king caught hold of the Buddha's bowl, invited the Glorious One together with His retinue to ascend his palace and entertained all of them with excellent eatables, both hard and soft. When the meal-eating was over, all women-folks except the mother of Rāhula, from the royal mansion of women came and paid homage to the Glorious One. Although she was being told by people round her: "Please go; please pay your respects to the Young Lord", she did not go saying: "If I have the

qualification, the Young Lord will come to my presence of His own accord; only as He comes I shall pay my homage to Him."

3.28. The Glorious one handed over His begging bowl to the king, went to the graceful chamber of the royal princess, accompanied by his two chief disciples and sat himself down on the seat prepared for Him saying: "Nothing should be said as and when the princess pays her homage according to her desire". She came speedily, caught hold of His ankles, dropped her head on the roof of his feet and worshipped him according to her own inclination. The king spoke about the princess's attainment of such qualifications as her affection and veneration for the Glorious one thus: "Venerable Sir! My daughter, on hearing that yellow robes, upper and lower, have been worn by you, from that time onwards she has become one who put on upper and lower yellow garment; when she heard about the fact that you were eating one meal only, she became in the same way a single-meal eater; as and when she heard that you had discarded luxurious bed for sleeping, she began to sleep only on a bed of one strip of cloth; when she came to know that you abstained from garlands, perfumes, etc., she began to abstain also from garlands and perfumes; although her own relations sent messages saying: "We shall look after you", she did not look at a single one even, amongst them; Venerable Sir! In this manner my daughter has attained her qualification". Buddha replied: "Great king!

This matter is not queer, now that under your protection, when her wisdom is mature, the princess could look after herself; formerly this one, though she had to wander about unprotected at the foot-hill and her wisdom was not yet mature, did look after herself" So saying, Buddha related the Kinnarā birth-story 485, ([Canda-Kinnara-Jātaka](#)), rose (up) from his seat and departed.

3.29. On the next day, when the ceremonial feasts were being held for the royal prince Nanda over the inaugural entry into a new house and nuptial performance, Buddha went to his house, made the royal prince hold His begging bowl because of His desire to let him become a monk, made a ceremonial speech, rose up from His seat and departed. The royal princess Janapada Kalyāṇī, on seeing the royal prince going away, said to him: "Quickly, indeed, my young lord! you should come back" and looked on towards him stretching her neck. Being incapable of saying to the Glorious one: "Please take back your bowl", he went along till the arrival at the monastery. Without this being willing, the Glorious One made him a monk. Thus, on the third day of His arrival at Kapilavatthu city, the Glorious One made prince Nanda a monk.

3.30. On the seventh day, the mother of Rāhula also, dressed up and decorated the young prince and sent him to the presence of the Glorious One with these words: "My dear son! Look at this monk, who has the bodily complexion of a brahmā, who is of golden colour, surrounded by twenty thousand monks; He is your father; He has abundant treasure of gold; we have not seen Him beginning from the time of His renunciation; go and ask for your inheritance from Him saying! 'My dear father! I, your royal son, having been anointed shall become a world-king; I am in need of wealth; please give me money; indeed, the son is the owner of father's belongings.'" As soon as the young prince reached the presence of the glorious One, he received the paternal affection, became gladdened at heart, saying: "O Monk! Happy is your shade" and stood telling many other things appropriate to himself. When He had finished taking His meal, the Glorious One made thanks-giving speech, rose (up) from His seat and departed. The young prince also followed the Glorious One saying: "Oh Monk! Please give me my inheritance; do give me my inheritance; do give me my heritage." The Glorious One did not make the young prince turn back. The surrounding body of people also could not let the young prince, who was going together with the Glorious One turn back. Thus, the young prince went to

the monastery only, together with the Glorious One.

3.31. Thereafter, the Glorious One thought to himself: "Whatever wealth that belongs to the father, this one desires, that is conducive towards rounds of rebirths and accompanied by destruction; now, I would give him the holy wealth of seven different kinds which was achieved by me at the terrace of the Bodhi tree; I would make him the owner of super-mundane inheritance," and addressed the venerable Sāriputta thus: "Well then, indeed, Sāriputta! let Rāhula become a member of the monk's order". The therā made him a novice. When the young prince had become a novice, there arose severe suffering to the king. Being unable to endure that misery, the king went to the presence of the Glorious One and asked for a favour: "Venerable Sir! It will be good if my Lord would not initiate a son without the approval of his parents. The Glorious One gave him the favour and on the next day, after He had taken His meal in the royal residence, when the king, who was seated on one side, said: "Venerable sir! At the time you were doing difficult deeds, a divinity approached me and said: 'Your son is dead'. Not believing his words, I rejected his news saying: 'My Son would not die without attaining perfect enlightenment by becoming Buddha'", the Glorious One replied: "How could you believe such a story now, since formerly also you did not believe the people who showed the bones with the story that your son is dead?" and related the Mahādammapāla's birth-story 447 (jātakas), for this incident. At the end of the discourse, the king became established in the fruition of a non-returner (anāgāmi)

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Establishing Many Monasteries

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Source : Probably PTS

Apadana Part - 1.2 : Gotama Buddha

1.2h Establishing Monasteries

[Edit](#)



ANATHPINDAK BUYING GARDEN FOR BUDDHA BY SPREADING GOLD COINS ALL OVER THE GARDEN LAND FROM KING PRASENJIT

3.32. when he had thus installed His father in the three fruitions, the Glorious One went on the next day to Rājagaha and took up His residence in the cool grove (Jitavana). On that occasion, a wealthy householder, Anātha-pindika, carried along with him, merchandise in five hundred carts, went to Rājagaha, arrived at the house of a banker, who was his own beloved associate. There he heard about the news that Buddha had arisen, went, very early in the morning, by the city gate opened by the power of the divinities, to the presence of the Master, listened to the dhamma, got established in the fruition of the first stage of sanctification (Sotāpatti), made a great gift of charity to the clergy headed by Buddha on the second day; took the Master's consent for His coming to Sāvattthi, made on his way back, a gift of a hundred thousand at a place forty-five yojanas distant, had monasteries built at every yojana, bought Jetagrove at a price of eighteen crores of gold coins by spreading the crores on the grove-ground in full like a large sheet of gold coins and had on it established nine categories of construction of newly-built character. At the centre of the grove, he had a sweet-scented sanctuary built for Dasabala (Ten powered/Buddha). It was made to be surrounded by single residential monasteries separately for His eighty major disciples. The rest of the monasteries were in the form of a single cottage, double cottage, circular swan (Hamsā) structure, long and short halls, pandals, etc., together with lotus pond, cloister-

walk, night resorts and day resorts. having thus had a delightful monastery built on a pleasant piece of land at a sacrifice of eighteen crores of gold coins, Anāthapiṇḍika sent a messenger in order that the dasabala (Buddha) might come over. On hearing his message, the Master, surrounded by a large concourse of bhikkhus came away from Rājagaha and eventually arrived at the city of Sāvattthi.

3.33. The great banker made the mighty monastery ready and on the day the Tathāgata entered the Jetavana monastery, sent his son, who was made well-dressed and decorated with all kinds of adornments together with five hundred young men who were equally well-dressed and decorated. The banker's son and his retinue took along with them five hundred flags of five coloured resplendent cloth and stationed themselves in front of Dasabala. Behind them, two daughters of the banker, mahāsubaddhā and Cūlasubaddhā, together with five hundred young maidens carried in their hands full water-jars and went out to meet the Master. Behind the two daughters and their retinue, the banker's wife, well dressed and adorned with all kinds of adornment went out together with five hundred women carrying in their hands full bowls of food. Behind all of them, the great banker, who had put on his new clothes, together with five hundred fellow bankers who were equally dressed in new clothes went out to meet the Glorious One. Putting this assembly of devotees in front of Him, the Glorious One, surrounded by a large concourse of bhikkhus of the clergy, entered the Jetavana monastery with the immeasurable Buddha's splendour and endless Buddha's grace making the inside of the grove a it was being anointed and sprinkled with essence of gold, by means of His own bodily rays.

3.34. then Anāthapiṇḍika humbly asked Him: "Venerable Sir! What procedure should I follow in this monastery?" "O wealthy householder! Well let this monastery stand for the clergy of bhikkhus of the four different directions who had either come or not yet come" was the Buddha's reply. Saying: "Very well, Venerable Sir!" the great banker brought with him the ceremonial water vessel of gold, poured water into the hands of Dasabala (Buddha) and made offering thus: - "I make this offering of this Jetavana monastery to the organisation of bhikkhus headed by Buddha, from four different directions, whoever have already come or who have not." The Master took over the monastery and spoke about the benefits of (giving) a monastery (in charity) by way of making His thanks thus:

"The monastery wards against cold and heat;
moreover it shields against wild beasts also;
creeping crawling creatures and mosquitoes,
dew drops as well as rain shower it wards off.

moreover, it obstructs the uprising violent
storm and heat. It is congenial for shelter,
and comfort, to enter upon jhāna and to do
vipassanā meditation.

The gift of a monastery in charity to the
clergy is eulogised as the best by Buddha.
therefore, indeed, a wise man, seeing
his own benefit should build delightful monas-
teries and let the vastly-learned bhikkhus
live in them. Food and drinks, clothings and
residences should be provided to them who are
straightforward with a purely faithful heart.

They would preach him dhamma, which would dis-
pel all distress. The donor of a monastery
knowing here such a dhamma, will become free
from cankers (āsava) and enter nibbāna"

Beginning from the second day, Anāthapiṇḍika began (to look after) the great monastery. The great monastery of Visakhā became completed in four months. The great monastery of Anāthapiṇḍika, however, came to completion in nine months. The self-same amount of eighteen crores went towards the cost of building the great monastery (also) as charity. Thus, on a single monastery only, Anāthapiṇḍika spent in charity his wealth to the tune of fifty four crores.

3.35. Long ago, however, at the time of the Glorious One Vipassī(earlier Buddha), a banker named Punabbasumitta bought land by spreading gold bricks all over the entire site, and built at the selfsame place a monastery of the clergy (Saṅghārāma). whose dimensions was a yojana. At the time of the Glorious One Sikkhi(earlier Buddha), however, a banker named sirivāḍḍha bought a site by covering it all over with gold plough-shares and at that very place built a monastery for the clergy, three gāvutas in extent. At the time of the glorious One Vessabhū(earlier Buddha), a banker, named Sothiya bought a site by covering it all over with gold elephant feet and at that very place built a monastery for the clergy half a yojana in extent. At the time of the Glorious One Kakusandha(earlier Buddha), a banker named Accuta bought a site by spreading gold bricks over the entire area and at that very place built a monastery for the clergy on gāvuta in extent. At the time of the Glorious One Konāgamana(earlier Buddha), a banker named Ugga bought a site by spreading all over the same with gold tortoises and at that self-same site built a monastery for the clergy sixteen acres (karīsa), in extent. At the time of our Glorious One, however, the banker, named Anāthapiṇḍika bought the site is but the unrelinquished place of all Buddhas.

3.36. thus, the Glorious One took up His residence in such a such a place from the time He obtained omniscience at the terrace of the Great Bodhi Tree up to the time He took to bed to proceed to the excellently complete immortal peace (parinibbāna). This is to be comprehended as the episode know as the proximate preface, (Santike nidāna).

Here ends the discourse on prefaces.

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Buddha Speaks About Himself

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Introduction [Edit](#)

Therāpadāna

Chapter On Buddha

Commentary on internal preface

5."Now, listen to the biographies of Buddhas
with pure heart. Innumerable are the
sovereigns of dhamma, who themselves
fulfilled the thirty perfections.

5.1. Here in this stanza, the Pāli word atha is an adverbial particle nipāta), a word to signify that it has the purpose of serving to indicate the principle of form. Out of the two kinds, namely: one fit for classification and another which is not so, this adverbial particle is one fit for classification. Or*****[\(Pg.171\)](#)

The work atha in grammar occurs in the case
of service and luck (maṅgala), of accomplish-
ment and affirmation or emphasis, of incessant
happening and going away.

So also, indeed,-

"It illustrates a particular action, a special
circumstance and particular purpose. By being
the best and senior-most, service is assigned."

Because of being said thus, from the point of view of particular action of Buddhas, of the deeds done by them in fulfilling the thirty perfections altogether; from the point of view of the best and senior-most service, it is with (the use of) the grammatical word atha that the biographies are fit or proper). Because of the nature of the blessing maṅgala of worshipping the three kinds of Bodhisatta, over such a statement as: "Honour to those to whom honour is due; this is the best blessing", it is with the use of the grammatical term atha signifying blessing (maṅgala), that the biographies are proper. Because of the accomplishment of the glorious Ones, comprising Buddhas, etc., over their business of proper attainments by means of the final stage of sanctification (arahattamagga), it is with the use of the grammatical term, atha, signifying accomplishment, that the biographies are proper. Because of the absence of any other meritorious deeds, besides such merit as the path of becoming an arahat, etc., for Buddhas, etc., it is with the use of the grammatical term, atha, signifying affirmation and refusal, that the biographies are proper. Since it is to be grouped immediately after Khuddakapāṭha collection, it is with the ***[\(Pg.172\)](#) grammatical term, atha, signifying continuity that the biographies are proper. since it is said that hereafter beginning from Khuddakapāṭha, it is with the use of the grammatical term, atha, signifying to go away, that the biographies are proper.

5.2. Here, the Pāli word Buddha is to be explained as: He is Buddha because he understood the noble truths; because He enlightens the living beings, He is Buddha; He is Buddha because of His omniscience; because he sees everything He is Buddha; He is Buddha because He could not be led by any other man; He is Buddha because of His being non-poisonous; because of the fact that He could be considered as having destroyed the cankers (āsava), he is Buddha; because He is reckoned as being devoid of depravity (kilesa), he is Buddha; since He is reckoned as renounced recluse, He is Buddha; as He stood without a second, all alone, He is Buddha; since He forsook craving desire (tanhā), his is Buddha; Buddha is He who had gone the one and only right path; He is Buddha because all alone he became a self-made Buddha after attaining the unsurpassable perfect enlightenment (sambodhi); because of the destruction of ignorance and proper gaining of wisdom he is Buddha; There is no difference in these Pāli terms: Buddhi, Buddham and bodho. Just as owing to its association with blue colour, etc., a piece of cloth is spoken of as: "Blue cloth and red cloth", so also, because of his association with the qualities of a Buddha, He is Buddha. In other words, knowledge regarding the four right paths is said to be "Bodhi". Having overthrown the multitude of enemy comprising one thousand five hundred denominations of sinful depravity (kilesā), there arises knowledge for the attainment of nibbāna; such a knowledge as this is said to be "bodhi". The individual, who is properly associated (sampayutta) with and has possession of that knowledge is Buddha. By means of that self-same knowledge, even a silent Buddha (paccekabuddha), overthrows all kilesas and attains nibbāna. In the case of Buddhas, however, because of the fact that They attained by themselves such six kinds of unique knowledge as: knowledge of the maturity or otherwise of controlling faculties (indriya), knowledge provoking sympathy towards those worthy of the same; knowledge of making twin-miracle, knowledge of omniscience, knowledge of absence of hindrance in His spiritual insight (anāvaraṇa), knowledge as to how His wish could be instantaneously fulfilled (āsayānsaya), etc., because of the fact that by means of a single preaching of dhamma, he let innumerable bodies of beings drink the immortal water of dhamma and made them attain nibbāna and because of the fact that that self-same six sorts of knowledge were attained by buddhas only, after having fulfilled perfections throughout a hundred thousand kappas over and above four very long periods of innumerable number of kappas, the recording of the biographies of those omniscient Buddhas only is biographies of Buddhas, Buddhāpadāna. By way of merit and demerit that biography is of two kinds. the silent buddhas (paccekabuddha), however, are not capable ***

(Pg.173) of doing similarly to omniscient Buddhas. In extending beneficial help towards the donors of such requisites as food etc., the silent buddhas preached dhamma by means of these two stanzas only:-

"May your desires and aspirations be quickly
fulfilled. Like unto the fifteenth waxing-
day moon, may your mental intentions materialise.
May your desires and aspirations be fulfilled
quickly Like the shining gem (jotirasamani),
may your mental intentions materialise.

Although they preach, the silent buddhas are not capable of enlightening innumerable bodies of beings. Therefore, not being similar to omniscient Buddha, the silent buddhas (pacceka Buddha), are such as would, separately, become Buddha, one by one. The recording of their biography is said to be the biography of silent buddhas (paccekabuddhāpadāna).

5.3. Theras are they who had stood long, a long-standing bhikkhu. In other words, theras are the bhikkhus who are associated more firmly with such qualities as precepts, practice, gentleness, etc. In other words, theras are monks who are associated with such qualities as solidly excellent precepts, concentration, knowledge, emancipation and intellectual insight. In other words, theras are bhikkhus, who have made what are called more solid attainments, namely, the attainment of the most noble and unsurpassably peaceful nibbāna. The biographies of the theras are known as Thera biographies (therāpadāna). Similarly, therīs are the bhikkhunī who are associated with such qualities as those of theras. The life-stories of therīs are called the biographies of therīs (therīpadāna). Amongst them, in the biography (apadāna) of Buddhas, there are five biographies and five suttantas. Therefore, ancient learned men said:

"Five even are the apadānas, of which there
are five suttantas also. This is the biography
of Buddhas, first of all, in the proper order of
sequence."

5.4. In the apadāna of silent buddhas (paccekabuddha) also, there are five apadānas and five suttantas even. Therefore, ancient sages said:

"Five are the apadānas, of which there
are five suttantas also. This is the biography
of silent buddhas (paccekabuddha), second in
proper order of sequence."

5.5. In the biographies of the theras, there are ten, over and above five hundred apadānas; as regards chapters, there are fifty one of them. Therefore, ancient sages said:

"Five hundred and ten are the apadānas;
fiftyone are the chapters. This is the
biography of the theras, third in the
order of proper sequence."

5.6. in the biographies of the therīs, there are forty apadānas; as regards chapters there are four of them. Therefore, ancient sages said:

"forty are the apadānas, whose chapters are
four in number. This is the biography of
the therīs, fourth in the order of proper
sequence."

5.7. In saying: apadāna, the grammatical word apadāna here is seen as doing, seizing, going away, serial order, abuse, etc. So also, indeed, this grammatical word apadāna is 'seen' as doing in such instances as:- "The doing of khattiyas, the doing of brāhmaṇas" etc. In such examples as "The taking of devotees", etc; the grammatical word apadāna is seen as seizing. In such examples as: "The going away of merchants, the going away of people of cultivator class (sudda)", etc., it is 'seen' as going away. What is meant by the example is their going away from that place and thither. It is 'seen' as in serial order of sequence in such examples as: "A bhikkhu who practises the dhutanga precept of eating alms-food (piṇḍapatika), goes about for collecting alms-food by way of halting at houses in their serial order", etc., what is meant here is that the bhikkhu goes about the row of houses from house to house in their serial sequence. It is seen in abuse in 'such' examples as: "These have abused monkhood; these have abused brahminhood", etc. What is meant here is he abuses and reviles. Here, however, the grammatical word apadāna is 'seen' as the doing of deeds. Therefore, the deeds done by Buddhas are Buddhas' apadānas. Actions of Buddhas is the meaning. It should be seen as the performance of thirty perfections altogether beginning with the perfection on charity of innumerable Buddhas similar in number to the particles of sand on the banks of Gangā river. Now, the connection is: you should all live with pure mind to the doing of deeds associated with service (adhikara)etc.

5.8 There, in that context, the word suddhamānssa is to be explained as; you, five hundred canker-free arahats (khīṇāsava), who are assembled in this assembly, and who have established themselves as such after discarding on thousand five hundred sorts of sinful depravity (kilesa) by means of their knowledge of the final path of sanctification (arahattamagga), and who also are of perfectly pure mind, clean heart, listen with pure mind. The meaning is: you all pay attention with fixed ears.

5.9. Here, however, without saying "The Apadānas", in spite of the existence of the apadāna of silent buddhas (paccekabuddha), as well as that of the theras and therīs, the statement: "Now, the apadānas of Buddhas" is made similar to the statement: "Origin twin" (Mūla yamaka)" by virtue of principality and initiality, in spite of the existence of 'aggregate twin (khandha yamaka), abode of senses, elements, truth, actions and latent twin (āyatanadhātu, sacca, sankhāra, anusaya yamaka), the statement: "Chapter on disciplinary rules, the transgression of which is punishable with expulsion from the order of clergy (Pārājikakaṇḍa)," by virtue of principality & initiality, in spite of the existence of thirteen disciplinary rules, the transgressor of which has to be suspended from the order, the decision over which can be made only by a formal sangha kamma (sanghādisesa), two disciplinary rules which require the offender to give up what he had received (nissaggiya); here also, the Pāli expression "Atha Buddhāpadānāni" should be regards in the same light.

5.10. It is stated as "The deeds of Buddha (Buddhāpadānāni)" although it should be stated as "sammāsambuddhāpadānāni, the deeds (or biography) of perfectly self-enlightened Buddha", for the sake of poetic convenience to facilitate composing stanza easily by making the elision of the third significant word, the adverbial term sammā and the word which signifies personally or by Himself, the prefix (upasaggapada), and accepting the word Buddha alone, abiding by the grammatical method (niruttinaya), which says; "The rule which points

out (ādesa), the fact that amongst them there can be lengthening (vūddhi), elision (lopa), insertion (āgama), distortion (vikāra), reversion (viparita)". Therefore, the expression actually means: "The deeds (or biography) of perfectly self-enlightened Buddha".

Thus has ended the commentary on the inner
preface (abbhantaranidāna), of the commentary
on biography Apadānaṭṭhakathā, for the splendour
of the pure people.

.....

Buddha Speaks About Himself [Edit](#)

1 - Commentary on the Biography of Buddha

1. (Buddha Apadāna vaṇṇanā)

5.11 now, I want to speak of the commentary on the Apadāna immediately after the inside preface (abbhantara nidāna).

"The uninterrupted biography (sapadāna apadāna),
the preaching in variegated ways, which noble
sages sang together in the small collection,
(Khuddaka Nikāya); for the time) has now arrived to
comment upon, in the successive order of ex-
positional commentary.

5.12. There, since it is stated: "The entire teaching of Buddha is but one and only essence of emancipation (vimuttirasa)", now, Apadāna is such that it is classified in the category of a single essence. Amongst the first, middle and last words of Buddha, Apadāna is classified in the category of the middle teaching of Buddha. Amongst the three Piṭakas; Vinaya, Abhidhamma and Sutta, it is classified in the category of Sutta. Amongst the five divisions (Nikāyas), the long-discourse division, (dīgha nikāya), middle-length (majjima), kindred sayings (samyutta), numerical sayings (Anguttara), and division of small sayings (Khuddakanikāya), it is classified in the category of khuddaka Nikāya. Amongst the nine characteristics of dispensation according to matter (sāsanaṅga), 'discursive' narration (sutta), mixed prose and verse literature (geyya), exposition (veyyakarana), stanza (gāthā), joyous utterance (udāna), book of quotations (Itivuttaka0, birth stories (jātaka), supernormal sayings (abbhuta) and catechetical discourse (vedalla), it is to be classified in the category of gāthā.

"Eighty-two I took from Buddha;
two thousand from bhikkhu; these
beneficial dhammas are such as numbering
eighty-four thousand.

5.13. Now, the expression: "Innumerable are the spiritual sovereigns, who had properly fulfilled the thirty perfections (timsapāramīsampunnā, dhammarājā asaṅkhiyā)", is made to show that Apadāna. There, the very ten perfections become altogether thirty perfections by way of lowest (pacchima), medium (majjhima) and highest (ukkatṭha). Excellently filled with them, well-filled, possessed of, provided with (samyutta) with them; thus, is timsapāramīsampunnā. Kings (rājāno), are those who make the big body of beings who live in all the three worlds (loka), and who make their own bodies to be glad as well as near and dear, by being of one mind or by living the life of the attainment of fruition of the paths destined for nibbāna or by means of jhānic attainments of four noble lives comprising loving kindness, sympathy, gladness over the good fortunes of others and equanimity over adversaries. dhammarājā, righteous kings are such kings as are with dhamma (righteousness) buddhas stated by way of not being able to count as ten, hundred, thousand, ten thousand, hundred thousand, ten hundred thousand, crore (koṭi), ten crores (pakoṭi), a thousand crores (koṭi-pakoṭi), ten thousand crores (nahuta), a hundred thousand crores (ninnahuta), akkhobhini, bindu, abbuda, nirabbuda, ahaḥa, ababa, atata, sogandhika, uppala, kumuda, puṇḍarika, paduma, kathāna, makākathāna, Buddhas, Kings of dhamma, are beyond calculation; the meaning being: they are past, gone away, ceased, and vanished.

Past Glory Due to Perfections Gained & Good Deeds For Attaining Buddhahood [Edit](#)

Past Glory [Edit](#)

6. when asked by the thera Ānanda about the devoted service (adhikāra), rendered to those previous Buddhas, and the accumulation (sambhāra), made by Himself as world-king while He was a bodhisat, the Glorious One said "Self-enlightenment (sam-bodhi), of most excellent Buddhas", and so on. "O Ānanda! Listen to my biography (apadāna); thus, is what is meant. "O Ānanda! Formerly, at the time. I adored with my head the enlightenment (sambodhi), the knowledge of the right path. of the four noble truths or the omniscient knowledge of Buddhas, who are most excellent, who are praise-worthy and who had penetrated the four noble truths; thus, is the connection. The expression sasamghe, together with samgha, is to be explained as: along with the organisation of disciples. Lokanāyake is to be interpreted as the eldest personages of the world; Buddhas; namassitvā is to be explained as paying homage (vanditvā) with both clasped hands and ten fingers. sirasā is to be explained as (sisena) with head. Abhivādaye, is to be interpreted as meaning: "I do the adoration, performing the praise with respect.

7. The expression: "Yāvataḥ Buddhakhettesu (as far as the fields of Buddha,)" is to be interpreted as: in the ten thousand *** (Pg.180) (cakkavāḷa) of the sphere of Buddha. Ākāśaṭṭha (standing on ether) is to be interpreted as gone to be interpreted as gone to the sky. Bhūmatthā (standing on earth) is to be interpreted as gone to the surface of the earth. Lapis lazuli (or beryl) etc., the seven gem jewels (ratana), asankhiya (innumerable) is to be interpreted as beyond calculation. Yāvataḥ, (as far as) is to be interpreted as to such an extent; vijjanti (exist). Manasā Samāhare is to be interpreted as meaning: I shall bring, after making up my mind properly, all of them. I make heaps around my palace, is what is meant.

8. There the expression: Tattha rūpiya bhūmiyam means: there on those innumerable pieces of land and palace apartments made of silver (rūpiyā) and silver (rajata) have been created. The expression ahamratanamayam pāsādam mapayim is to be interpreted as: I created a palace of many hundred storeys, made of seven kinds of gems; ubbidham (high) is to be explained as going up (uggata), nabamuggatam (going up the sky) is to be explained by shining with brilliance in the sky.

9. spreading in praise of that very palace, statement is made thus: Vicittathambha (variegated pillar) etc. The commentary is: raised on posts of the countless colours of cat's-eye commented on as properly done (sutthu katam); properly distributed (vibhatta) by way of being associated with characteristics (lakkhaṇa), such as height and girth. Mahārahaṃ (greatly costly), because it was built along with gate-ways worth many a hundred crore. Again, how is it eminent? kanakamayasaṅghatam, (tangled mass made of gold) is to be commented on as: composed of gold balance-making, tangle making and bracelet making. There the connection (sambandha) is: It is maṇḍitam, i.e. decorated, made good-looking and pleasing with hoisted standards and umbrellas also.

10. Again, speaking well of the grandeur of the self same palace, statement is made: "Pathamā veluriya bhūmi(the first storey is of beryl gem) etc." The meaning is to be construed thus: Pathamā bhūmi, the first floor of that palace which had many a hundred flat was delightful (subha), like the cloud free from impurity, made of beryl gem and sapphire-blue coloured.

The meaning here is: ākiṇṇa, spread over or become one and the same with lotuses sticking to a mass of water, and kañcana bhūmiyā, looks handsome like the gold mansion.

11. Kācibhūmipavāṇjamsā, some coral portion of the flat of that self-same palace, its share of coral is, pavāḷavaṇṇā, of the colour of coral. Some flats which are subhā (delightful) excite the mind; others which are indagopakavaṇṇābhā, of the shining colour of a red beetle (indagopaka), are emitting rays; some flats disāobhāsati radiate directionally in the ten directions this is what is meant.

12. In that self-same palace, niyyūbā, the turrets (or pinnacles), the protruding foremost hall also is suvibhattā, well distributed, appropriately apportioned, each and everything made separately from the point of view of sharing in the distribution. Sihapañjara (the lion-cage) is to be interpreted as the lion door. The expression caturavedikā (the four cornices or railings) is to be explained as with enclosure railings and with net enclosures. Manoramā (delightful to the mind) is to be explained as: desirable (or adhering) to the mind; and the word gandhavejā (scented garland) means perfumed wreaths are also hanging down.

13. In that self-same palace, sattaratana bhūsitā (adorned with seven gems) are gabled houses which shine with seven kinds of gem-jewels. How has it happened? Nītā (sapphire-blue) blue colour; pītā (golden) yellow colour, gold colour; lohitaḱā (blood red), the colour of blood, red colour; oātā (clean, clean colour) white, colour; suddhakālākā (pure black) unmixed black colour; kuṭāgaravarūpetā (endowed with excellent gable-roofed houses) means: that palace is provided with, complete with excellent gabled (or pinnacled) roofs, with good gabled house-tops.

14. In that self-same palace, olokamaya (slightly of good-looking), up-faced, paduma (lotus) well-blooming paduma lotus flowers look lovely. It means that the said palace is also shining with flocks of such winged creatures as swans (hamsa), herons (koñca), peacocks (mayura), and so on. What is meant here is: That palace is mañḍito, adorned with candasūrehi (sun and moon) i.e. seemingly with sun and moon mixed with stars, planets and constellations because it was so very high that it reached up to the sky.

15. That self-same palace of the world-king was complete with hemajālena (glow of gold) gold net (or blaze), being sañchanno (fully covered over) with gold net; being soṇṇakiṇṇāyūto (connected with gold bracelets) attracted by and endowed with nets of gold bracelets; manoramā (pleasing to the mind) adhering to the mind, soṇṇamālā (gold garland) rows of gold flowers; vātavegena (with wind-speed) with the bloweing of the breeze; kūjanti, they coo, they make sound; thus, is the meaning.

16. Mañjetṭhukam (crimson) the crimson colour; lohitaḱam (red) blood red colour; pītakam (yellow) gloden yellow colour; haripiñjaram (yellow heap) the flag of jambonada gold colour and heap of gold colour; nānārañgehi (differently dyed) with many a colour. Sampitām (properly yellow) dyed flag; usitam (hoisted) had the flag flown aloft in that palace; the expression: dhajamālīni (garlanded flags) is made by way of a distortion of gender; the meaning is: that palace was replete with garlanded flags.

17. In describing the spreāds (or mats) and so on, in that palace, such a statement as: Nanam bahū (not many it is) and so on, is made. It means: there in that palace, there is no such thing as does not exist in abundance. Nānāsayanaviccitta (variegated resting places of different denominations), many a resting place comprising couch, chair and so on, which were shining and variegated with many a sheet and spread; anekasata (many a hundred) hundreds; in number. How has it happened Phalika (crystal) made of crystal gem, done with crystal; rajatamayā (silver make) made of silver; mañimayā (made of gem) done with blue sapphire gem; lohitaṛiga (blood-red ruby) done with normal red ruby, masāragallamayā (made of masāragalla cat's eye gem) done with spotted-coloured gem; saṇhakāsikasanthaṭā (being spread over with tender Benares muslin) the condition of being spread over with fine, delicate kāsi cloth.

18. Pāvurā is the same as pāvuraṇa (mantle) cloak; what is it like? kambalā (cloth) is such a piece of cloth as had been woven with hair-yarn; dukūtā (silk) made of silk cloth; cina (Chinese) made of Chinese cloth; Pattuṇṇa (name of a place, made of cloth) the product of Pattuṇṇa region; pañdu, yellow, light yellow colour; vicittatṭṭharanam (variegated spread) marvellous with many a spread-over sheet and mantle also; sabbam (all) every resting place; manasā (mentally) with mind (or heart); aham paññāpesim (I had the same arranged) I caused them to be prepared. thus is the meaning.

19. Describing the self-same palace, statement is made thus: "Tāsu tāsveva bhūmīsu (in those and those very flats or storeys)" and so on, There, the meaning of ratanakūṭalāñkatam (the ornamented bejewelled top) is adorned and graceful with tops made of gems, and bejewelled corners. Mañiverocanāukkā (sunradiant gem torch) done with sun-shining gems, red gems; ukkā (torch) lamp-sticks; the meaning of dhārayantā sutṭṭhare (holding and standing well) many a hundred people stood well seizing and carrying carefully aloft towards the sky.

20. Again, describing that self-same palace, statement is made thus: "Sobhantiesikā thambhā (pillars and posts are graceful)" and so on. There, esikā thambhā (pillars and posts) namely, in order to make things beautiful, posts were dug in, at the city gate; subhā (pleasant) desirable; kancanatoranā (golden gate-ways) made of gold; jambonadā (the eugenes river-product) made also of gold, of jambonada quality; sāramayā (made of essence) also made of the essence of acacia tree; rajatamayā (made of silver) the gate-ways look beautiful; the meaning is pillars as well as gate-ways make that palace look graceful.

21. the meaning is: In that palace, suvibhattā anekā sandhī (numerous joints are well-distributed) with door-panels as well as bolts (or cross-bars); cittitā (resplendent with) made graceful, joints and surroundings are made beautiful. Ubhato (both sides) is to be understood as: on both sides of that palace; puṇṇaghatā, full jars, with many a lotus (paduma) red lotus and with many a lily (uppala), white lotus, samyuta (well-provided) filled containers make that palace graceful.

22-3. Having thus described the grace of the palace, statement is made thus: "Atīte sabbaBuddhe ca (all previous Buddhas as well)" and so on, in order to give information about the honour as well. There, atīte (in the past) when the time that had passed and gone away, was born and become; sasamghe (together with the clergy) accompanied by assembly of disciples; sabbe lokanāyake (all leaders of loka) Buddhas; ripen, with natural and normal complexion as well as form; sasāvake (together with disciples) Buddhas accompanied by their own disciples; nimminivā (having created) by whatever door, the palace ought to be entered, tena dvārena pavisitvā (having entered by that door) sasāvakā sabbe Buddhā (all Buddhas accompanied by their own disciples); sabbasoṇṇamaye (wholly made of gold); piṭhe nisinnā (sat themselves down on the chairs); ariyamañḍalā (became an assemblage of holy Ones). This is the meaning.

24-5. Etarahi (now) at the present time; anuttarā (no superior) being devoid of any superior; ye ca Buddhā atthi (whichever, Buddhas have existed) have come into being; those paccekabuddhe anekasate sayambhū (silent buddhas, many a hundred self-dependents) who became arahats by themselves only, without the aid of any other teacher; aparājite (unconquered by others) unconquered by such five kinds of Māra, as aggregates (khandha), depravity (kilesa), accumulation of actions (abhisāñkhāra), death and youthful divinity; the meaning is that He was satisfied with the gaining of victory. Bhavanam (mansion), my palace in the past and at present, also; sabbe-buddhā samāruhum (all buddhas climbed well), the ascended properly, thus is the meaning.

26. Ye dibbā (whoever are divine) because of divine existence, one is celestial, born in the world of celestial-beings Ye ca bahū kapparukkhā atthi (there exist many world trees of all types). Ye ca mānūsā (whoever also are human beings) for human beings, there grew many world trees of all types. Thereafter, sabbam dussam samāhantvā (having brought properly garments) having brought properly, had a set of three robes made, and acchādemi (I cover) offered the sets of three robes to those silent buddhas; thus, is the connection.

27. having thus offered the sets of three robes to be dressed up and cloaked with them, to those silent buddhas who were seated, sampannam (well-cooked) sweet, khajjam (hard eatable) that ought to be chewed, some such thing as cake and so on; seweet bhojjam (soft eatable) the nourishment that ought to be eaten; sweet sāyaniyam (savory) that ought to be licked; Sampannam (well prepared) eight kinds of sweet drinks which are drink-able; bhojanam (soft food) nourishment, which should be eaten; subha (pleasant) good; manimaye, made of stone; patte (in the begging bowl) sam (properly) well; pūretvā adāsim (filled and offered) I had them accepted; this is the meaning.

28. Sabbe te ariyamaṇḍalā (all those circles of holy ones) all those assemblages of holy Ones; dibbacakkhu samā hutvā matthā (who have polished the divine eye that they gained), being possessors of celestial eyes, which keep shining and adhering, as well as polished because they have nothing to do with depravity (kilesa); cīvarasamyutā, (well-equipped with robes) possessed of sets of three robes; the meaning is they were tappita (satiated with) catered for, and entirely filled with paramannena (most excellent meal) most superior food, made of sweet sugar, oil, and sweet (or honey) molasses.

29. those assemblages of holy Ones, having thus been catered for to their satisfaction, pavisitvā, entered, ratangabbham (bejewelled chamber) the dwelling and chamber built with seven kinds of gems; kesarīva (like lion) resembling the hairy lion, guhāsaya (lair-lying) lying (or living) in the lair (or cave); mahārahamhi sayane (in the resting place of great value) on

priceless couch, sīhaseyyamakappayum (made the lion's lying down) just as, the lion, king of beasts, lying with its right side down, neatly placing its foot on its foot, making its right hand, pillow for its head, placing its left hand straight, making its tail lie between the thighs, and sleeps still without shaking; in this way, they lay themselves down; thus, is the meaning.

30. they, having thus laid down similar to lion's lying down, sampajānā (mindfully) being endowed with awareness and mindfulness; samuṭṭhāya (having risen up well) got up properly, sayane pallaṅkamābhujum (sat cross-legged on the bed) made themselves seated binding their thighs; thus, is the meaning.

31. Gocaram sabbabuddhānam (the begging round of all buddhas) the sphere of action, which has become the basis of operation of all Buddhas, past and future; jhānaratisamappitā, (concentrated on the pleasure of jhāna) means: They were possessed of and concentrated properly upon the joy of meditative achievements. Aññedhammāni desenti (others preach the dhamma) amongst those silent buddhas, some preach dhamma; aññe (others) some, iddhiyā (with power) with the display of first jhāna and so on; kilanti (sport) amuse themselves.

32. Aññe (others) some few of them; abhiññā (super-knowledge) five kinds of super-knowledge; vasibhāvita (developed mastery) attained mastership; in five kinds of super-knowledge, with five kinds of mastership, counted as: (i) apprehending (āvajjana) (ii) proper production (samāpajjana), (iii) rising (vuṭṭhāna) (iv) resolving (adiṭṭhāna) (v) reflecting (paccavekkhama); gone, proceeding towards, attained the state of mastery; appenti (made to attain) properly gained the five kinds of super-knowledge. Aññe (others) some few of them; anekasahassio vikubhanāni, many a thousand performances, single though he is, he becomes multitudinous; although having become many, the self-same many can become one; vikubbanit, (perform) in this way and so on, they make performances (of manifestations) of powers.

33. Buddhā pi buddhe pucchanti (Buddhas ask buddhas) when the silent buddhas have thus assembled, silent buddhas ask perfect Buddhas questions in connection with, visa (scope or range) object of contemplation of omniscient knowledge; thus, is the meaning. Buddhas to paññāya vinibujhare (enlighten them intelligently), make them comprehend distinctively and completely by means of their knowledge, gambhīram nipunam thānam (profound and subtle matter), profound and subtle meaning.

34. then, Sāvaka (disciples) also, who were assembled in my palace, buddhe pucchanti asked Buddhas questions. Buddhā (Buddhas), sāvake pucchanti (asked their disciples), pupils, questions. Te (they), Buddhas as well as disciples, aññamaññam pucchitvā (having asked each other), byākaroni (answer), gave their answers mutually.

35. Again, in order to show them all together, statement is made thus: "Buddhā paccakabuddhāca" and so on. There, Buddhā (Buddhas) means omniscient Buddhas; paccakabuddhā, silent buddhas; sāvaka(disciples) pupils; paricārakā (attendants) all these dependents; sakāya (individual), ones own; rativā (with joy) enjoying; pāsāde abhiramanti (they feel deeply delighted in my palace) and became attached thereto.

36. Having thus pointed out the proper attainment of practice, in order to make manifest his own power, that world-king, the conqueror of the three worlds (loka), statement is made as: "Chattā tiṭṭhanu ratanā" and so on. There, ratanā, (gems) made of seven kinds of gems; chattā kañcanāveḷapantikā, (sunshades or umbrellas) rows of massive gold, hung with gold nets; tiṭṭhantu, let them stand; muttājālaparikkhittā (thrown round with pearl nets), surrounded by pearl nets; sabbe, all umbrellas (or sunshades); matthake (on the head) over my head; dhārenti (let them be held); the very moment it was thus thought, the umbrellas become apparent; thus, is the meaning.

37. Soṇṇatāraka cittitā (variegated gold stars) resplendent with gold stars; celavitānā (cloth-awning); bhavantu (let it become) let it be produced. Vicittā (variegated) be of many colours; malyavitatā (diffused with garlands) spread over with flowers; sabbe (all) many an awning; matthake (over the head), on the above portion of the sitting place, dhārentu, let it be held; thus, is the meaning.

38-40. Malyadāmehi (with garland-ropes) with many a sweet-scented flower-ropes; vitatā (diffused) thoroughly mixed up; gandhadāmehi (with perfumed ropes) with perfumed ropes of sandal-wood, saffron (kuṛūkuma), incense (tagara), and so on; sobhitā (shining) lotus lake; thus, is the connection. Dussadāmehi (with cloth ropes) with priceless cloth-ropes of birds' feathers (patta), wool (uṇṇa), China (cina), and so on; parikiṇṇā (thoroughly mixed) the lotus lade is ornamented and adorned with ropes of seven sorts of gems. Pupphābhikiṇṇā (well profused with flowers) with such sweetly scented flowers as fragrant yellow champaka, sweet scented salala, the white water-lily (sogandhika), and so on; abhikiṇṇā (well profused) well variegated and shining; again, how is the lotus lake? It is adorned and permeated with fragrant scent and proper perfume. On all sides, gandhapañcaṅgulaṅkāta (ornamented with five finger measure of perfume) adorned with unguents smeared with five fingers; hemacchadanachādita (covered with gold covering) covered over with gold counterpanes, and gold canopies; cātuddisā (four directions) in the four directions of the palace; khāyantu (let it appear) let there appear lotus lades well spread over and covered over with lotus flowers (paduma) and lilies (uppala), of gold complexion and gold colour; padmareṇurajuggatā (lotus pollens raging up) let the lotus lades shine being in profusion with lotus pollens (reṇu), and petals (dhūli) thus, is the meaning.

41. Pāsādassa samantato pādapā (drinkers from the roots on all sides of the palace) such trees as champak (campaka), and so on, all round my victory palace; sabbe pupphantu (let all blossom) let all these flowering trees bloom Savamevapupphā muñcitvā (having released flowers by themselves) even, having dropped)blossoms); gantvā bhavanam okirum (went and scattered over the mansion) let them make scattering down all over the palace; thus, is the meaning.

42. Tattha (there), in that victory palace of mine; sikhino (crested birds) peacocks, naccamtu, let them dance; dibbahamsā (celestial swans) divine swans, pakūjare (let them cry) let them make sounds; karavikāca, (cuckoo) sweet-voiced, graceful cuckoos, karavika birds, gāvantu (let them sing) let them make singing of songs; dijasamghā (flocks of birds) other non-descript (anuttā), flocks of birds; samantato (round about) let them cry sweet cry on all sides of the palace.

43. Pāsādassa samantato, all round the palace, sabbā bherivo vajjantu, let all kinds of drums, one side-closed variety (ātata), two sides-closed variety (vitata), be struck (or beaten); sabbā tā viṇā, may all those lutes with many a string, rasantu, make their sweet sounds; sabbā saṅgīte vattantu, let all i.e. many a variety of singing together occur, i.e. be sung on all sides of the palace.

44-5. Yāvatā, as far as, in such and such a place, buddhakhetamhi, in the field of Buddha, in the ten thousand universes (cakkavāḷa); tato pare cakkavāḷā, brilliantly shining, acchinnā, without a break, all round the palace, mahantā ratanamayā soṇṇā pallaṅkā tiṭṭhantu, let high pedestals (pallaṅkā), made of gold and studded with gems of seven sorts, stand; on all sides of the palace, dīparukkhā jalantu, may ***** (Pg.191) trees bearing oil-lamps be brilliantly lighted; dasasahassiparamparā, a succession of ten thousands, i.e. ten thousand lamps altogether; ekapajjotā bhavantu, may they give light in unison to appear as if a single lamp is burning; thus, is the meaning.

46. Gaṇikā, dancing damsels, who are proficient in dancing and singing, as well as lāsikā, singers, who are makers of sounds by means of their mouths; pāsādassa samantato naccantu, let them dance all round the palace; accharāgaṇā, hordes of heavenly maidens, let them dance; nānāraṅga, variety of colouring dyes, of many a colour, different dyes and disc let them dance all round the palace; padissantu, may they be seen, may they be obvious; thus, is the meaning.

47. At that time, I became a world-king, named Tilokavijaya, the victor of three worlds (loka); dumagge, on top of trees all over the entire universe (callavāḷā), pabbatagge, on top of Himalayas and cakkavāḷa mountains and so on, as well as on top of Sineru mountain, in all places, vicittam, variegated with many a colour; pañcavaṇṇikam sabbam dhajam ussāpemi, I had all flags of five such colours as blue, yellow and so on, hoisted; thus, is the meaning. (men, in between the worlds (lokantara); nāgā)

48. Narāca, as well as dragons (nāga), of the dragon domain, (nāgaloka); gandhabhā ca devā, the gandharva fairies and divine beings from the divine world (devaloka); sabbe upentu, let all of them approach (or come to) my presence. To, those men etc.; namassantā, doing the act of adoration to me; pañjalikā, making their hands clasped causing a hole to contain offerings; pāsādāṃ parivārayum, surrounded my victory palace; thus, is the meaning.

49. That world-king Tilokavijaya, having thus eulogise the palace and his own power, made such a statement as: "Yam kiñci kusalam Kammam and so on, in order to rouse up the fruit of good deeds done by him and achievements gained by him. Yam kiñci kusalakammam, whatever can be counted as good deeds, kiriyaṃ kattabbam, there is to be done, all that, mama, my or, by me, kāyena either by body or vācāya, by words, or manasā by mind, by means of three openings (dvāra), katam tidase sukataṃ (done properly) done to be worthy of being reborn in the Tāvātimsa heavenly mansion, thus, is the meaning.

50. Again he said: "Ye sattā saññino" and so on in order to rouse up his good deeds. There, ve sattā, either human beings, divine beings or brahmās, saññino, who are with perception (saññā); atthi, there are; ye ca sattā asaññino, whatever creatures who are devoid of perception, (saññā), without memory (saññā), there are; te sabbe, all those living beings; katampuññaphalam bhāgi bhavantu, let them have shares (or become share-gainers) of the deeds done by them; thus, is the meaning.

51. The Bodhisat said: "Yesam katam" and so on in order to rouse up his good deeds yet again. The meritorious deed, katam, done by me, suviditam, well-known by such creatures as human-beings, dragons, celestial musicians (gandhabba) and divine beings; mavā dinnam puññaphalam, to them the fruition of the meritorious acts performed by me; ye, human beings, etc; na jānanti, do not know; devā gantvā, divine beings went and nivedayum let them know, being informed of it; thus, is the meaning.

Charity & Accumulation of Merit [Edit](#)

52. Sabbalokampi ye sattā, whatever living beings are in the entire world (loka), jīvanti, they live, depending upon nourishment; manuññam bhojanam sabbam mama cetasā labhantu, let them all obtain delightful soft food, on account of the power of my good deeds, thus, is the meaning.

53. Manasā, with pleasing mind; Dānam mayā dinnam, whatever offering has been given by me; pasādam āgatim, in that charity given by me, I arrived at delightful pleasure, i.e. by my mind I caused my delightful pleasure to arise. Sammāsambuddhā, omniscient Buddhas also, paccekā (one by one) individually, Jinasāvaka, the disciples of the Conqueror, an well pūjītā, have been honoured and adored by me, the world-king.

54. Sukatena tena kammēna, with that deed well-done, i.e. due to the good deed having been done after believing; cetanāpanidhī ca, with volitional resolution, i.e. with the aspiration done by mind, as well, mānūsam deham jahitvā, having forsaken the human body, aham Tāvātimsam agacehim, I went to the heavenly world, i.e. I sprang up there as if awakened from sleep, thus, is the meaning.

55. Thereafter, the world-king, Tilokavijaya passed away; beginning from that time onwards, duve bhavē, two existence pajānāmi devatte, I know divine existence; mānuse, human existence as well. Beyond these two rebirths aññam gatim (other going) other springing up, na jānāmi (I do not know) I do not see; manasā, with mind, by means of mind, patthanāphalam (fruit of aspiration) fruition of aspiration; thus, is the meaning

56. Devānam adhiko homi, I am the chief of divinities, (deva), in case I was reborn among divine beings, I was the chief eldest and best among divinities, on account of age, complexion, strength and power; thus, is the meaning. In case I was born among human-beings, manujādhipo bhavāmi, I became chief and ruler of men. Sampanno (endowed with) i.e. having become like that, a king, I was properly and fully equipped with such characteristics as handsome beauty, physical attainment, as well as such characteristics as height, girth and so on; bhavē, in every existence,

I was born, paññāya with the knowledge of understanding the absolute significance; asamo (peerless) devoid of equal. What is meant here is thus: "There is no one identical with me".

57. As a result of good deeds done by me and the accumulation of merit gained by me, wherever I was born in every one of my existences, seṭṭham, I was the most excellent, great and sweet; vividham, many a variety; bhojana ñi anappakam, much soft-eatable as well; ratanañ ca vividhāni, many a seven assorted gem; vatthā many a variety of such clothes as woollen sheets, silk sheets and so on, as well; nabhā, from the sky; mam, in my presence; khippam quickly; upenti (approach) go near.

58-66. Pathabyā, on the ground; pabbate on the hill; ākāse, in the sky also; udaye, in water; vane, in the forest as well; yam yam, wherever and wherever; hattham pasāremi, I stretch (or throw) out my hand; from there and thence, dībbā bhakkhā (celestial eatable) divine nourishment; mam, to my presence; upenti (come near) approach; what is meant by this is: "They make themselves clearly visible". So also in due order, sabbe ratanā, all gems; sabbe gandhā, all such scents as sandal wood and so on; yānā, all conveyances; sabbe mālā, all such flowers as: Champak, nāga, punnāga and so on; alaṅkāra, all adornments; sabbā dībba kaññā, all divine damsels; madhusakkharā, all honey-sugar; sabbe khajjā, such hard chewable food, as cakes and so on; mam, to my presence; upenti, approach, come near.

67-68. sambodhivaraṇapattiyā, for the attainment of excellent Sambodhi, for the attainment of gaining highest knowledge of the four paths, leading to nibbāna; pabbatam, hill, whatever most excellent charitable offering had been made and fulfilled by me, by that most excellent charity the hill counted as rocky stone; bahalam giram, making a single echoing sound gajjento, making abundantly loud voice; sadevakam, the divine world together with the entire world of human beings; hāsayinganto, making them attain happiness of heart; loke, the whole of three worlds; Buddho aham bhavāmi, I am Buddha, who cut off the rounds of repeated rebirths and had gone beyond it.

69. Disā dasavidhā loke, in the universal world, there are ten kinds and ten divisions of directions. Yayato, for me who am going about there all over the divisions of directions; antakam natthi (there is no end no death); thus, is the meaning. Or when I was world-king, tasmim, there, wherever I went and went, in that portion of direction; Buddhakhetā, spheres of influence of Buddha; asaṅkihiyā, beyond calculation.

70. Pabhā pakittitā, rays announced, then, when I was world-king, mayham (my rays of light) rays of light of such of my treasures as wheel treasure, gem treasure and so on; yamakā, having become pairs after pairs; ramsivāhanā (bearers of rays) releasing rays, became pronounced and clear; ethantare, within here, inside the ten thousand universes (cakkavāla); ramsijālam (net of rays) collected mass of rays; āloko vipulo bhavē there came abundant light) there was much more light; thus, is the meaning.

71. Ettake lokadhātumhi in the ten thousand universes (cakkavāla); sabbe janā mam passantu, let all the people see me; thus, is the meaning. Sabbe, all divine-beings; yāva brahmā nivesanā, up to the world of brahmā; mam anuvattantu (follow me) let them be agreeable to me.

72. Viṣiṭṭhamadhunādena, with prominently and well enunciated sweet sound; amata bharimāhanam, I did beat the celestial immortal drum; ethantare (within here) in these ten thousand universes (cakkavāla); sabbe janā madhuram giram suṇantu, let all the people listen to and pay attention to my sweet voice.

73. Dhammameghena vassante, when the rain of dhamma showered, with the sound made by the preaching of dhamma; in other words, when the rain of paramount, profound, sweet and subtle significance showers down by the potent power of omniscient Buddha; sabbe (all bhikkhus, bhikkhunis) brethren and sisters, and so on; anasavā (free from cankers) devoid of depravity (kilesa) hontu (let them be) may they become. Yettha pacchimakā sattā (whoever here are back-benchers) here, among these groups and grade formations, among the four kinds of assemblies of beings, whoever are last and most inferior from the point of view of quality; te sotāpannā bhavantu, may they all become winners of the first stage of sanctification (sotāpanna), thus, is the significance.

Perfections in Donation(Daanam), Morality(Sila), Renunciation, Sambodhi & Nibbana [Edit](#)

74. Then, at the time when I was the world-king, Tilokavijaya, dātābbam dānam, I made a charitable offering of what should be given; asesato (without any remainder) leaving nothing; sīlam pūretvā, fulfilled the perfection in precepts; nekkhamme pāramim, reached the extreme limit of perfection in renunciation; uttamam sambodhim patto, attained the most excellent sambodhi, I realise the knowledge of the four right paths towards nibbāna.

75. Pañdite paripucchitvā (having thoroughly asked wise men) I asked wise people, who possessed knowledge, such questions as: "Venerable Sir! What should be done? what is it, that ought not to be done? what is good deed? what is evil deed? having done what, one becomes the share-gainer of two benefits, namely, heaven and emancipation?" in this way, I fulfilled the perfection in knowledge; thus, is the meaning. katvā viriyamuttamam (having performed the best exertion) I fulfilled the perfection in exertion, having made relentless effort in such matters and in such places and seats and so on as are most excellent and best; thus, is the meaning. Khantiyā pāramim gantvā (I fulfilled the perfection in patience) having gone to the extreme limit of perfection in patience, the endurance (or forbearance) of disrespect done by the entire mass of people, in opposition; uttamam sambodhim patto, (I attained the highest sambodhi) I became the most excellent omniscient Buddha.

76. Katvā dalhamadhiṭṭhānam (having made firm resolution) I performed the perfection in self-resolution firmly by way of being unshakable saying: "Even when my body and life are destroyed, I shall not desist from the performance of good deeds of merit." Pūriya (having fulfilled) I carried out the practice of perfection in truth to its ultimate limit, saying to myself: "Even when my head is being cut off, I shall not speak falsehood. Having arrived at the extreme end of perfection in loving kindness, uttamam sambodhim patto, I attained the most excellent sambodhi by becoming Buddha; thus, is the meaning.

77. Lābhe (in the gaining) in the getting of animate and inanimate, living or lifeless, objects or things, alābhe (in not gaining) in the not getting of them as well, sukhe (in the happiness) in physical and mental bliss, dukkhe (in misery) so also in physical and mental distress, sammāne in the appreciation made by people who have respect as well as omāne in depreciation by insulting people, ca, also, sabbattha samako (being equal everywhere) I am ever even-minded, having fulfilled the perfection in equanimity, uttamam sambodhim patto, I attained the most excellent sambodhi by becoming Buddha; thus, is the meaning.

78. Kosajjam (idleness) indolence; bhayato, from the point of view of danger, disvā (seeing) knowing: "It has a tendency towards miserable suffering in purgatory", one should be free from idleness and indolence and conduct oneself prudently; viriyam khemato, exertion for being secure, for the sake of safety; disvā having seen seeing (or knowing) that exertion leads to nibbāna; āradha virivā hotha, should be ever-ready with exertion. So Buddhānusāsani, that is the admonition, advice of Buddhas.

79. Vivādam bhayato disvā, seeing dispute and quarrel from the point of view of danger and knowing it to be conducive toward purgatory, avivādam khemato disvā, seeing (or knowing) that abstinence (or abstaining) from dispute (or quarrel) leads to security, the attainment of nibbāna; samaggā, to be of one-pointed mind, unanimity of thought, sakhiā hotha, you all should be congenial (or kindly) in speech, adhering to each other with loving kindness, and shining by having gone to the fore-front; thus, is the meaning. Esā, (this), discourse (counsel or utterance), anusāsani, is the gift of advice of Buddhas.

80. Pamādam (negligence/sloth) mis-carriage due to dwelling without mindfulness in such things as place, seat and so on; bhayato disvā, seeing from the angle of danger, knowing thus: "The automatic occurrence of such mishaps as misery, ugliness, lack of food and drink and so on, in every existence where one may be reborn, as well as the going-to purgatory and so on"; apamādam khemato disvā (seeing diligence from the angle of all security) knowing from personal experience, the dwelling with mindfulness doings from the point of view of prosperity, namely: the certain attainment of nibbāna. Atthaṅgikam maggam bhāvētha (develop the eight-fold noble path) you should increase and make mindful as being minded about the means of arriving at the journey to self-achieved Buddhahood, the eight categories, namely: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right meditation. Esā buddhānusāsani (this is the admonition of Buddhas) this is the discourse, dispensation and utterance as well as instruction of buddhas; thus, is the meaning.

81. Samāgatā bahū buddhā (many buddhas come together) silent buddhas, many a hundred thousand in number come together and became a big mass; sabbaso arahantā (all round arahats) many a hundred thousand, arahats, cankerless (khīṇāsavā) in all respect came together and became a big mass. Therefore, arahante vanda-māne namassatha (bow yourselves down in adoration to the arahats) bend down with all your major and minor bodily characteristics and pay homage in adoration to those buddhas and arahats, who are worthy of worship.

82. Evam acintiyā Buddhā (thus Buddhas are inconceivable) in this manner as explained by me, Buddhas are such as are impossible to think of. Buddhadhammā, the dhamma of Buddhas, the four establishments of mindfulness, :P: the eightfold noble path, the five khandhas, the dependent (paccaya). cause (hetu) the dependent sense-object (ārammaṇa paccaya) and so on which constitute dhammas preached by Buddhas. On the nature (sabhāva) of Buddhas is inconceivable, not possible to think about; acintiyē (inconceivable) beyond the sphere of thinking; pasannanam vipāko hoti (there is the result of conscientious pleasure), the beneficial result of the clear and conscientious faith of the divine and human beings is beyond calculation, it is impossible to think about the quantity of divine and human glory and the glory (sampetṭi) of nibbāna.

List of Unforgiving Wrong Deeds Committed in Past lives [Edit](#)

82.1 thus, this much and just as people going on a journey, on account of their asking:- "Inform us of the way to go", when told "Take the right, leaving the left" went by that way, finished doing whatever should be done in villages, and market towns (nigama), as well as in royal cities; and again as they went also by the other one, namely, the left road which they had avoided, they accomplished whatever work there was to be done by them in, villages, market towns (nigama) and king's capital cities, exactly in the same way, having had the biography of Buddha, in the form of doing good deeds, finished, this asking of question had to be done to speak extensively the self-same biography from the point of view of evil deeds:-

"Difficult deeds (dukkaram), and slander

again another slander, slanderous accusation,

hit by stone, and splinter pain.

Nāḷāgiri elephant, knife-cut, head-suffering,

corn eating, back-pain, purging blood: these

constitute the doing of evil deeds."

On The Past Karma of Using Wrong Speech in Pride Against Earlier Buddha Kassapa, Now Suffering Long and Difficult Path to Become Buddha [Edit](#)

82.2 There in the first question Dukkara (Sanskrit-Dushkar) means doing difficult deeds for six years. Long ago at the time of the omniscient Buddha Kassapa, Bodhisat was reborn as a brahmin youth named jotipāla. Due to the influence of his brahmin birth, he had no clear faith in the dispensation of that Glorious One (then Buddha Kassapa). Because of the outcome of bondage work (to that Glorious One), having heard: "Kassapa, the Glorious One", he remarked: "Whence is the bodhi, the becoming of Buddha for that bald-headed monk? Buddhahood is absolutely difficult to gain". As an outcome of that deed, he suffered misery in purgatory and so on, in many a hundred of his births, and in the wake of that very Glorious One and by the act of prediction made by and obtained from that very Buddha, had without intermission His round of rebirths thrown away (khepetvā) and in the end attained the state of Vessantara. On His passing away thence, He was reborn in the Tusita divine mansion. Due to the request of divinities, He passed away thence, and was reborn in the Sakiyan family. Because of the thorough maturity of his knowledge, He rejected the sovereignty over the entire Jambu with His sword, well-whetted, on the bank of the Anomā river, accepted te eight recluse-requisites, which sprang up in the cavity of lotus bud, at the time of resurrection of kappa, brought by Brahmā by means of his magical power, became a monk, and since in the beginning, His insight into Bodhi-knowledge of becoming Buddha had not yet fully matured, He did not know the right or wrong way of becoming Buddha and performed the strenuous effort (padhāna), enormous effort; and difficult deed (dukkara kārīka), in the very manner stated in the Padhānasutta, for six years in the region of Uruvela, comprising: eating a single meal only, eating a morsel only, a single individual, a single journey, a single meal of a single sitting until His body became like unto the shape of the peta, with no flesh and blood. he bethought the fact that the difficult deed was not the right path for complete enlightenment to become Buddha, enjoyed excellent nourishment in villages, market towns (nigama), and royal cities, became lovely-looking in the matter of His controlling faculties, re-endowed fully with thirtytwo characteristics of a great personage, in due course went towards the Bodhitree terrace, conquered the five Māras and became Buddha.

I, jotipāla, then spoke about the Sugata

Kassapa; Whence is Buddhahood for the

bald-headed. Buddhahood is absolutely difficult to gain.

Due to the consequence of that deed, I had to practise very difficult deeds for six years in Uruvela and thereafter I attained enlightenment and became Buddha.

I did not attain the highest Bodhi by means of that right path; being obstructed by my former deed, I was in the quest for that attainment by the bad road.

I shall enter nibbāna as One, who had done away with all merit and demerit, who had renounced all anxious worries, who had become free from anxiety, and turbulence as well as cankers (āsava).

On The Past Karma of Falsely Accusing a Silent Buddha, Then Suffering in Hell and Now Opposition [Edit](#)

82.3 In the second question, The expression abbhakkhānam is to be interpreted as increasing tale-telling, abuse, slander. Long ago, it is said, the Bodhisat was born in inferior social-grade (sudda) family. He was not well-known; he was of few accomplishments; and he led his life as a rogue, named Munāji. At that time, a silent Buddha of high magical powers and great influence, named Surabhi, arrived at his neighbourhood, in connection with something to be done. As soon as he saw the silent Buddha, he accused the latter with such words of slander as: "This monk is wicked in precepts with tendency towards evil dhamma" and so on. As the outcome of that sinful deed, he suffered misery for many a thousand years in purgatory and so on, and in this final existence, as and when, heretics (titthiya) were first of all well known and popular, at the time, when the Glorious One-to-be was living in Tusita divine mansion, and wandering about demonstrating their sixty-two views, deceiving the entire mass of people; then, He passed away from the Tusita heavenly city, was born in the royal family of the Sākiyans and eventually became Buddha.

Magical Power of Flying Shown By Disciples of Buddha [Edit](#)

The heretics became bereft of gain and fame like unto fire flies at sun-rise, and therefore wandered about, harbouring malice against Buddha. On that occasion, the banker of Rājagaha, while sporting himself in the Ganges river, after fastening and fixing a net, saw a vessel made of red sandal wood, bethought thus: "In our house, sandal wood are abundant; mounting this one on a lathe a begging bowl of that wood is to be carved by turners and hung on successive heights of bamboo." He did accordingly and made announcement by beat of drum, which went about, thus: "Whoever, might come over by means of their magical power and take this bowl, their caterer of meal, I shall be".

82.4 Then, the heretics muttered to themselves: "We are now ruined! We are now ruined! The son of Nāta, Nigaṇṭha, the Jain leader, said thus to his own assembly: "I shall go to the vicinity of the bamboo and do the act of soaring up into the sky: you all prohibit me seizing me by my torso saying: "Please do not perform miracle on account of a bowl made of wretched wood". They went accordingly and did accordingly.

82.5 At that time, Piṇḍolabhāradvāja and Moggallāna theras, stood on top of a rocky stone-hill of the size of three gāvutas, put on their upper robes for the purpose of collecting alms-food in their bowls, and heard about that announcement (kolāhala). Between them, Moggallāna said to Piṇḍolabhāradvāja thus: "You go through the air and take that bowl". The latter replied thus: "Venerable Sir! you, yourself was placed by the Glorious One at the top position amongst His disciples possessing powers and therefore please take the same yourself". In spite of such a reply as that, Piṇḍola was ordered thus: "I command you. You are but to take it". Being under command, Piṇḍola made the rocky hill of three gāvutas on which he himself was standing to adhere to the soles of his feet, like unto the lid-cover of a rice-boiling pot and covered the entire city of Rājagaha. Thereupon, the citizens, seeing, that therā like unto gem-thread wound round a hilly-mass of crystal-gem, made a tumultuous cry: "Venerable Bhāradvāja! Please protect us". being afraid, they covered their heads with winnowing baskets. The therā, then, released that hill at the site where it stood, went in the sky by means of his magical power and took that bowl. On that occasion residents of the city made a great uproar.

82.6 Seated in the Bamboo Grove monastery, the Glorious One heard that tumultuous sound and asked Ānanda thus: "What is this sound?" Ānanda replied: "Venerable Sir! Because of the fact that the bowl was taken by Bhāradvāja, citizens were well satisfied and made uproarious sound." Thereupon, the Glorious One had that bowl brought to Him, caused it to be broken, made powdered ointment for the eyes, and had them given to the bhikkhus, in order to get rid of fault-finding of others in future. Having had the same given away, however, Buddha laid down a disciplinary rule thus: "O monks! The display of magical powers should not be done. Whosoever does it, he is guilty of offence known as had performance (dukkata).

Displaying The Magical Power of Instantly Growing Mango Tree With Inexhaustible Fruits [Edit](#)

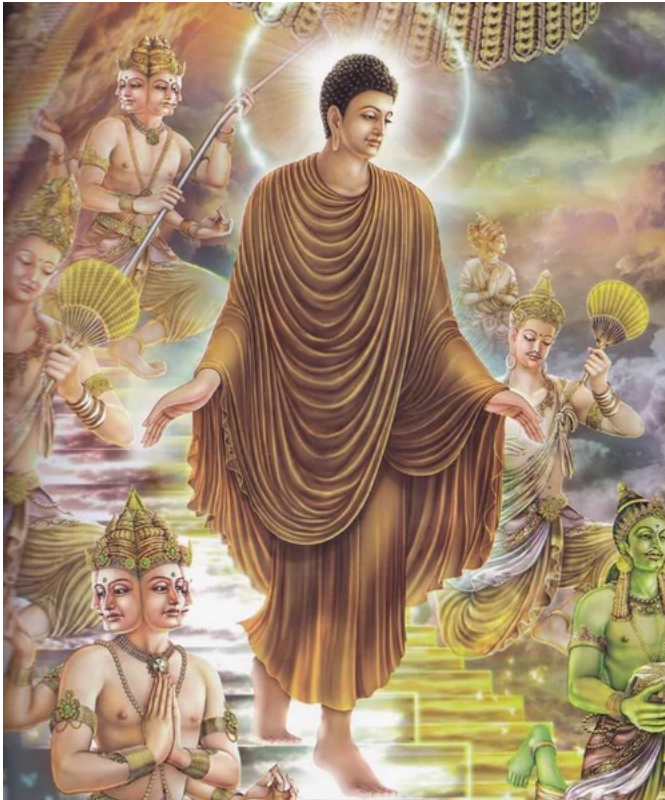
82.7 Consequently, the heretics, saying to themselves: "We are told that a rule of discipline was laid down by the monk Gotama for His disciples; they are not to transgress that rule because their lives are in danger; we shall perform the display of our magical powers", formed themselves into groups and gatherings hither and made an uproar. Then king Bimbisāra heard about it, went to the presence of the Glorious One, paid his homage to Him, sat on one side and said thus to the Glorious One: "Venerable Sir! heretics are making an uproar saying that they would perform display of their magical powers". Buddha reacted: "O great king! I also shall perform it". the king asked: "Venerable Sir! was it not that a rule of discipline has been laid down for the disciples by the Glorious One?" Buddha put a counter question: "O great king! I could ask you, yourself, in your laying down a rule prescribing punishment, saying so much would be the penalty for those who are guilty of eating the mangoes and so on in your royal garden, do you include yourself also among others regarding the offence and punishment?" The king answered: "Venerable Sir! There is no penalty for me". Buddha concluded: "O great king! In the same way, there is no such thing as promulgating any disciplinary rule for me." The king then asked: "Venerable Sir! Where is your display going to be? Buddha replied: "O great king! It is going to be at the foot of Kaṇḍa's mango tree near Sāvatti". king Bimbisāra said: "Very well, Venerable Sir! We shall see it". Consequently, the heretics, hearing thus: "They say that there is going to be display of miracle at the foot of Kaṇḍa's mango tree", had mango trees cut down all round the city. the citizens fastened and arranged one couch upon another as well as high platforms and so on to use as watch-towers in the large

space of courtyard. Residents of the entire jambu island(India) formed themselves into groups and gatherings, and in the east direction they stood spreading themselves for twelve yojanas. In the remaining directions also they assembled together accordingly in that self-same manner.

82.8 The glorious One also, when the time arrived, early in the morning, on the full-moon day of the month of āsāḷha. had all that should be done finished. went to that place and sat Himself down. At that moment, the gardener, named kaṇḍa, seeing a well-ripe mango fruit in a leafy-nest of ants, said to himself: "If I were to deliver this mango to the king, I would get such essential reward as gold coins (kaḥāpaṇa), and so on; on the other hand, when it is offered to the Glorious One, there will be prosperity for me in this world (loka) as well as in the next world", and offered the mango to the Glorious one. The Glorious One accepted it and passed orders to the Thera Ānanda thus: "Crush this fruit and give me its juice to drink". The therā did accordingly. The glorious One drank the mango juice, handed back the stone of the mango to the guardian of the garden and said: "Plant this seed". The gardener removed the layer of sand and planted it. The therā Ānanda sprinkled water by means of a goblet. That very moment, mango sprang up and while the large mass of men were looking on, there on, there came into appearance a well-developed mango tree with its boughs and branches, sprouts and twigs bearing flowers and fruits. In eating the fallen mango fruits, the entire Jambu islanders were not able to get them all exhausted.

Displaying Magical Powers in Heaven and Teaching His Mother There

[Edit](#)



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82.9 Thereafter, the Glorious One created a bejewelled promenade on the top of the mighty meru, from the eastern universe (cakkavāḷa), as far as the western universe that far in this our universe (cakkavāḷa), made a great display of His magical power, in the manner as related in the commentary of the Dhammapada, roaring the roar of lion in the company of many an assembly, crushed the heretics, made them arrive at confusion as well as disorder, went up to the divine mansion of Tāvātimsa, in conformity with the practice of previous Buddhas at the end of His making the miracle, spent the lent season there, preached, without an interval, the Abhidhamma throughout the three months, made the achievement of the first stage of sanctification (sotāpatti), available to many a divine-being headed by his mother, arranged to descend from heaven after He had spent the rainy season, lent, went down, surrounded by many a group of devas and brahmās, to the city-gate of Saṅkassa, and performed the uplift of the world (loka). By that time, the gain and reverence received by the Glorious One overwhelmed the Jambu island, like unto the five great rivers.

On The Past Karma of Falsely Accusing a Past Buddha's Disciple For Sexual Misconduct, Now Facing False Accusation by Lady Cinca-Manavika

[Edit](#)

82.10 Consequently, the heretics became dwindled in gain and respect, distressed, downhearted, broken down and had to sit themselves down with down-cast faces. Thereupon, their lady-devotee named Cinca-māṇavikā, who was exceedingly beautiful, on seeing them seated in that manner, asked thus: "Venerable Sirs! Why is it that you all are seated thus distressed and downhearted?" They replied: "O Sister! Why are you unconcerned? She enquired: "Venerable Sirs! What is the matter?" They complained: "O Sister! Beginning from the appearance of Monk Gotama, we lost our gain and respect; citizens have no regard for us". "What is to be done by us in this matter?" asked the young lady. They suggested: "You should raise a scandal for the Monk Gotama. She said: "This is not burdensome to me". Making endeavour in that matter, she went to Jetavana at an unearthly hour, stayed in the asylum of heretics, and came out in the morning as if from the Jetavana itself at the time of arrival there of the citizens with such offerings as perfumes and so on, in order to pay homage to pay homage to the Glorious One. When she was asked: "Where did you sleep?" she replied: "Of what use to you all is my sleeping place? and went away.

Gradually, in course of time, when asked again she eventually answered: "I have come away after sleeping with monk Gotama in one and the same fragrant chamber". Foolish people of common category (puthujjana) believed her story. Such wise people as were stream winners (sotāpanna) and so on did not believe her. One day, she fastened a wooden disc on her belly over which she placed a red piece of cloth (pata) all round, went and spoke thus to the Glorious One, who was seated for the purpose of preaching the dhamma, to the assembly of listeners which included the king himself: "O Monk! You preach the dhamma; but you do not look after your expected son in my womb that has sprung up on account of you, with garlic, black pepper and so on." The Glorious One reacted: "Sister! You yourself, as well as I, know such a condition as that!" She remarked: "Exactly so; two only know the time of sexual intercourse; not any other individual"

82.11 At that moment, the light-yellow velvet-like stone seat of Sakka showed sign of being hot. On investigating, Sakka came to know about that matter, and gave orders to two young divinities thus:- "One of you two had better create yourself in the shape of a mouse and cut off the binding of her disc of wood. The other is to raise a whirl wind and throw up her upper garment from her body." They went and did accordingly. The disc wood, as it dropped down, broke her instep. The whole mass of common people (puthujjana), who were assembled in the preaching hall (dhammasabhā), rose up saying: "Look here, wicked thief! You made such an accusation to such a Lord of the three worlds (loka)", gave a hit with their individual fists and dragged her out of the preaching parlour (sabhā). On the expiry of exposure the earth emitted an echo. At that moment, flames rose up from purgatory (avīci/hell), covered her up along with the family-gift red velvet itself, and threw her into the purgatory (avīci). There was surplus of gain and reverence for the Glorious One. Therefore it has been stated thus:

"There was a disciple of Buddha, the all conquering personage, named Nanda. Because I slandered him I had to undergo repeated rebirths in purgatory (niraya) for a long time. For such a long time as ten thousand years, I underwent repeated rebirths in purgatory (niraya), when finally I became a human being I received much slander.



FALSE ALLEGATION ON BUDDHA BY MALVIKA

As remnants of the consequences of that act
of my accusation, the young lady, Cīfīcā,
accused me falsely in front of a big body
of people.

**On The Past Karma of Falsely Accusing a Silent
Buddha For Sexual Misconduct, Now Facing
Defame of False Accusation by Lady Sundarika**
[Edit](#)

82.12. In the third question:- The expression:
abbhakkhānam is to be interpreted as announcement
against, insult. Long ago, it is said, Bodhisat was born in a
family of nonentity. He was Muñāli by name, who became
a rogue, due to his association with bad people and
reviled a silent Buddha Surabhi saying: "This bhikkhu is of
wicked practice and evil dhamma. On account of that
demerit of verbal action, he became cooked in purgatory
(niraya), for many a thousand years, and in this final
existence of His, due to the proper self-accomplishment
in fulfilling the ten perfections, He became Buddha and
had attained the highest gain and foremost fame. Again,
the heretics sat themselves down distressed and down-
hearted, saying to themselves, "How, now, indeed, shall

we bring about the disrepute of the Monk Gotama?" Thereupon,
a wandering lady-ascetic named Sundari approached them and
as she stood adoring them, she saw them silent saying nothing.
She, therefore, asked! "Why are you all angry with me? What is
my fault? They replied: "While we were being harassed by monk
Gotama you would live without worry for us; this constitutes
your fault." She enquired: "Should it be so, what shall I do in that
matter." They said: Will you be able to rouse up a scandal of the
Monk Gotama?" She responded saying: "My Lords! I shall be able
to do so," thenceforward, in the manner already stated, she
abused and reviled Buddha informing everyone she saw, thus: "I
have come out after sleeping with Monk Gotama in one and
single fragrant chamber." The heretics also reproached and
reviled saying: "Oh! See the deed of Monk Gotama". Indeed, it
has been stated:

"I was a rogue, named Muñāli, formerly in my
other rebirths; I slandered the innocent silent
Buddha Surabhi. Consequent upon that act, I
suffered rebirth in hell (niraya).

For many a thousand years, I experienced
miserable sensation. Due to the residue
of that act, here in my final existence,
I suffered slander made by Sundarikā



**SUNDARI PARIBAJIKA KILLED BY BUDDHA'S ENEMIES TO
DEFAME BUDDHA**

On The Past Karma of Falsely Accusing an Ascetic For Sexual Misconduct, Now Facing Scandal of Finding Sundarika's Dead Body in Monastery
[Edit](#)

82.13. in the fourth question The expression abhakkhānam is to be interpreted as: abuse and reproach with increasing distinction. Long ago, it is said, the Bodhisat, born in a
brahmin family, was well learned, honoured personally (sakkato) by many men, renounced the world, became an ascetic and took up his abode, in Himalayas, nourishing himself with
forest roots and fruits and teaching mantras to many young men. An ascetic who had gained five kinds of higher knowledge (abhiññā) and eight kinds of meditative achievements
(samāpatti) went to his presence. As soon as he saw that ascetic, he became jealous and accused that innocent ascetic thus: "This ascetic is a fraud, who enjoys sensual pleasures." He told
his own pupils also: "This ascetic is such that he is a maker of misconduct." They also abused and reproached in the same manner. On account of the consequence of that act, he
experienced misery in purgatory (niraya), for a thousand years, and in this his final existence, became Buddha, who had attained highest gain and fame like unto the full moon in the sky,
and became well-known. The heretics were not contented although they had done slander in that manner even, and again they had another scandal with the woman, Sundarī. They sent
for drunkards, offered bribes and gave them orders thus: "You all murder Sundarī and cover her dead-body with garbage of garlands near the Jetavana gate." They did accordingly.
Thereafter, the heretics informed the king that Sundarī was not to be seen and that she was missing. The king issued orders: "You all make a search? They took her dead-body out of the
place where they themselves had it deposited, put it on a couch, showed it to the king, and wandered about all over the city shouting out scandalous words about the Glorious One and
the congregation of bhikkhus saying: "Alas! See the deed done by the disciples of the monk Gotama." They placed the dead-body of Sundarī in the cemetery of raw-flesh, on a platform.
The king issued orders: "Mark a search of the assassins of Sundarī". Then, the rogues, as they drank alcoholic drinks raised a quarrel among themselves thus: "You killed Sundarī. You are
the assassin." Royal official arrested those rogues and placed them before the king. The king questioned: "You fellows! How is it? Was Sundarī murdered by you?" They answered: "Yes,

Your majesty". On being asked by whom they were ordered to kill, they replied that they were instructed by the heretics. The king had the heretics brought to his presence, caused them to be bound and passed orders thus: "Go, you fellows! and make a hue and cry to this effect: 'Sundarī was caused to be murdered by us, ourselves, in order to scandalise Buddha. The Glorious One as well as His disciples are not offenders'". They did accordingly. Residents of the whole city became free from doubts. The king had the heretics as well as the roguish drunkards put to death and their dead bodies thrown away. Thereafter, the gain and reverence of the Glorious One increased all the more. Therefore, it has been stated:-

"I became a learned brahmin, honoured
personally by everybody. I taught mantras
to five hundred youths in the great forest.
An awful ascetic, of high magical power who
had five kinds of super-knowledge (abhiññā),
came there. Seeing him come also, I slandered
the innocent ascetic. Thereafter, I spoke to
my pupils: 'This ascetic indulges in sensual
pleasures. When I said that also, the youths
supported me gladly in my making slander.
Thereafter, all my youthful pupils, as they
went on their begging rounds among many a
family, told the great mass of people: 'This
ascetic is on who indulges in sensual pleasures!
Consequent upon that act, all these five hundred
heretic bhikkhus heaped upon me the scandal in
connection with Sundarikā

On The Past Karma of Killing His Brother by Stone, Now Being Pierced By Stone Thrown by Cousin Brother

[Edit](#)

82.14 In the fifth question The expression Silāvedho (pierced by stone) is to be interpreted as: The injured mind hurled down stone. Long ago, it is said, the Bodhisat as well as his younger brother were sons of one and the same father. After the death of their father, they quarrelled one another on account of slaves and were mutually antagonistic. The Bodhisat, being strong himself, overwhelmed his younger brother and hurled a piece of stone on him. Consequent on that act, he had to suffer misery in many a purgatory and so on for many a thousand years and became Buddha in this His final existence. Devadatta, the uncle of the young prince Rāhula, formerly, when he was a trader in glass-balls (seri) was also a trader together with the Bodhisat. They arrived at a port-village and the two traders together also entered the village saying: "You take one street, I also take another street." Of the two; in the street entered by Devadatta, there were in a house two occupants only, an aged wife of a banker and her grandchild. There was placed amongst pots and pans their large gold bowl stained with impurities. The old lady, not knowing it to be a gold bowl, said: "Take this bowl and give us trinkets (pilandhana) He, Devadatta in caught hold of that bowl, drew a line of writing with a needle, came to know it to be a gold bowl, and went away having thought thus: "I shall take the bowl after giving a little." Later, seeing the Bodhisat coming near the door, the granddaughter said: "Grand mother! Please give me a reed-basket of trinkets (pilandhana). The old lady sent for him, made him sit down, offered that bowl and told him: "Take this and give my granddaughter a reed-basketful of ornaments." The Bodhisat caught hold of it, knew it to be

a gold bowl, realised that they had been deceived by the other trader, gave the grand mother the eight gold coins (kahāpaṇa), as well as the remaining merchandise, had the hands of the young girl adorned with a reed-basketful of trinkets and went away. That trader came back again and made enquiry. The grand mother said: "My son! You did not accept my bowl; my son-like trader offered this and that, accepted that bowl and had gone away." Immediately on hearing what she said, he ran and pursued the Bodhisat as if with a split-open heart. The Bodhisat boarded a boat and rowed away. That trader shouted at Bodhisatta to stop and not to run away, repeatedly and later made a prayer: "In any and every existence he is reborn, may I be able to ruin him".

82.15. Over that prayer, they harassed one another in many a hundred thousand rebirths and in this his existence, he was reborn in the Sākiyan family and eventually attained omniscience as the Glorious One. While He was dwelling at Rājagaha, Devadatta, together with Aniruddha and so on, went to the presence of the Glorious One, became a monk, gained

Jhāna, became well-know and asked the Glorious One for a favour thus: "Venerable Sir! let the whole congregation of bhikkhus take upon themselves the observance of thirteen austere (dhutaṅga), practices in such matters as collecting alms-food and so on; let the entire clergy be my responsibility." The Glorious One did not agree to it. Devadatta harboured enmity, became thoroughly shorn of Jhāna and being desirous of killing the Glorious One, stood above the Glorious One, who was standing at the foot of the Vebhāra hill and had a spur of the boulder hurled at Him. Because of the power of the Glorious One another boulder impeded that falling boulder. With their collision however, a sprung splinter, came and hit the in step of the Glorious One. Therefore it has been stated:-

"I killed my younger brother of different
mother, formerly, because of money, I threw
him into the glen of mountains and pounded him
also with a stone. Due to the consequence of
that deed, Devadatta threw stone at me.
Splinters of stone pounded my big toe at my
feet."

On The Past Karma of Throwing Stone On A Silent buddha, Now Being Hit By Stone Splinter [Edit](#)

82.16. In the sixth question: The expression: 'Saklikāvedho' pierced by splinter, is to be interpreted as hurt by splinter. Long ago, it is said that the Bodhisat was reborn in a certain family. In his younger days, while he was playing about on a high way, he saw a silent Buddha going about for alms-food and saying to himself: "This shaven monk, where does he go?", caught hold of a stone splinter and threw it to hit the instep. blood came out cutting the skin of the back of his feet. On account of that evil deed, he suffered great misery in hell (niraya), for many a thousand years and although he had become Buddha, He suffered shedding of blood, being hit by a stone splinter on the back of His feet in the form of a remnant of His bad deed. Therefore, it has been stated:-

"Formerly I was a young boy, who, playing
on a high way, saw a silent Buddha on the
road and threw a splinter at him. As an
outcome of that evil deed, Devadatta made
an attempt at positively killing me for
the purpose of putting me to death in this
my final existence.

On The Past Karma of Hitting a Silent Buddha with Elephant, Now Being Attacked by Nalagiri Elephant [Edit](#)

82.17. In the seventh question The expression: Nālāgiri, is to be interpreted as: The elephant, Dhanapālaka, the guardian of wealth, sent out for the purpose of killing Buddha. Long ago, it is said that the Bodhisat was born as an elephant-keeper. As he wandered about riding an elephant, he saw a silent Buddha on a high road and touched him with his elephant, being of aggressive mind and becoming mentally obstructed, saying: "From where has this bald head come?". On account of that evil deed, he suffered misery in purgatories for many a thousand years and became Buddha in His final existence. Devadatta made friends with king Ajātasattu, instructed the latter thus: "O great king! you kill your father and become king; I shall kill Buddha to become Buddha." One day, with the approval of the king, Devadatta went to the elephant shed, and gave orders to elephant keepers thus: "Tomorrow you should let the elephant Nālāgiri drink sixteen jars of liquor and send it out at the time of Buddha's going about for alms-food". All over the city there was a great uproar thus: "We shall see the fight of animal elephant with Buddha-elephant". They all assembled very early in the morning on both sides of the royal road after fastening couch upon couch. The Glorious One also, having done his bodily ablutions, entered Rājagaha for alms-food, surrounded by the organisation of bhikkhus. At that moment, they released Nālāgiri in the manner already stated. The elephant came destroying roads, cross-roads and so on. On that occasion a woman went from street to street taking with her a child. The elephant on seeing that lady chased her. The Glorious One said: "O Nālādgi! You are not sent out in order to kill; come here". On hearing that voice, it ran in the direction of the Glorious One. Buddha pervaded over Nālāgiri alone such loving kindness as was worthy of permeating all over endless living

beings in immeasurable universe (cakkvāḷa). Pervaded by the loving kindness of the Glorious One, it became harmless and drooped down at the base of the feet of the Glorious One.

Buddha put His hand on the top of its head. At that time, divinities and brahmās became astonished and extraordinary at heart and honoured the Glorious One with multi-coloured flowers and so on. All over the city there came to be heaps of wealth knee-deep. The king proclaimed by beat of gong all over the city, saying: "Let all the wealth at the West gate be for the citizens; let all the wealth at the East gate be sent into the royal treasury". All the citizens did accordingly. Then Nālāgiri became known as Dhanapāla, Guardian of Wealth. The Glorious One went to the Vejuvana monastery. Therefore, it has been stated:-

"I was an elephant-rider, formerly. I
touched with my elephant that most ex-
cellent silent Buddha who was on his begging
round for alms-food. Consequent on that
evil deed, the roaming cruel elephant Nālā-
giri rushed towards me in the excellent city
of Giribbaja.

On The Past Karma of Killing People With Sword, Now Having Injury on Foot and Its Surgery [Edit](#)

82.18 in the eight question: The expression Sattaccheda is to be interpreted as the splitting open of a sore with a surgical knife; cutting with a lancet the sores of leprosy (kuthārāya). Long ago, it is said, the Bodhisat was king in a bordering region. He became roughish and brutal because of his living in border area and association with wicked people. Armed with a sword one day, he wandered about his city on foot even and went his way splitting inoffensive people open with his sword. Consequent upon that evil deed he became cooked in purgatory for many a thousand years, suffered misery in his existences as animals and so on, but with his residue towards maturity, although He became Buddha in his final existence, in the manner stated below, became afflicted with painful sore, being hit by a stone splinter thrown down on Him by Devadatta. Jīvaka operated surgically that painful sore, with his mind of loving kindness. To Devadatta, of hostile heart there occurred a heinously sinful act of shedding Buddha's blood, which does bring about immediate unintermitting consequence. There was merit only for Jīvaka who split open Buddha's wound with a kindly heart. Therefore, it has been stated:-

"I was a king, a pedestrian. I killed
people with my knife. Consequent upon that
evil deed I was cooked in purgatory(hell) abundantly.
When the remnant of that evil deed, now came to me
entirely, skin on my foot was fixed; indeed
the (evil) deed does not get destroyed".

1. Kuthārāya is not in the P.T.S. dictionary. I take

it to be an editorial error for Kuṭṭhāruyā made up
of kuṭṭha and aruyā; the former indicates leper and
the latter signifies 'of the sore'. Hence my rendering
into English as the sore of leprosy.

On The Past Karma of Enjoying Killing of Fishes, Now Having Persistent Headache [Edit](#)

82.19. in the ninth question: The expression Sisadukkha is to be interpreted as ailment of head, head suffering. Long ago, it is said, the Bodhisat became a fisherman in an angler's village, having been born there. One day, he went together with fishermen to the place where fishes were killed and seeing there fishes being killed, aroused his mental pleasure. Like him also those who went along with him provoked their pleasure. Due to that evil deed, he suffered misery in the four forms of purgatory (apāya), was reborn in the Sākiyan family together with those men in this final existence and although eventually He attained Buddhahood, He had to suffer personally the head-ailment. Those Sākiyan kings also, all of them arrived at destruction in the battle with Vidadūbha, in the manner stated in the commentary of Dhammapada. Therefore, it has been stated:

"I became a fisherman's child in the village
of fisherman. Seeing fishes being killed, I
provoked my pleasure. Due to the consequence
of that evil deed, there became head distress
to me. When Viṣatūbha made a massacre, all
the Sākiyans were killed also."

On The Past Karma of Denying Good Food to Past Buddha, Now Having to Eat Horses Feed [Edit](#)

82.20. in the tenth question The expression Yavakhādana is to be interpreted as eating of corn-rice in Verāñjaya. Long ago, it is said, the Bodhisat was reborn in a certain family. Because of his birth, as well as due to his blind foolishness, on seeing the disciples of the Glorious One Phussa, enjoying such sweet food and drinks as high-quality-rice-meal and so on, reviled thus:- "Look here! You bald-headed monks! You should eat corn; do not enjoy soft meal of high-quality rice (sālī)." Due to consequences of that evil deed, he suffered misery in the

four kinds of purgatory for many a thousand years, eventually attained Buddhahood in this His final existence, went about small and big villages as well as royal cities, doing uplift work for the world, at one time, arrived at the foot of Pucimanda tree flourished fully with boughs, branches, twigs and leaves, in the neighbourhood of the village of Verañja brahmin. the brahmin Verañja approached the Glorious One, tried to conquer the Glorious One in many a way, but not being able to do so became established in the first stage of sanctification (sotāpanna), and made his request thus: "Venerable Sir! it is proper that Buddha makes His rain-retreat here". The Glorious One consented by remaining silent. Then, beginning from the next day onwards, the evil one Māra made and enticement of Māra over the residents of the entire Verañja brahmin-village. There was no one who offered even to the extent of a spoonful of alms-food to the Glorious One who entered the village for collecting alms-food, due to Māra's enticement. The glorious One had to come back with His empty bowl only, surrounded by the organisation of bhikkhus. When he thus came back, horse merchants who were staying even there, gave charitable offering on that day and thence-forward invited the Glorious One and His retinue of five hundred, pounded the corn which they apportioned from the food of five hundred horses and dropped the corn into the same bowls, similar to what they did on the day milk-rice of Sujātā was cooked. The Glorious One ate His meal. In this way for three months corn had to be eaten by Him. With the lapse of three months, when Māra's enticement had passed over, on the day of invitation of self and other confession and criticism (pavāraṇā), the brahmin Verañja came to remember the incident, became severely remorseful, gave a great charity to the bhikkhu-clergy headed by Buddha, paid his homage to Him and tendered his apology. Therefore, it has been stated thus:

"In the dispensation of Buddha Phussa, I
reproached His disciples saying: Chew and
eat corn; do not eat soft sali. Due to
consequences of that evil deed, I had to
chew and eat corn for three months; at that
time I dwelt at Verañja, being invited by the

On The Past Karma of Breaking Back of a Wrestler, Now Having Persistent Backache [Edit](#)

82.21. in the eleventh question The expression piṭṭhidukkhā (back-ache) ailment at back. long ago, it is said, the Bodhisat was reborn, in a wealthy householder's family, and was endowed with physical strength but somewhat short of stature by nature. At that time, a certain professional wrestler, holding wrestling contests in villages, districts and royal cities all over the Jambu island, attained victory after felling people down and eventually arrived at the city where the Bodhisat lived. There also the wrestler knocked down his rival men and was beginning to make his departure. Thereupon, the Bodhisat arrived at the city-circle of contest there, clamped his arms saying: "This one attained victory at my residential city and is about to go. Come, go away only after wrestling with me". That professional wrestler laughed saying:- "I had knocked down big men. This dwarf short-statured by nature is not worthy of a single hand of mine even," clapped his arms and came over roaring Both of them touched one another's hand. The Bodhisat lifted him turned him round and round in the sky and made him fall breaking his torso-bone broken as he dropped down on the ground. All the residents of the city, made their acclamations, clapped their arms and hands and honoured the Bodhisat with such offerings as clothes, ornaments and so on. The bodhisat let that professional wrestler lie down straight, stretched his trunk bone to become straight and sent him off saying: "Go away; from now onwards, do not do such things." Due to consequences of that deed, in every existence he was reborn, he suffered such misery as pain in his body and his head etc., and though he became Buddha in this his final existence, had to suffer such misery as injury of back and so on. Therefore, sometimes when His back-pain arose, He would tell Sāriputta and Moggallāna: "From now on, you two preach dhamma," while He, Himself would spread the robe of Sugata and lay Himself down. Remnant of evil consequence, is such that, even Buddha could not escape from it. Indeed, this has been stated:

"When wrestling was contested, I harassed
the youthful wrestler. Due to consequences of
that deed, there occurred back-ache to me."

On The Past Karma of Wrong Treatment as Physician, Now Having Dysentery Before Nibbana [Edit](#)

82.22. In the twelfth question The expression atisāra is to be interpreted as purging accompanied by springing up of blood. Long ago, it is said, the Bodhisat was reborn in the family of a wealthy householder, and earned his livelihood by practising as a physician. He, in giving medical treatment to a banker's son, afflicted with disease, made medicine and gave him medical treatment, but due to his patient's negligence in making payment of what should be paid as professional fees, the physician gave another kind of medicine and made him vomit and purge. The banker made much payment to him. Due to consequences of that deed, he became afflicted with disease of dysentery in every existence whenever he was reborn. Even in this, his final existence at the time of passing away completely into nibbāna, the very moment he had eaten the soft pork (or mushroom), cooked by Cunda, son of a smith together with the nourishment of divine essence thrown in by divinities from all over the universe (cakkavāḷa), He began to be afflicted with blood-purging dysentery. His strength of a hundred thousand crores of elephants went exhausted. The Glorious One, going to Kusināra on the full-moon day of Visākha for His complete passing away to nibbāna, had to sit Himself down in many a place, had to drink water due to His thirst, arrived at Kusināra with severe suffering and completely passed away into nibbāna at day-break. Remnant of evil-consequential act does not spare such a One as the Lord of the three worlds (loka) even. Therefore, it has been stated:-

"I was a physician and made the banker's son
purge. Due to the consequences of that deed,
there occurred dysentery to me. In this way,
the conqueror, who had attained the might of

all kinds of higher knowledge, propounded to the chief

of the clergy of Bhikkhus, at the Anotatta

lake."

82.23. Thus it is stated that the doing of demerit in the form of putting down condensed contents of the questions, which had been promised, namely, is finished. The expression ittham sudam is to be interpreted as: Desirably by this means, in the manner stated below. Sudam is an adverb (nipāta), it came in for filling up a word. Bhagavā is to be explained as the Great Being, who is endowed with potent power, and who had fulfilled the perfections.

"Connected with possessor of good fortune, and

of sublimity; full of details with good fortune

also; possessing reverence, One who had gone

renounced, in regard to existences; consequently

he is the Glorious One, possessor of sublimity."

That Glorious One, who is associated with such qualities and so on thus, the deva of devas, sakka of sakkas, brāhmā of brahmās, Buddha of Buddhas the highly merciful One in order to make manifest properly developing (Sambhāvayamāns) His own (attano,) Buddhacariyam (Buddha behaviour) the doings of Buddha, Buddhāpadamyam nāma, known as biography of Buddha, abhāsīttha, He narrated and preached dhamma pariyāyam, the sutta preaching of dhamma, namely, to make manifest the deeds of Buddha.

Thus ended the proper commentary on the

Biography of Buddha, Buddha Apadāna,

of the commentary (aṭṭhakathā) of

biographies (apadāna), for the shining

splendour of pure people.

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Apadana2.1

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Source : Probably PTS

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Apadana 2 : Silent Buddhas (Paccekabuddhas)-Part 2.1

Edit

2- Commentary on biography,

Apadāna, of Silent Buddhas

Therefore, to sing together the biography (apadāna) unremittingly and being asked: "Friend Ānanda! Where was the biography (apadāna) of silent buddhas (pacceka Buddha), promulgated?" Venerable Ānanda said:-

Ānanda Asks Buddha About Paccekabuddhas' & How They Arise

83. The expression *suñātha* is to be understood as the spoken word to make manifest by way of coming up into existence and being born, statement is made as: "Tathāgataṃ Jetavane Vasantaṃ and so on. There *vasantaṃ* is to be understood as: dwelling with either four kinds of postures and living like divinities, brahmās and arahats in the monastery known in such a way that goes by the name of a Jeta prince; just as previous Buddhas beginning with Vipassī, came after having fulfilled all together thirty perfections, so also, our Glorious One have come and therefore He is Tathāgata. That Tathāgata who was dwelling at Jetavana; thus, is the connection. Vedehamuni is to be comprehended as: She is vedehī, resident of videha, because she was born in the kingdom of videha; because he is the son of Vedehī, he is Vedehiputta; although it should be said as 'Vedehiputtamuni' because he is not only the son of Videha lady but also a sage (muni); due to the rule of grammar, beginning with "Vaṇṇagāmo, arrival of a syllable (or an alphabet)", elision is done not only of the vowel 'i' but also its meaning, namely, the word 'putta', son; and statement is made as: 'vedehamuni, the sage of Videha. The venerable Ānanda, placed as top-most (etadagga), thus: "O Monks! of all my disciples, bhikkhus who possess mindfulness (sati), firmness (dhīti), speech (gati), much learning (bahussuta), and devotion to duty d(upaṭṭhāka), this, namely, Ānanda is the chief;" *natañño* is to be understood as body-member being bent and being with clasped hands, *apucchi*, asked: "Venerable Sir! What like hermit are they, paccekabuddhā nāma, namely, silent buddhas? This is the connection. Te, those, silent buddhas, Kehihetubhi, with what causes, under what circumstances, bhavanti (do they become) arise. *Vīra*, O Hero! Thus, the Glorious One was addressed.

Buddha Replies :

84-85. Thence, subsequently, in order to show the indication of answer, said: "Tadāham sabbhññu varo mahesi, then the excellent omniscient great sage said and so on. Here the expression: *Sabbaññuvaro* is to be understood as: *Sabbaññu*, omniscience is thus: He knows all such divisions of time, as past time and so on, like unto a fresh hand (*hatthāmalaka*); that very omniscience is excellent as well as best; *mahesi* (the great sage) is he who seeks and goes in quest of great mass of precepts, mass of meditation, mass of knowledge, mass of emancipation and mass of intuitive insight of knowledge of emancipation. Āha, said, *tadā* (then) at that time of asking, Ānanda bhaddam, good Ānanda, with sweet voice; thus, is the connection. O Ānanda! these silent buddhas, *pubbabbuddhesu*, formerly at the time of previous Buddhas; *Katādhikārā* (having done service) having made accumulation of good deeds; *Jinasāsanesu aladdha mokkhā* (were without getting emancipation in the dispensations of conquerors) had not attained *nibbāna*; *te dhira* (they) all the silent buddhas; *idha* (here) in this world (*loka*); *Samvegāmukhena* (with remorseful face) after making strenuous effort individually all alone, became silent buddhas; thus, is the meaning. *Sutikkhapaññā* is to be understood as properly sharp knowledge. *Vinā pi Buddhehi*, is to be interpreted as: although bereft of Buddhas' advice and admonitions; *parittakenapi*, even to a small extent; *ārammanena paccekabodhim*, silent buddhahood with visualisation, *anupāpuṇanti* (they accordingly attained) accordingly penetrated the enlightenment (*bodhi*), in between the appearances of Buddhas, each for himself such as enlightenment (*bodhi*), individually.

86. *Sabbamhi lokamhi* (all over the world), in the entire three lokas; *mamam thapetvā* (beside me) barring me: *natthi*, there is no one, *pacceka buddhehi samova*, even equal to the silent buddhas; *tesam mahāṇiham* of those great sages, of the silent buddhas; *imamvaṇṇam*, this description, this qualification; *padesaṃattam* (briefly) to the extent of abridgement; *aham sādhu vakkhāmi* (I say) I shall speak to you properly; thus, is the meaning.

87. being without teachers, *sayameva buddhānam*, of the silent buddhas becoming by themselves only, *mahāsiṃham* amongst ascetics who accordingly penetrated into buddhahood by themselves only; *madhū va khuddam*, like a small honey-comb; *sādhūni vākyāni* (good sentences) sweet joyous expressions; *anuttaram bhesajjam pathayantā* (aspiring for unsurpassable medicine) desiring the medicine-like *nibbāna* which is bereft of any superior; *sabbe* (all) you all; *supasannacittā*, being of well-pleased mind; *suñātha* (listen) bear it in your mind; thus, is the meaning.

88-89. *Paccekabuddhānam samāgatānam* (of the silent buddhas, who have come together) the silent buddhas who have appeared and become a group: *Ariṭṭha*, *Upariṭṭha*, *Tagarasikhi*, *Yasassi*, *Sudassana*, *Piyadassi*, *Gandhāra*, *Piṇḍola*, *Upāsabha*, *Nitha*, *Tatha*, *Sutavā*, *Bhāvitatta*, *Sumbha*, *Subha*, *methula*, *Atṭhama*, *Sumedha*, *Aniḅha*, *Sudāṭṭha*, *Hiṅgu*, *Hiṅga*, two *Jālinās*, *Atṭhaka*, *Kosala*, *Subābu*, *Upanemisa*, *nemisa*, *Santacitta*, *Sacca*, *Tatha*, *Viraja*, *Paṇḍita*, *Kāla*, *Upakāla*, *Vijita*, *Jita*, *Aṅga*, *Paṅga*, *Guttijjita*, *Passī*, *Jahī*, *Upadhi*, *Dukkhamūla*, *Aparājita*, *Sarabhaṅga*, *Iomahamsa*, *Uccaṅgamāua*, *Asita*, *Anāsava*, *Manomaya*, *Mānacchida*, *Bandhumā*, *tadādhimutta*, *Vimala*, *Ketumā*, *Kotumbaraṅga*, *Mātaṅga*, *Ariya*, *Accuta*, *Accutagāmi*, *Byāmaka*, *Sumaṅgala*, *Dibbila*, and so on. *Yāni* the biographies (*apadāna*) of the hundred silent buddhas, *paramparam*, in succession, one after another; *byākaranāni*, biographies, which comprise whatever were *ādinavo yañ ca virāgavatthum*, defects and which ever were stories of detachment, doing deeds of uncovetousness; *Yathā*, in whatever manner, by whatever circumstance (or cause), *bodhim anupāpuṇimsu*, attained *bodhi* accordingly, made the knowledge of four right paths to *nibbāna* seen personally by attaining silent buddhahood. *Sarāgavatthusu*, in things with attachment, in sensual pleasures comprising material (*vatthu*), pleasures of sense and sinful pleasures of sense (*kilesa*), in things which are liable to get well coveted for, *virāgasaññi* (possess detached perception having the perception of detachment, *rattamhi lokamhi* (in the world of attachment) in the natural world of covetousness, *virattacittā* (being of detached mind) being uncovetous-minded, *hitvā papance* abandoning the *papañcas*, having abandoning the *papañcas*, having abandoned sinful depravity (*kilesa*), considered as *papañca*, factors for elongation of existences (or repeated rebirths), comprising lust (*rāga papañca*), anger (*dosapapañca*), all sinful forms of depravity (*sabbakilesa papañca*); *jiya phanditāni* (having conquered shaken-views) having defeated the shaken sixtytwo courses of wrong views; *tatheva* (even in that manner) with that doing in this way; *bodhim anupāpuṇimsu* (accordingly attained *bodhi*), they made within their own sight the knowledge of silent buddhas; thus, is the meaning.

Their Nature is Non-Violence(i.e. Compassion)

90-91. *Sabbesu bhūtesu nidhāya daṇḍam*, having laid down the stick (or weapon/violence) towards all living beings, having let it stand by laying down the equipage of threatening, splitting open, and killing; *tesam* (their) amongst all living creature; *avihethayam* without harassing, without oppressing and making miserable; *mettena cittena*, with loving mind, with mind accompanied by loving kindness thinking thus: "May all beings be happy; *hitānukampī* (sympathetic towards welfare) the nature of sympathy with a sense of welfare. In other words, *sabbesu bhūtesu nidhāya daṇḍam* can be interpreted as:- *sabbesu* (in all) this word encompasses entirely without remainder all and sundry because of entirety and everything totally; *bhūtesu*, in the *bhūtas*, *bhūtas*, are said to be minor (*tasā*) and major (*thāvarā*), transitory and permanent; those whose thirst, craving desire have not been forsaken; whose danger and horror have not been discarded; they are transitory (*tasā*). Why are they said to be *tasā*? They are thirsty they are alarmed, they are tormented, they are afraid and they get into shock; on that account they are said to be *tasā*. Whose ever's thirst and craving have been forsaken, whose ever's dangers and horrors also have been discarded, they are

permanent (thāvarā); On what account are they said to be permanent (thāvarā)? They are firm, they are not shaky, they are not alarmed, they are not tormented, they are not afraid, they do not get shocked; on that account, they are stable (thāvarā).

Never Uses Any Weapon , Free From Likes & Dislikes of World, He is Single & a Monk

91.1. **Three weapons are: physical weapon, verbal weapon and mental weapon.** Three kinds of bodily mis-deed is physical weapon; four kinds of vocal bad deed is verbal weapon; three kinds of mental misdeed is mental weapon. The explanation for the expression: sabbesu bhūtesu nidhāya daṇḍam is: placing down, dropping down, making those three kinds of weapons out of reach, safely, by throwing them away, allaying all and entire living beings and creatures, and not taking the weapons for purposes of harassing any living beings and creatures, and not taking the weapons for purposes of harassing any living creature. The expression: avihethauam aññataram tesam is to be understood thus:- not hurting living creatures, even a single one or another either with the palm of the hand, or by a clod of earth, or with a stick, or with a knife, or with a fetter or with a rope; **not oppressing all the living beings** and any one of them also, either with the palm of the hand, or by a clod of earth, or with a stick, or with a knife, or with a chain or with a rope. In the Pāli expression: na puttamiccheyya kuto sahāyam, the word na is negative particle indicating rejection, puttam (son) refers to four kinds of sons: son, born of oneself; son's own field; son given by others, and son living within one's household. The word sahāyam companion, sahāya is said to be he with whom it is congenial to go together; going congenially (phāsu), standing congenially, sitting congenially, calling congenially, conversing congenially, calling out congenially; the statement: one should not want a son whence a companion, refers to: One should not desire a son, nor should accept as let there be a son, one should not aspire for a son, one should not long for (or covet) a son, one should not strive after a son; whence a friend, or friend seen together or eating together, or an associate (or companion) should be desired accepted, aspired for, coveted, (or strived for); thus, is a son not desired, whence a companion. the expression: ekocare khaggavisāṅkappo is to be understood thus: that silent Buddha, because he is reckoned as having renounced by becoming a monk, he is single; because he stands alone without a second he is one; because it means that he has forsaken craving desire (taṇhā), **he is single**; definitely he is **free from lust (rāga)**, he is thus one and single; sure-enough he is **free from hatred (dosa)**, he is thus one and single; surely he is **free from delusion (moha)**, he is thus one and single; certainly he is **free from depravity (kilesa)**, he is thus one and single; he has gone the right path of single approach, he is thus one and single; he has all along attained the unsurpassable silent buddhahood, **having been perfectly enlightened**, he is thus one and single.

91.2 How is that silent Buddha, because he is reckoned as having renounced by becoming a monk, (he) is single? Indeed, that silent Buddha, having cut off all impediments (or drawbacks) of household life, having severed the hinderance of wife and children, having cut off obstacles of relatives, friends and storing up, having shaved off his hair and beard, covered up his body with yellow garments, left his house, renounced the world to lead a houseless life, went towards the stage of having nothing, wanders alone only, lives singly, moves alone, functions solely, looks after, goes about and keeps himself going all alone. Thus, that silent Buddha is in this way single, because he is reckoned as **having renounced and become a monk**.

91.3. how is that silent Buddha one and single because he stands alone or because of the meaning: without a second? When he has thus become a monk, he indulges all alone in woody forest-jungles, jungle-road or out-of-the-way monasteries, where there are few sounds, which are noiseless, free from peoples' breath, (janavāta), lying unknown (or secretly) to men, and appropriate for solitude. He stands alone, goes singly, sits solely, makes his lying down all alone, enters alone a village for alms-food, makes departure singly, sits in solitude alone, walks to and for solely, wanders, lives, moves about, functions, looks after, goes about and **keeps himself going all alone**. Thus, he is one and single in this way without a second.

91.4. how is that silent Buddha one or single by the **abandonment of craving desire (taṇhā)**? He, singly without a second, living diligently, **burning his depravity (kilesa)**, with his mind directed towards nibbāna, making his great effort, crushed Māra, kinsman of negligence, dark-black enemy who spares nobody (namuci), together with his army, discarded, dispelled and abolished the tangled craving desire (taṇhā), which is far-reaching (visaritam) and adhering (visattika).

Undergoing repeated rebirths for a long period

of time, craving desire (taṇhā), is a second

man. One does not overcome (or do away with)

repeated rebirths, the condition of being a

desirable one or otherwise. Having known this

defect, craving desire (taṇhā) as productive

of misery (dukkha), a bhikkhu, being free from

craving desire (taṇhā), without taking it upon

himself, and mindfully aware thoroughly, renounces

it.

In this way that Silent Buddha is one (or single) because he stands having discarded craving desire (taṇhā).

91.5. How is that silent Buddha one (or single) because he is definitely **free from lust (rāga)**? because of the fact that he had become bereft of lust (rāga), he is definitely free from lust (rāga) and thus he is one (or single) Because he had become **bereft of hatred (dosa)** he is surely free from hatred (dosa), and thus, he is one (or single). Because he had become **devoid of delusion (moha)**, he is certainly free from delusion (moha), and thus he is one (or single) Because he had become **devoid of depravity, (kilesa)**, he is sure enough free from depravity (kilesa) and thus, he is one (or single) In this way that silent Buddha is definitely devoid of lust (rāga), and thus he is one d(or single).

91.6. How is that silent Buddha, who had gone the right path of single approach, is thus one (or single)? The right path of single approach is said to be: four kinds of maintaining mindfulness, four kinds of good strenuous effort, four foundations of magical power, five controlling faculties, five kinds of strength, seven elements of enlightenment, eightfold noble path.

One who sees the destruction of birth (jāti),

who sympathises with benefit comprehends the

right path of single approach; by means of

this right path, people, formerly crossed

over, they will and they now, cross over

the flood.

In this way, he had gone the right path of single approach and thus became one (or single).

His Enlightenment & Knowing The Cycle of Dependent Origination. (paṭiccasamuppāda)

91.7. How is that silent Buddha all alone attained the unsurpassable silent buddhahood and full enlightenment and thus became one (or single)? Enlightenment (bodhi), is said to be knowledge regarding the four right paths towards nibbāna. Wisdom (or knowledge) (paññā) is controlling faculty (or sense) of knowledge, strength of knowledge, investigation of dhamma, the element of enlightenment, scrutiny (vimamsa), spiritual insight (vipassanā), right view. That silent Buddha, with the knowledge of individual enlightenment (paccekabodhi), **came to be enlightened as: "All actions (saṅkhāra), are impermanent"**; he came to realise. **"All actions (saṅkhāra), are miserable, (dukkha)"**, he came to be enlightened as: **"All phenomena (dhamma), are all without self (anatta)."** He came to realise that: **"Due to ignorance (avijjā), actions (saṅkhāra) arise"**; he realized that: **"Due to actions, consciousness**

(viññāṇa) arises"; he realised that: "Due to consciousness (viññāṇa), name and form, (nāmarūpa) arise"; he realized that: "Due to name and form, six organs of sense (saṅgāyatana) arise"; he realised that "Due to six organs of sense, contact (phassa) arises"; he realised that "Due to contact (phassa), sensation (vedanā) arises"; he realised that: "Due to sensation, craving desire (taṇhā) arises"; he realised that "Due to craving desire (taṇhā), attachment (upādāna) arises"; he realised that "Due to attachment (upādāna), becoming (bhava) arises"; he realised that "Due to becoming, birth (jāti) arises"; he realised that "Due to birth (jāti), old age and death arise". He realised that: "Due to cessation of ignorance, there is cessation of actions (saṅkhāra); he realised that "Due to cessation of actions (saṅkhāra), there is cessation of consciousness (viññāṇa)":P; he realised that "Due to cessation of being (bhava), there is cessation of birth (jāti)"; he realised that "Due to cessation of birth (jāti), there is cessation of old age and death". he got enlightened that "This is distress (dukkha)"; he understood that "This is the origin of distress (dukkha)"; he comprehended that "This is the cessation of distress (dukkha)"; he realised that "This is the practical path leading to the cessation of distress (dukkha)". He became enlightened that "There are cankers (asava)" he realised that "This is the origin of āsava"; :P: he realised thus: "The practical path leading to nibbāna (paṭipadā)". He became enlightened that "These phenomena (dhamma) are to be known with higher knowledge"; he realised that "These phenomena (dhamma) are to be discarded"; he understood that "These phenomena (dhamma) are to be seen with one's own eyes"; he realised that "These phenomena (dhamma) are to be developed." He became enlightened about the appearance and disappearance, emptiness and defects of the appearance and disappearance, emptiness and defects of the six spheres (āyatana) of touch as well as escape from them; he realised about the appearance of the five aggregates of attachment (upādānakkhandha), and escape from them; he realised about the appearance and disappearance, emptiness and defects of the four great elements, as well as escape from them; he became enlightened thus: "Whatever (anything) is subject to beginning (samudaya), all that is subject to end (nirodha)".

91.8. In other words: Whatever is to be enlightened about, accordingly realised, appropriately realised, self-realise specially attained, ought to be touched, should be seen with own eyes, all that he became enlightened of, accordingly realised, self-realised, specially attained, caused to be touched, saw with own eyes, by means of the knowledge of silent buddhahood; thus, that silent Buddha on his own became in this way, specially enlightened by attaining singly the silent buddhahood; thus, he is one (or single).

91.9. The word care is to be understood as eight practices:- practice of physical movements, practice of sense organs, practice of mindfulness, practice of meditation, practice of knowledge, practice of right path, practice of attainment, practice of world-benefit. Practice of motion (iriyāpatha) is thus:- in the four modes of moving; practice of organs of sense is thus:- in the six internal and external and external organs of sense is thus:- in the six internal and external organs of sense; practice of mindfulness is thus:- in the four kinds of maintenance of mindfulness; practice of concentration (samādhi) is thus:- in the four kinds of jhāna; practice of knowledge is thus:- in the four noble truths; practice of right path is thus:- in the Tathāgatas, in the arahats, in the omniscient Buddhas, from a limited extent, in silent buddhas and from the point of view of limited extent in the disciples of Buddha.

91.10. Practice of physical movements is also that of those who are endowed with self-determination (panidhi); practice of sense organs is also that of those whose doors of controlling faculties are guarded; practice of mindfulness is also that of those who live with diligence; practice of concentration (samādhi) is also that of those who are accordingly connected with higher thought; practice of knowledge is also that of those who are endowed with wisdom (buddhi); practice of the right path is also that of those who had entered upon the right procedure; practice of attainment is also that of those who had arrived at fruition (phala); practice of world benefit is also that of Tathāgatas, arahats, omniscient Buddhas, silent buddhas limitedly and disciples of the Buddha, limitedly. These are eight practices.

91.11. Subsequently also, when the eight practices are highly acquitted (adhimuccanto), he practises with faith (saddhā); uplifting (paggāhanto), he practices with exertion; placing near (upaṭṭhapento), he practises with mindfulness; making balance (avikkhepam), he practises with concentration (samādhi); comprehending properly he practises with knowledge; knowing well he practises with the practice of consciousness; saying: In this way, meritorious deeds are made to come to one who has thus carried out he practises with the practice of the sense organs; saying: "One who has achieved thus, attained distinction, he practises with the distinctive practice. These are the eight practices.

91.12. Subsequently also, the eight practices consist of right views (sammādiṭṭhi), also which is the practice of seeing; of right intention (sammāsaṅkappa) also, which is practice of application of the mind; of right speech (sammāvācā) also, which is practice of taking up (pariggaha); of right action (sammākammanta) also, which is the practice of self-activity (samutṭhāna); of right mode of living (sammāājīva) also, which is practice of cleansing; of right exertion (sammāvāyāma) also, which is practice of uplift; of right mindfulness (sammāsati) also, which is practice of stationing near (upaṭṭhāna); of right concentration (sammā samādhi) also, which is practice of steadiness (avikkhepa). These are the eight practices.

91.13. The expression khaggavisāṇakappo is to be understood thus: Just as the horn, namely, of rhinoceros is one only, with a second, so also that silent Buddha, is like it, similar to it, counterpart of it. Just as excess of salt is said to be salt-like, extreme bitterness is said to be like being bitter, too much sweet is said to be like sweet, extreme heat is said to be like fire, excess of cold is said to be like snow, a large mass of water is said to be an ocean, a disciple, who had attained the strength of super-knowledge is said to be like the Master, exactly in the same way that silent Buddha is like the rhinoceros horn, similar to the rhinoceros' horn, counterpart of rhinoceros' horn, singly alone, without a second, released from being bound up, wanders about rightly in the world, lives, moves, functions, guards, goes about and keeps himself going. Thus, he would wander alone like the rhinoceros' horn. Therefore, the silent buddhas said:

"Having laid down one's weapon amongst
all living beings, one should not harm
any one of them also. One should not
desire a son, whence should therefore
be a companion? One should wander singly
like a rhinoceros' horn.
To one who comes into contact, there
become affection (sneha); consequential
to affection this distress (dukkha)
come into being; looking at the rise of
affection (sneha), as a disadvantage
(āddīnava), one should wander alone like a
rhinoceros' horn.
Sympathising with friends and acquaintances
one becomes bound (paṭibaddhacitto) to them
mentally and makes his welfare forsaken.
looking at this danger in companionship,
one should wander alone like a rhinoceros'
horn.

Just as the bamboo bush gets entangled as
soon as it becomes extensive, so also what-
ever affection there is for children and
wives. Unattached like unto eatable bamboo
sprout in a bamboo bush, one should wander
alone like a rhinoceros' horn.

just as an unfastened deer in the forest
goes about as it likes for its pasture,
a wise man, having regard for his freedom,
should wander alone like a rhinoceros's
horn.

There is sport and delight amidst companions.

Abundant also is love for children. Des-
pising separation from affectionate people one
should wander alone like a rhinoceros' horn.

there is no anger in all the four directions
also; with one or the other there is content-
ment; unshaken over the endurance of troubles
one should wander alone like a rhinoceros'
horn.

Difficult to look after are some, though they
are monks; all the more so the householders
living in houses. Being free from concern
over children of others, one should wander
over children of others, one should wander
alone like the rhinoceros' horn.

Having cast off marks of a householder, like
the coral tree with its leaves thoroughly cut
off, the hero, having cut off all bindings of
household, should wander alone like a rhinoceros'
horn.

Should one obtain a mature-minded companion,
who wanders with him, and who is firmly wise,
leading a good life, overwhelming all dangers,
one should wander with him with self-satisfaction
and mindfulness.

If one does not obtain a mature- minded companion,
who is firmly wise and leads a good life to wander
together, one should wander alone like a king
abandoning his conquered kingdom and similar
to mātaṅga elephant in the forest.

Truly do we praise the accomplishment of
companionship; best and equal companions
should be associated with. when such com-
panions are not obtained, one who enjoys

innocence should wander alone like a
rhinoceros' horn.

Having seen the glitter of gold well
executed by a youthful gold-smith, knocking
against one another on the two arms, one
should wander alone like a rhinoceros' horn.

There is either idle talk (vācābhiāpo) or
ill temper (abhisajjanā) on the part of my
companion on account of the second in this
way. Looking at this danger in future one
should wander alone like a rhinoceros' horn.

Sensual pleasures, indeed, are variegated,
sweet, and joyful to the mind. They agitate
the mind with various forms and shapes.

Seeing the disadvantage in sensual delights,
one should wander like the rhinoceros' horn.

This is illness (īṭi) as well as sore (gando),
as well as calamity, disease, thorn and danger
also. Seeing this danger in the sensual plea-
sures, one should wander alone like the
rhinoceros' horn.

Cold as well as heat, hunger and thirst,
burning breeze, mosquitoes and creeping
crawling creatures also; having overwhelmed
all these, as well, one should wander alone
like a rhinoceros' horn.

Just as an immense elephant, lotus-like,
born with a big-body having avoided its
herd, lives as it pleases, in the forest,
so, one should wander alone like a rhinoceros'
horn.

To one who would come into contact with timely
emancipation, it is not proper that he takes
delight in society. Observing the word of Buddha,
kinsman of the sun, one should wander alone like
the rhinoceros' horn.

Free from wriggling heresy, having attained
the right way, and accordingly acquired the
right path to nibbāna, I am one whose knowledge
has arisen and not to be led by anybody. One
should wander alone like a rhinoceros' horn.

Being neither greedy nor fraudulent, nor thirsty,
being free from hypocrisy and astringent delusion,
(kāsāvamoha), and having become free from inclina-
tion, (āsaya), in all the world, one should wander

alone like a rhinoceros' horn.

One should thoroughly avoid an evil companion,
who sees nothing beneficial, but is devoted to
(nivitttham) misconduct (visame). Himself should
not resort to negligent pursuits but should wander
alone like a rhinoceros' horn.

Keep companionship with a promoter of dhamma of
much learning, a friend of great might and ready
wit (or wisdom), Knowing the benefits and dis-
pelling doubts, one should wander alone like a
rhinoceros' horn.

Not adorning oneself with and not coveting
sport, delight and sensual bliss in the world,
also abstaining from beautifying while speaking
truth as well, one should wander alone like a
rhinoceros' horn.

Having abandoned children and wife, father
and mother, wealth and grains as well as
relatives and sensual pleasures according
to limits, one should wander alone like a
rhinoceros' horn.

An intelligent man, knowing thus: this one
is a fish-hook, this is attachment, happiness
here is little, it is unpleasant, all the more
there is here misery (dukkha), only, should
Wander alone like a rhinoceros' horn.

Having broken asunder all the fetters of
attachment (samyojana), like the aquatic
wandering creatures tearing away the fishing
net, not receding like the burning fire, one
should, Wander alone like a rhinoceros' horn.

With down-cast eyes, not being wanton With one's
legs, with controlling faculties guarded, with
mind protected, not being lustful, not burning
all round, one should wander alone like a rhinos-
ceros' horn.

Removing all the signs and symbols of a house-
holder, like pruning the flowers of the leafy
coral tree, donning the saffron robes and having
made great renunciation, one should wander alone
like a rhinoceros' horn.

Not making eager desire in tasteful nourish-
ments, not being wanton, not being nourished
by others, but being an alms-food collector
serially from house to house (sapidāna) without

being mentally attracted to any of the families,
one should wander alone like a rhinoceros' horn.
Having mentally forsaken the five hindrances,
having uprooted all the depravity (upakkilesa)
having out off the fault of affectionate love and
being independent, one should wander alone like
a rhinoceros' horn.

Leaving behind bliss and distress and previously
even mental pleasure and displeasure, having
obtained equanimity, tranquillity and purity, one
should wander alone like a rhinoceros' horn.

Being ever-ready with energy for the attainment
of best benefit (nibbāna), being detach-
minded (alīacitto), not having lazy habits,
firm in exerting oneself, being endowed with
strength and vigour, one should wander alone
like a rhinoceros' horn.

Making mirage of Jhāna exercise in solitude,
always practising righteously in all dhamma,
investigating the disadvantage in existences,
one should wander alone like a rhinoceros'
horn.

being diligent after aspiring for the des-
truction of craving desire (taṇhakkhaya), not
being deaf and dumb but being full of information
and mindfulness, becoming one who has recognised
the truth (dhamma), being permanently possessed
of strenuous effort, one should wander alone like
a rhinoceros' horn.

Like the lion, not being tired but being calm
amidst sounds, like the wind not being tangled
in a net, and like a lotus flower, not smeared
with water, one should wander alone like a rhinos-
ceros' horn.

Making use of forest roads and forest abodes like
a lion wandering about as a king of beasts, over-
whelming them forcefully with the powerful strength
of its sharp-teethed jaw, one should wander
alone like a rhinoceros' horn.

Indulging in loving kindness, equanimity,
mercy, emancipation and also joy at times,
without being inimical with the whole world,
one should wander alone like a rhinoceros'
horn.

forsaking lust (rāga), hatred (dosa) and

delusion (moha), having broken asunder the
bonds of life (samyojana), not getting
agitated at the final end of life, one should
wander alone like a rhinoceros' horn.
Friends who have no axe to grind are hard to
be found, today. People attend to you and
associate with you for the sake of having some-
thing to do with you. Unclean people have
knowledge of their own benefits only. One
should wander alone like a rhinoceros'
horn.

91.14. There, the statement: Sabbesu bhūtesu, amongst all living beings, is the discourse (sutta), one the biography (or doings) of a silent Buddha named Khaggavisāṇa, Rhinoceros' Horn. What is the genesis? There are four kinds of origin of all discourses (sutta): due to his own desire, due to the desire of others, due to narrative, due to a question left over to be answered. There the origin of the discourse on Rhinoceros' horn, Khaggavisāṇa sutta, is ordinarily due to a question to be answered. Distinctively, however, whatever there are here, some stanza, asked by such and such a silent Buddha, the answer to them was made. Without being asked some stanza questions, but by way of making one's joyous utterance only, according to the manner of the attainment of the right path to nibbāna by oneself; therefore the origin is either from some stanza-question that is answered, others from one's own desire. There, whatever this origin is due to question ordinarily that origin should be known thus, first of all, from the beginning:-

91.15. At one time, the glorious One was dwelling in Sāvatti. Then, indeed, there arose in this way mental contemplation to the venerable Ānanda, who had gone to quiet solitude: "The aspiration and endeavour are visible, so also those of His disciples; but those of the silent buddhas are not to be seen. Good it would be if I approach and ask the Glorious One". He rose up from his sojourn in solitude, approached the Glorious One and asked about this matter in its serial order. Then the Glorious One preached to him the discourse known as Pubbayogā-vacara Sutta.

"Ananda! There are five kinds of benefit in
one who is familiar with his previous connection:
he pleases another rather cautiously in this very
present existence; if he does not cautiously please
another in this very present existence, then, at
the time of his death he pleases another. Then,
becoming a youthful divinity he pleases another. Then,
Then he becomes a quick realiser of higher know-
ledge in the presence of Buddhas. Then at last
he becomes a silent Buddha."

Having said thus, He said again:-

"Ānanda! Silent buddhas, namely, are endowed
with endeavour and familiar with their previous
connection. Therefore, the aspiration and
endeavour of all silent buddhas and disciples
of Buddha ought to be desired."

91.16. Ananda asked: "Venerable Sir! how long should be the aspiration of Buddhas?" Buddha answered: "Ananda! The lowest limit of Buddhas is a hundred thousand kappas over and above four innumerable periods of time; the middle limit is one hundred thousand kappas over and above eight innumerable periods of time; the highest limit is one hundred thousand kappas over and above sixteen innumerable periods of time. Their variety also is to be understood in the light of Buddhas of extra-ordinary knowledge, those of extra ordinary faith and those of superior exertion. The faith indeed, of these who are of superior knowledge, is scanty but their knowledge is sharp. knowledge of buddhas of superior faith is moderate, but their faith is keen. Faith and knowledge of Buddhas of extraordinary exertion are scanty but their exertion is excellently sharp. Without reaching, however, the maximum time-limit of a hundred thousand kappas over and above four innumerable periods, although charitable offering is given like the charity of Vessantara day after day, although he accumulates other such spiritual perfections as precept (sila), and so on, appropriately to that self-same extent, there exists no such thing as that one will become Buddha during the interim period. Why? knowledge does not take conception; it does not arrive at prosperity; it does not go towards thorough maturity. Just as, namely, the crop that is to be harvested with the lapse of three months, four months, and five months, before that and that time is reached, although it is fondled daily a hundred times or a thousand times, although it is sprinkled with water, there does not exist such a phenomenon as the crop finalising itself to be harvested in the interval either within a fortnight or within a month. Why? The crop does not take conception; it does not grow into prosperity; it does not go towards full maturity. Exactly in the same way, without reaching the end-limit of a hundred thousand kappas over and above four innumerable periods, there exists no such phenomenon as one will become Buddha during the interval. Therefore, fulfilling of perfections ought to be done, throughout such time as already stated for the full maturity of knowledge. With so much time also, to one aspiring for Buddhahood, eight excellent attainments are necessary in making the endeavour. These, indeed are:-

Humanhood, excellent sex-attainment, cause,
seeing the Muster, monkhood, attainment of
excellent quality, management, having desire.
Over the combination of eight qualifications

the endeavour gets accomplished.

91. 17. This expression abbinhāra is the term for original self-resolution. There manussattam is birth as a human being. Indeed, apart from human birth, in the remaining existences, to one who got established in celestial existence even, the resolution does not materialise. However, with the aspiration, made by one who stood there, in the celestial world, for Buddhahood, should aspire for humanhood even after doing such meritorious deeds as giving charity and so on. Standing in the humanhood, resolution should be made. In this way, indeed, it gets accomplished. Lingasampatti is the condition of being a male man. The resolution of women, sexless and both sex individuals does not get materialised in spite of the fact that they were born as human-beings. However, having been established there, he should aspire to become a male man only after having done such meritorious deeds as giving charity, etc., by one who aspired to become Buddha. Having become established there as a male man, resolution ought to be made. In this way, indeed, it becomes accomplished. The expression hetu is to be understood as: The qualification, which is sufficing condition to attain arahatship. Whoever, indeed, making an effort in that existence of his, is capable of attaining arahatship; his resolution materialises; not that of the other, as in the case of the wise Sumedha. He, Sumedha, indeed, having become monk at the feet of Buddha Dīpaṅkara, was capable of attaining arahatship in that very existence itself. The expression satthāradassanam means seeing Buddhas in their presence. In this way, indeed, there in accomplishment; not in any other way, as in the case of the wise Sumedha. He, indeed, having seen Buddha Dīpaṅkara in His presence made the resolution. Pabbajjā is the becoming of a houseless recluse. he can, indeed, be either in the dispensation of Buddha as a monk or in the organisation of hermits, or Wandering ascetics whose doctrine is action and reaction (kamma), deeds and results, (kiriya), as in the case of the wise Sumedha, made the resolution. Gunasampatti means the gaining of such quality as Jhāna and so on. Indeed, of the monk also, that of one who is endowed with quality materialises; not that of the other as in the case of wise Sumedha. He, indeed, having become one with five kinds of higher knowledge and of eight kinds of meditative attainments (Jhāna), made the resolution. Adhikāro means abnormal deed, thorough sacrifice. Having made such supreme sacrifice as one's own life and so on, the resolution made only then, does materialise; not that of the other, as in the case of wise Sumedha. He, indeed, having made sacrifice of himself thus:-

"Let the Buddha, together with His disciples,

go treading upon me; let Him not tread upon

mud. There will be benefit for me."

made the resolution. Chandatā means desire to do. Whosoever's desire is strong, his resolution materialises. That also, whoever were to say thus: "Who wants Buddhahood after being cooked in purgatory, (niraya), for a hundred thousand kappas over and above four innumerable periods." Whoever, after hearing such an announcement as that is capable of saying "I do", his desire should be understood as strong. So also if anyone were to say: who wants Buddhahood after treading upon a realm of flameless embers? Who wants Buddhahood after having passed over treading upon an area scattered over with javelins and spikes? Who wants Buddhahood after crossing the entire universe (cakkavāla), filled with water flush with its shore? Who Wants Buddhahood, having passed over, after treading upon the entire universe covered over, without break, with bamboo bushes?" Hearing that announcement whoever does dare say: "I do," his desire should be recognised as being strong. The wise Sumedha, endowed with such kind of desire as to be willing to do made the resolution.

91. 18. The Bodhisat who made his accomplishing endeavour in this way, never has to go near the eighteen disabilities. Indeed, beginning from the time of his resolution, does not become blind congenitally; not deaf congenitally, not mad, not deaf and dumb, not so lame as to have to go crawling with the help of a chair or to walk on crutches, is not reborn in the family of heretics, is not conceived in the womb of a slave, does not become a confirmed heretic professing wrong views, his sex organs does not get distorted, does not commit the five unatoneable offence (anantariya kamma); he does not become a leper; he is not made by evolution to get into the womb of an animal, but with regard elephant it is his last existence and he becomes a superior creature; he is not reborn among the petas, of consuming thirst type (nījhāmatanika), afflicted with hunger and thirst, not amongst the titans known as Kālakaṇṭhika asura, not in purgatory (avīci niraya), nor is he reborn in between the worlds (lokantarika). In the existences of sensual sphere (kāma-vacara) he does not become māra, in the physical world of brahmā (rūpāvacara), he does not become a brahmā without perception (asaññi); not is he reborn among the pure brahmās (Suddhāvāsā); he is not born among the formless brahmās (arūpa); he does not go to another universe (cakkavāla).

91. 19. He is endowed with such four grounds of Buddhahood as: effort, wisdom (ummaṅga), self-resolution (avatthāna), and beneficial behaviour, (hita cariya). There it should be understood thus:-

Ussāha is said to be exertion, ummanga is said

to be wisdom, avatthāna is said to be self

resolution, hitacariyā is said to be developing

loving kindness.

whatever these are, namely, intense inclination for renunciation, intense inclination for solitude, intense inclination for greedlessness, intense inclination for absence of anger, intense inclination for being devoid of delusion, intense inclination for escape to nibbāna; thus, there is current six intense inclinations for thorough maturity of enlightenment (bodhi). Because of being endowed with such intense inclinations as these, those Bodhisats who have intense inclination for renunciation are seers of defects in sensual delights; those Bodhisats who have intense inclination for solitude are seers of defects in society; those Bodhisats who have intense inclination for greedlessness are seers of defects in greed; those Bodhisats, who have intense inclination on absence of anger, are intent upon being devoid of delusion, are seers of defect in delusion; those Bodhisats, who have intense inclination for escape towards nibbāna are said to be seers of defect in all existences. With them also he is endowed.

91.20. How long, however, should the aspirations of silent buddhas be? A hundred thousand kappas over and beyond two innumerable periods of time are for the silent buddhas. It cannot be below that. here the matter should be understood in the manner as stated previously. Even with so long a time, five qualifications are necessary for one who aspires for silent buddhahood in making his endeavour. For them, indeed:-

Humanhood, quality of male sex, seeing

those whose cankers (āśava), had become

exhausted, service and desire. These

are matters regarding endeavour.

91.21. There, for the expression Vigatāsava dassana means thus: Seeing any one of such personages as Buddhas, silent buddhas and disciples of Buddha. The rest is in the manner stated already.

91.22. Then "How long should be the aspiration for becoming disciples of Buddha? A hundred thousand kappas over and beyond one innumerable period of time for two topmost disciples. A hundred thousand kappas for becoming one among eighty major disciples of Buddha. So also for becoming an attendant to Buddha's parents and so on. It cannot be below that. There, the matter is in the manner stated already. not only of these but also of all, the endeavour is endowed with two qualifications: Service (adhikāra) and desire (chandatā).

91.23. Thus, due to this aspiration, and with this endeavour also, having fulfilled perfections for such divisions of time as stated already, Buddhas as they appear in the world, are reborn in the family of either warrior princes or brahmins; silent buddhas in any one of the families princely warriors, or brahmins or wealthy house-holders; topmost disciples of Buddha are reborn like unto Buddha in princely warriors' family or brahmin's family only. All Buddhas never appear in the samvattakappa, during the period under destruction; they appear in vivattakappa, during the period of evolution. So also do the silent buddhas. They, however, do not appear at the time of appearance of Buddhas. Buddhas become enlightened themselves; They enlightened others also. **Silent buddhas become enlightened by themselves but do not enlighten others. They penetrated into the essence of meaning only not the essence of dhamma (nature of truth).** Indeed, they are not able to preach the transcendental truth, (lokuttara dhamma) after having it mounted on (or with reference to) manifestations (paññatti). Like the dream dreamt by the dumb, like the delicious curry enjoyed in the city by a forest-wanderer, there is no full grasp of truth (dhammabhisamaya), to them. All arrive at such different attainments as magical power, meditative achievement (jhāna), and analytical knowledge (pañisambhidā). In superiority of quality, they are below those of Buddhas but

above those of disciples of Buddha. They do not novitiate anyone and enforce discipline for good behaviour (ābhisamācārika). They made their conscience clear by observing fastday concisely with this statement: "Mental austerity should be done. One should not become careless," or by simply saying: 'Today is fast day (uposatha). Doing fast duty (Upasatha), they do so having assembled in the bejewelled pandal (māla), at the foot of the fragrant Mañjūsaka celestial tree. Thus, the Glorious one related to the venerable Ānanda the all-round characteristics of fulfilment, aspirations and endeavours of silent buddhas. having done so, the Glorious one now spoke of this discourse on Rhinoceros' Horn (Khaggavisāṇasutta) in the manner beginning with 'Sabbesu bhūtesu nidhāva daṇḍam, having laid down the weapon-stick towards all living beings,' in order to narrate the story of such and such silent buddhas as had risen due to this aspiration and due to this endeavour. This, so far, is the origin of Khaggavisāṇasutta, the discourse on Rhinoceros' Horn, ordinarily, due to question.

91.24. Now, it should be stated distinctively. There, now, by this stanza the origin should be understood in this way:- It is said this silent Buddha absorbed in the ground of silent bodhisat, fulfilled the perfections for one hundred thousand kappas over and beyond two innumerable periods, became a monk in the dispensation of Buddha Kassapa, made himself a forest dweller, and performed the monk's duty (samaṇadhamma), fulfilling the duty known as gone and come back again (gatapeccā-gatavatta). It is said that there is, namely, no such thing as attaining silent buddhahood, without fulfilling this duty. What, however, is the name of this gatapaccāgatavatta? It is taking (harana) and bringing back (paccāharana). We shall say in such a way that it is clear (vibhūta).

91.25. Here, some bhikkhu takes but does not bring back; some brings back but does not take; some does neither take nor bring back; some does take as well as does bring back. There whichever bhikkhu, having risen-up earliest, did the duty of shrine surrounding and terrace of the bodhi tree, sprinkled water on the bodhi tree, filled the drinking water-pot with drinking water, placed the same on the drinking-water pedestal, performed his duties towards his teacher and spiritual preceptor, (Upajjhāya), and went on, taking upon himself the observance of eightytwo duties specified in the Vinaya Khandhaka as well as fourteen major duties. He, having performed his bodily ablution, entered the monastery, spent his time on a secluded seat till the time came for going on his begging round for alms-food, when he came to know that the time for it had arrived, put on his lower garment, fastened it with his body-belt, wrapped his upper garment, kept his double-robe (saṅghāṭi), on his torso, hung his bowl at his shoulder went to the shrine-surrounding, bearing in his mind his mental exercise (kammaṭṭhāna), paid homage to the shrine as well as to the bodhi tree, properly put on his robe near the village, held the bowl in his hands and entered the village for alms-food. Having thus entered, the bhikkhu, who possessed merit, became gainful, revered and respected by devotees; he returned to the family, who attended to him or to the hall for retreat and when asked this and that question by his devotees, went away, discarding his minding of answering their question, and dealing with the perplexity of preaching the dhamma, when he arrived back at the monastery also, and was asked question by bhikkhus, he spoke, recited dhamma, and became engaged in this or that business. After meal, in the afternoon, as well as in the first and middle watches of the night, having in this way talked much together with the bhikkhus, slept in the last watch of the night also being overpowered by bad bodily clumsiness; neither did he bear in mind his mental exercise, (kammaṭṭhāna). This one is said to be "harati na paccāharati, he takes but does not bring back.

91.26. Whoever, however, has much ailment. Whatever was eaten by him did not digest properly in the morning; having risen up ahead, he was not able to do his duties, or, to mind his mental exercise (kammaṭṭhāna); at any rate being desirous of rice-gruel or something to eat or medicine or meal, took his bowl and robe even early in the morning, entered the village; having obtained there rice-gruel, or something to eat or medicine or meal, took out his bowl, finished eating his meal, sat himself down a seat set ready for him, minded his mental exercise (kammaṭṭhāna), returned to the monastery, whether he had arrived or not at some specific idea or not in his meditation, and stayed there with that very mindedness. This one is said to be "paccāharati na harati, he brings back but does not take." Such bhikkhus as this, who drank rice-gruel, developed spiritual insight (vipassanā), arrived at arahatship in the dispensation of Buddha, numbered so many that they became beyond calculation. Even in the island of Sīhaja (Ceylon) in these and those villages, that seat does not exist in the hall of seats, where the seated bhikkhus did not attain arahatship after drinking rice-gruel.

91.27. Whoever, however, is one living negligently after having thrown down one's responsibility, having broken all his duties, living with his mind bound by bonds of five kinds of mental obstruction, never occupied with minding his mental exercise, entered the village, and came out empty even after having been busy talking much together with householders. Such a one is said to be "neva harati na paccāharati, he neither takes nor brings back.

91.28. Whoever, however, having risen up earliest, ahead of others, made himself complete with all garments in the same manner as before, and minded his mental exercise (kammaṭṭhāna), having sat himself down cross-legged till the arrival of time for going on begging round. Mental exercise (kammaṭṭhāna), is twofold: that concerned with everything (sabbatthaka) and preservation (pārihāriya). There, the do-all, namely, is loving kindness and mindfulness of death; indeed it is said to be sabbatthaka, the do-all, because it is to be desired and needed everywhere. Loving kindness, namely, is to be desired everywhere in residences and so on. Indeed, in residences (āvāsa), a bhikkhu who lives with loving kindness is loved and pleased (manāpo) by brother-bhikkhus leading noble-life together. On that account, he lives in comfort without making anybody angry (asamghatto). One, who lives with loving kindness towards divinities, lives happily being guarded and protected by divinities. One who lives with loving kindness towards kings and great ministers of kings lives happily, being loved by them. One who lives with loving kindness to villages, big and small and so on, lives happily being revered and respected by people everywhere in such matters as going on begging rounds and so on. By means of meditation on death, one dwells diligently forsaking longing for life.

91.29. Whatever, however, should always be preserved, (pariharibba), is taken favourably; that is one among the ten kinds of unpleasant objects, mindfulness of aids to kammaṭṭhāna or even the analysis of four element (dhātu), it is said to be pārihāriya (preservation), from the point of view of what should be always fostered, what should be always protected and what should be always developed. That is the very basic mental exercise (kammaṭṭhāna). Indeed sons of good families, who are desirous of benefit became monks in the Buddha's dispensation, lived ten together, twenty together, thirty together, forty together, fifty together, a hundred together after making mutual promise thus: "Friends! You all have become monks not because you are troubled with debt, not because you are harassed by danger, not because you want to earn a living, but you all have become monks being desirous of escape from existence here. Therefore, restrain the depravity that had risen while going even while you are going. All the depravities that arose while standing, sitting and lying, you all had better restrain while you are still standing, sitting or lying."

91.30. Having made mutual promise thus, they, on going on their begging rounds, there exist rocky stones at every half an usabha or half a gāvutra. With that idea they go making their minds aware of their mental exercise (kammaṭṭhāna). If to any one, there arises while going, any depravity, he restrains the same there and then even. not being able to do so, he stands. Then, although another bhikkhu comes from behind him he remains standing. Saying to himself: "This bhikkhu knows your reflection that has arisen in you; this is not proper for you," he blames himself, develops spiritual insight (vipassanā), and descends on to the ground of the noble (ariya), then and there. Not bring able to do so, he sits. Then, although another bhikkhu comes from behind him he remains seated; thus, he does in that very way. Even if he is unable to descend on the ground of the noble (ariya), he paralyses that depravity, and goes being even mindful of his mental exercise (kammaṭṭhāna). He does not lift his foot with his mind dissociated with mental exercise, (kammaṭṭhāna). If he does lift, or if he has lifted, he turns back again, and stands at the previous place only. He is like Ālindakavāsī mahāphussadevatthera, the great thera Phussadeva who lived at Ālindaka.

91.31. It is said that he dwelt for nineteen years fulfilling the duty of going and coming back only. People also ploughing, sowing, and treading (maddantā), doing their work, saw the thera going in that manner, spoke together to him thus: "This thera goes receding again, and again. Why! Has he indeed lost his way? Otherwise, has he forgotten anything?" He did not take notice of it, but went on performing the deed (dhamma), of a monk with his mind harnessed to mental exercise (kammaṭṭhāna) and attained arahatship within the period of twenty years. On the very day he attained arahatship, the divinity residing at the extremity of his cloister, stood lighting a lamp with his fingers. The four great celestial kings, as well as Sakka, king of devas together with brahmā Sahampati came to attend to him. Seeing that light, the forest-dweller, thera Mahātissa, asked him on the second day: "At night there was light near your venerable self; what is that?" By way of making confusion, the thera said thus: "Light, namely, can be the light of a lamp; it can also be the light of a gem" and so on. He being urged saying "You should cover it, acknowledged them by saying "Yes" and informed them.

91.32. Also like unto Kājavallimañḍapavāsī mahānāgathera, the thera Mahānāga, who dwelt at the pavilion Kālavalli, the black creeper. It is said, he also, fulfilling the duty of going and coming, made his self-resolution to pass his time standing and walking to and fro for seven years saying: "First of all, now, I shall do my offering of honour to the great strenuous effort (mahāpadhāna)". Again, for sixteen years he fulfilled the duty of going and coming back and attained arahatship. Going thus to the vicinity of the village, lifting his foot with his mind accordingly harnessed with mental exercise (kammaṭṭhāna), and stepping back the lifted foot with his mind dissociated, he stood as indication of his suspicion: 'Has the cow indeed gone out; has it indeed?' put on his double robe, took his bowl, arrived at the village gate, took water from inside a fig tree, made a mouthful of it, and entered the village, thinking thus:- "When people approach me either to offer my alms-food or for paying me homage, even if I have to say: 'May you all live long', let there be no missing of my mental exercise, (kammaṭṭhāna)." If, however, they asked him about the date thus: "Venerable Sir! What is the date today? Is it the seventh or the eighth?," he swallowed down the water and informed them the date. Should there be no questioner of date, at the time of leaving the village, he spat the water out at the village gate and went his way.

91.33. In the island of Sīhaja (Ceylon) like also fifty bhikkhus, who spent their lent, Vassūpāgata, in the monastery of Kalamba tittha, the bathing ghat of Colombo. it is said that they made mutual undertakings on the fast, (Upasatha) day of taking shelter from rain and observing lent, thus: "Let us not speak to each other without attaining arahatship". On entering the village also, they entered it after making their mouths full with water at the village gate. When they were asked about the date they informed it after swallowing down the water in

their mouths. When not asked, they spat the water away at the village gate and went to their monastery. People there, seeing spitting spots knew thus: "Today one only came; today two". In this way also they thought "How is it indeed, these bhikkhus do not converse together with us even or to each other among themselves? If they do not mutually converse, surely they must be in dispute. Come! Let us make them apologise each other". All of them went to the monastery. There they did not see two bhikkhus in a single place, among the fifty who had been spending their lent. Thereafter, the man of vision among them said thus: "O friends! The place of living of disputants is not like this; the precincts of the pagoda and the surrounding of the bodhi tree are well levelled evenly; brooms have been well utilised and kept away; drinking water for satisfying thirst has been properly placed in the container." Subsequently, they went away recedingly. Those bhikkhus also, developed spiritual insight (Vipassanā), during the lent even, arrived at arahatship, and on the day of great invitation for criticism (pavāraṇā), they held the clean and pure ceremony of mutual criticism (visuddhi-pavāraṇā).

91.34. In this way, like unto the therā Mahānāga resident of Kājavallimaṇḍapa, and also like unto those bhikkhus who spent their lent in the monastery of kalambatthita, having gone to the vicinity of the village advancing every step with the mind fixed on mental exercise (kammaṭṭhāna), made a mouthful of water, scrutinised properly the village roads, whichever road there happened to be no fierce elephants, horses and so on, he entered upon that road. There, in going about for alms-food, he would not go with speed all in a hurry; there being no such thing as austere practice (dhutanga), which lay down speedy collection of alms-food. On arrival at the surface of uneven piece of land, however, he went steadily without shaking about like the cart carrying water. When he had entered the village from house to house he would linger for some such time as might be sufficient to find out the donor', desire to offer or not, accept the alms-food, sit himself down at a suitable spot, arouse the idea of disgust in food making himself mind the mental exercise (kammaṭṭhāna), nourished himself with the nourishment, endowed with eight characteristics, reflecting upon it in the form of illustration comprising the lubrication of an axle to avoid breaking, applying ointment on a sore, and sore's flesh, not for sportful amusement, not for being intoxicated :P:. After he had taken his meal, he would do the work of washing with water, dispel the fatigue of food-eating for a moment, and mind his mental exercise, (kammaṭṭhāna), after meal, in the first as well as in the last watch of the night exactly as he had done before meal. This is said to be "harati ca paccāharati ca, he takes and he brings back". In this way this is said to be "the duty of taking and bringing back and the duty of going and coming back".

91.35. Fulfilling this and if he has sufficing qualification for arahatship, he would attain arahatship in his first stage of life. Should he not attain at the first stage of his life he would do so in the middle stage of his life. If he did not attain in the middle stage of his life, he would do so at the time of his death. If he did not attain at the time of his death, he would become a divinity and attain the same. If he did not attain it after he had become a divinity, then he would become a silent Buddha and pass away entirely and completely to nibbāna. If he did not pass away completely to nibbāna after becoming a silent Buddha, then he would become a speedy knower of higher knowledge in the presence of Buddhas like unto Thera Bāhiya, or he would become greatly learned like unto Thera Sāriputta.

Arise of a Silent Buddha

91.36. This silent bodhisat, however, became a monk in the dispensation of Buddha Kassapa, dwelt in the forest, fulfilled this duty of going and coming back for twenty years, died and sprang up in the heavenly world of sensual divinities, (kāmvācaradeva). Passing away thence, he took conception in the womb of the chief queen of king of Benares. Skilful women know the condition of their pregnancy on the very day of it; she as well as those other women: therefore, she also informed the king about that pregnancy of hers. This is customary. Whenever a meritorious being springs up in a woman's womb, she obtains proper protection of her pregnancy. Therefore, the king gave proper protection all round to her pregnancy. From that day as a start, she no longer would get any extremely hot nourishment to nourish herself, neither extremely bitter nor extremely sharp. Indeed, when extremely not nourishment is swallowed by an expectant mother it becomes like living in a boiling copper cauldron for the pregnancy. If it is too cold it is like living in purgatory in between the worlds (lokantarika); when extremely sour, salty, bitter and sharp eatables have been eaten, there arise sharp pains to the limbs of the embryo as if they were split open with a knife and sprinkled over with sour liquids and so on. They prohibit the expectant mother doing too much walking to and fro, standing, sitting, and lying down also saying: "Let there not be shaking pain to the child in the womb." The expectant mother gets to do to the extent of going to and fro on the ground surfaced with soft spread and so on. She gets to enjoy food and drink which suits her well and is endowed with good colour and accent. Held by a helper only, they let her go to and fro, sit down and rise up.

91.37. Thus being looked after all-round, she entered the lying-in-chamber at the time of full maturity of her pregnancy, and at day-break she gave birth to a son, like unto a lump of mind-cooling stone (manosilā), soaked and pressed with cooking oil, and endowed with characteristics of wealth of grain and merit. Subsequently on the fifth day they showed him, properly dressed and decorated, to the king. Being satisfactorily pleased, the king had his son attended to by sixty-six wet nurses. Growing up with all kinds of luxury he soon attained the age of intelligence. The king anointed him with sovereignty at his age of sixteen years; he was also attended to by all varieties of dancing damsels. The coronated youthful king ruled over his kingdom being known as Brahmā-datta, in the entire Jambudīpa, in the twenty thousand cities. It is said that formerly, there were eight four hundred thousand cities. When they got diminished there became sixty (hundred thousand), subsequently as they got diminished again, it became forty. At the time of wholesale diminution, however, there were twenty thousand. This king Brahmādatta arose at the time of whole diminution. Therefore, there were twenty thousand cities, twenty thousand palaces, twenty thousand elephants, twenty thousand horses, twenty thousand chariots, twenty thousand foot-soldiers, twenty thousand ladies' harems as well as dancing damsels and twenty thousand ministers.

91.38. He, while reigning as a great sovereign did the meditation exercise with objects for contemplation, and brought about for himself the five kinds of higher knowledge (abhiññā), and eight kinds of achievement in meditation (samāpatti). Just because the anointed monarch, namely, had surely to be in session to decide law suits, therefore, one day, ate his morning meal much earlier than usual, and took his seat at the law court for decision. There a high and great-sounding uproar occurred. The king, saying to himself: "This sound is a disturbance to achievement in meditation," went up the height of his palace floor and when he took his seat to attain achievement in meditation (samāpatti). Subsequently he kept himself thinking: "How is it? Which is better? Sovereignty or the dhamma of a monk? Thereafter, he came to know thus: "The bliss of a monarch is minute and full of faults; whereas the happiness of monk's dhamma is prosperous and has many a benefit, also participated by most excellent people". He gave orders to a certain minister thus:- "You administer this kingdom with righteousness and equity; let nobody do any injustice whatsoever". Having handed over the entire administration to that minister, he went up the palace, and passed his time with the happiness of his achievement in meditation (samāpatti). Except those who brought for him and gave him face-washing water, tooth-brush, nourishment, etc., nobody was allowed to go near him.

91.39. Subsequently when about half a month had passed the chief queen enquired thus: "The king is not seen in his going to the royal garden, witnessing the shows of strength (of military parade), the dancing displays and so on; where is he gone. They informed here about the matter. She sent for the minister and said "When you had taken over the sovereignty it means I also have been taken over; let him come and make cohabitation together with me". The minister covered both his ears and declined her offer saying: "This is not hearable". Again also she sent for the minister twice and thrice and threatened him for his unwillingness: "If you do not do what I want you to do, I shall remove you from your place and deprive you of your life also." He became afraid saying: "A woman, namely, is of firm decision; sometime or other she might make me suffer in this manner". One day, the minister went quietly and made cohabitation with her together on her royal bed. She was endowed with merit and her touch was blissful. The minister, being clingingly attracted by her, touch went much often doubtfully and anxiously to her. Gradually, he began to enter her bed chamber without doubtful anxiety (nibbisariko) as if he was himself the lord of her household.

91.40. Thereupon the royal retainers informed the king about that matter. The king did not believe it. For the second and third time also they informed the king about it. Subsequently the king, lying hidden in wait, himself saw it, had all the ministers assembled and informed them about it. The ministers pointed out saying: "This royal criminal deserves his hands cut off; he deserves leg-cutting" and all such punishments to be given as to suggest up to impalement. The king said: "In the flogging, binding and whipping this one, it might amount to my ill-treating him; in depriving him of his life, it might mean my sin of killing; in confiscating his wealth, it might mean my sin of theft; enough of inflicting such punishments as these; drag this minister out of my kingdom." The ministers banished him. He took his own essence of wealth, wife and children and went away to a foreign region. There, the king of that country heard about his arrival and asked why he had come. He replied: "Your Majesty! I want to serve under you". That king accepted him. With the lapse of a few days, the minister gained royal favour and said this to the king: "O Great king! I have found honey without bees; there is no one to enjoy it." The king did not listen to him, saying: "Why do you say this for the sake of making fun?". Having obtained an opportunity he said again describing it also in a better way. The king asked: "What is this?" The minister replied: "The kingdom of Benares, your majesty!" The king enquired saying: "Why do you want to guide me there and kill me?" He answered: "Your majesty! Please do not say so; if you do not believe me, please send your men." The king sent out his men there. They went there, dug up the city gate and installed the same at the royal house for sleep.

91.41. The king saw it and enquired: "Whose setting up is it?" The thieves replied that it was their doing. The king had money given to them saying: "Do not do such a thing again"; having thus admonished them, the king set them free. They went back and informed their king about the matter. The king again made investigating tests in that self-same way, twice and thrice also, became convinced that the king of Benares was virtuous, mobilised his fourfold army, approached a city within the boundary of Benares and sent thence a minister-messenger with this ultimatum: "Give me either the city or battle". The messenger informed King Brahmādatta about that matter saying: "Let his majesty pass orders as to whether either battle or city will be given". The king sent back the messenger "Battle should not be fought; give the city and come back". The minister-messenger did accordingly. The rival king also seized that city, and in the remaining cities also he sent a messenger in that self-same way. Those ministers also informed king Brahmādatta in that self-same way and when ordered by their king: "Battle should not be fought; they should come here too Benares city," they all returned to Benares.

91.42. Therefore, the ministers told king Brahmadatta thus: "O Great King! We want to fight battle with him." The king prohibited them saying: "There will occur sin of slaughter to me". The ministers convinced the king by means of many kinds of approach saying: "O Great King! We shall capture him alive and bring him right here; please come, O Great King!" and began to go. The king told them thus: "If you all do not do the deed of plundering, beating and killing creatures, I shall go." The ministers replied: "Your Majesty! We will not do so, we shall show them their danger and make them flee", equipped themselves with their fourfold army, put lighted lamps in jars and marched out at night. The rival king, on that day, captured a city near Benares said to himself: "How then? Now!", had his armour taken off, and dropped down to sleep negligently with his body of strong army. Subsequently, the ministers brought king Brahmadatta, went to the camp, (Khandhāvāra), of the rival king, took out the lighted lamps from the jars, made a single mass of lustrous light and made an acclamation of shouting out. The minister of the rival king saw the great body of strong army, became afraid, approached his own king and made a great sound: "Please get up and eat the honey without bees". The second and third minister also did likewise. The rival king woke up because of that sound and met with danger and torture. Hundreds of acclamation occurred. That rival king talked this and that confusedly the whole night saying: "Believing the word of another I have now reached into enemy's hand". One the next day, he thought: "The righteous king would not do any destruction, I shall go and tender him my apology, approached the king, established himself on his knees and said: "O Great King! Please pardon my offence". The king admonished him and said: "Do get up, I pardon you". Immediately it was thus said by the king, he became greatly relieved and he obtained sovereignty of a district in the neighbourhood of the king of Benares.

91.43. Then, king Brahmadatta, seeing the two armies also standing unitedly in cordial harmony, made this utterance:- "On account of guarding the mind of my single self, there has not shed a single drop of blood even to the extent of being drinkable by a small fly in this great body of armed men. Wonderfully good! Wonderfully excellent! May all creatures be happy! May they be free from enmity! May they be free from harm". He then made the successful meditation (jhāna), on loving kindness, and with that very jhāna as foundation, investigated into actions (saṃkhāra), visualised the knowledge of silent buddhahood and attained the state of sayambhū, a self-dependent silent Buddha. To that king, who was seated on the back of his royal elephant, happy with the bliss of the right paths and their fruition, the ministers, making their adoration (panipata) said thus:- "O Great King! It is time for the victorious army to go; personal honour (sakkāro) should be made to it; food expenses should be given to the vanquished army. He replied: "O ministers! I am no longer a king; I am to be known as silent Buddha." The ministers responded: "What does your majesty say? Silent buddhas are not like this." The king enquired: "My dear friends! What do the silent buddhas look like?" Their answer was: "Silent buddhas, namely, are with two finger breadth of hair and beard and are equipped with their eight essential requisites (parikkhāra)". He rubbed his head with his right hand; at that very moment his house holder's appearance vanished; the guise of a monk became apparent. He became like unto a thera of a hundred years standing equipped with eight essential requisites wearing two finger-breadth of hair and beard. He entered upon the fourth jhāna, went up from the elephant's back to the sky, and sat himself down on a lotus flower. The ministers worshipped him and asked: "Venerable Sir! What is the mental exercise (kammaṭṭhāna)? How did you achieve it?:" he replied: "Since there was to me the mental exercise, (kammaṭṭhāna), of loving kindness jhāna, I tried to see it clearly with my spiritual insight and achieved it". Therefore, in order to show that matter he recited the poem of joyous utterance as well as the poem of explanation and uttered this self-same stanza: "Sabbesu bhūtesu nidhāya daṇḍam, laying down the stick-weapon towards all living beings."

91.44. There sabbesu means total without any remainder bhūtesu means among living beings. This is here in brief. In extension, however, we shall say in the commentary on Ratanasutta, the discourse on Three Gems. nidhāya means having thrown down. Daṇḍa is weapon of body, speech and mind; this is the expression for bodily bad behaviour and so on. Indeed, bodily bad behaviour is to be understood as if it is a weapon (daṇḍa), because it punishes; it is a stick weapon because it inflicts and causes to suffer misfortune and misery. In the same way is verbal bad behaviour and mental bad behaviour. The very striking stick itself is a stick weapon. The statement is made thus also: dropping it down. Avihethavam means not harassing. Aññataram means whomever anyone, even a single one also. Tesam means to those all living creatures naputtamiceheyya means one should not desire any and every son amongst these four kinds of sons: One's own offspring, son born on one's land, gift son, given by others and resident-pupil-son. Kutosahāvam means: If one were to say: a companion, however, is desirable, from where even is this companion?

91.45. It is to be understood thus: He is single, all alone, by reckoning him as a renounced recluse; he is single because he stands without a second; he is single because he stands having discarded craving desire (taṇhā); he is single because he is surely devoid of depravity (kilesa); he is single because he had become highly and perfectly enlightened by becoming a silent buddha singly; he is single because he had cut off the fetters of household life even if he indeed moves about amidst a thousand monks. In this way he is single, Pabbajjasamkhātena by being reckoned as a renounced recluse. He stands singly; he goes solely; he sits singly; he makes himself lie down alone. All alone, he moves and functions; thus, in this way, he is single because of his standing without a second, adutiyaṭṭhena.

Going round repeated rebirths, craving desire

(taṇhā), of the second man, and one does not

pass over the round of rebirths comprising

this existence and another existence.

Knowing this disadvantage that craving desire

(taṇhā), is the cause of distress (dukkha),

a bhikkhu should renounce all round by being

free from craving desire, (taṇhā), without

taking it up and being mindful.

In this way, he is single by the abandonment of craving desire (taṇhā), taṇhāpahānatthena. In this way, he is single thus: ekantavigata kilesa, surely having got away from depravity, he is such as had discarded all depravity, cut off all depravity from their roots, had done like a stump of a palm tree, obliterated all depravity in such a way that they are not liable to rise up again in future. He is single thus: eko pacceka sambodhim abhisambuddho, having become highly and fully enlightened by becoming a silent buddha all alone, being without a teacher in this way, he becomes self-dependent ;(sayambhū), he, by himself only becomes a silent buddha having attained higher and full enlightenment.

91.46. By the expression: Care, it must be understood thus:- Such eight sorts of behaviour as these, namely: the four moving postures (iriyāpatha) of those who are endowed with self-resolution (pañidhi), the behaviour of moving posture, (iriyāpatha); amongst the six internal organs of sense of those who have guarded doors in their controlling faculties (indriya), the behaviour of sense organs; of the four foundations of mindfulness of those who dwell diligently, the behaviour of awareness; among the four jhānas of those who are engaged in the fixation of mind (adhicitta), the behaviour of meditation; among the four noble truths of those endowed with enlightenment (buddhi), the behaviour of knowledge; among the four noble truths of those who had entered upon right practice the behaviour of right path (magga); among the four fruits of monkhood, of the people who had achieved fruition (phala), the behaviour of attainment; among all living beings, of the three kinds of Buddhas the behaviour for the benefit of the world (loka); there as portion of the silent buddhas and of disciples of Buddha. Accordingly, we say: "Cariya, behaviour means eight sorts of behaviour the behaviour of moving posture". One should become endowed with those sorts of behaviour; thus is the meaning. In other words, particularly becoming clear about these, one behaves with faith (saddhā), uplifting them, one behaves with exertion; attending to them, one behaves with mindfulness; being undistracted, one behaves with meditation; knowing with spiritual insight, one behaves with knowledge; having entered upon practice in this way, one achieves distinction; thus, he behaves for the behaviour of distinction; thus, in this way, other eight practices also had been stated. With these also one should become endowed; thus, is the meaning. The expression: Khaggavisāṇakappo is to be understood thus:- Here, the horn of rhinoceros, namely, is the horn of dagger beast (khaggamiga). I shall make clear about the meaning of the word kappa in extension in the commentary of Maṅgala-Sutta. Here, however, this resemblance is to be understood as in such context as: "Oh! It is said that consulting together with the disciple who resembles the Master" and so on. Thus, Khaggavisāṇakappo is said to be the same as the expression khaggavisāṇasaddiso, similar to the horn of a rhinoceros. This so far, here, is the commentary, word for word.

91.47. The meaning according to sequence, however, should be understood in this way:- This aforesaid weapon, in being wielded on the living beings, is of no benefit; by not wielding that weapon on those living beings, with loving kindness which is it's opposite, and by bringing about benefit of others, one is said to have thrown down the stick-weapon harmlessly towards all living beings; because of the fact that the weapon had been dropped even, one is not going to harass like those creatures, who had not dropped their weapons and who harasses living beings either with a stick-weapon, or with a sword or with his palm of the hand or with a clod of earth; I achieved this silent buddhahood, having seen clearly with my

spiritual insight some one of them also, who had arrived at sensation there, as well as perception, action and consciousness, and also the phenomenon in consequence of that and the materialisation of that and other things also, due to this mental exercise (kammaṭṭhāna), of loving kindness. Thus, this so far, is the significance.

91.48. This, however, is the sequence – When said thus, those ministers asked thus: "Venerable Sir! where are you going? Thereafter, when they got the reply from him saying: "Wherever previous silent buddhas dwelt", which he came to know after mentally investigating to be" in "Gandhamādan hill", they again said: "Venerable Sir! Do you now forsake us? Do you not want us?" Then the silent buddha said thus: "One should not desire a son" and all. The import there, is:-I would not want any kind of son amongst offspring of oneself and so on. Whence, therefore, a companion like you all? Therefore, whoever among you desires to become like me and go with me, he should practise all alone like the horn of a rhinoceros. In other words, on being said by them: "Venerable Sir! Do you now forsake us? Do you not want us?" that silent buddha replied to them saying: "One should not want a son, whence is a companion?", saw the quality of practising alone according to the stated circumstance and being joyful and becoming full of jest and mental delight, made this joyous utterance: "One should practise alone like the horn of a rhinoceros." Having said thus, he went up the sky, while the great mass of people were just looking on, and proceeded to Gandhamādana.

91.49. Gandhamādana, namely, is full of snow and situated***** (Pg.269) beyond the seven hills: Cūlakāla (small black) hill; Mahākāla (big black) hill; Nāgapalivethana (the coiling dragon) hill; Canda (moon) hill; Sūriya (sun) hill; Suvannapassa (gold-side) hill; the Himavanta (snow-covered) hill. There, the cave known as nandamūlaka is the residential place of silent buddhas; the caves are three in number: gold cave, gem cave and silver cave. There, at the door-way of gem-cave, is a tree, Mañjūsaka, by name, a yojana in height, and a yojana in breadth. As many as there are flowers whether in the water or on land that tree out-flower all of them, especially on the day of arrival of a silent buddha. Above that tree there is an all-gem pavillion. There the sweeping breeze discards the garbage; the levelling wind makes sand, made up of all kinds of gems, evenly level. The sprinkling wind brings water from the Anotatta lake and sprinkle it. Sweet-scent-making wind brings perfumes of all sweet-scented trees from Himavanta hill. The plucking wind plucks down flowers. The spreading wind spreads the flowers all over everywhere. There are always well-prepared seats, as well, there, where on the day of appearance of a silent buddha as well as on the Uposatha Fast day, all silent buddhas assemble together and take their seats. This is quite normal there. This silent buddha went there and sat himself down on the prepared seat. Subsequently, if at that time other silent buddhas were already there, they also, that very moment, would assemble together and sit themselves down on the prepared seats. Having sat down also, they would enter upon any successful mediation (samāpatti), and rise up. Thereafter the senior of the assembly would ask the recently arrived silent buddha about his mental exercise (kammaṭṭhāna), for the felicitation of all others thus: "How have you made this achievement?" On that occasion also, he recited that self same poem of his own joyous utterance and its explanation. Thera Ānanda also had sung together (Ānando pi saṅgītiyam). In the same way each and every stanza was sung together at the site of attainment of silent buddhahood, on the pavillion of Mañjūsaka, at the time of being asked by the thera Ānanda. The recitation was made four times.

Here ended the commentary on

the first stanza.

Risen Connection (Samsaggajātassa)

92. What is the origin of such a stanza that begins: Samsaggajātassa (Sanskrit..Samsarga) , to one who has become clung together? This silent bodhisatta also, performing the duties of a monk, in the self-same manner as before, for twenty thousand years, in the dispensation of Buddha Kassapa, did mental exercise by kasiṇa practice, brought about the attainment of the first jhāna, determined the name and form (nāmarūpa), made the mastering of characteristics (lakkhaṇa), but not arriving at the right path of noble arahats, was reborn in the world of brahmās. Passing away thence, he sprang up in the womb of the chief queen of the king of Benares, and growing up in the same manner as before, beginning from such time as he knew the distinction thus: "This is female woman, this is male man," he was never in his joyful elements in the hands of women over that knowledge of his. He did not relish even to the extent of their bathing him, dressing him and toileting as well as adorning him. Men only nursed him. At the time of milk-feeding, wet nurses dressed themselves up in close bodice, fed him milk in the guise of men. He cried on smelling the smell of women and hearing the voice of women. Through he had attained the age of intelligence, he did not desire to see women. Therefore people knew him well as Anīṭṭhigandha, (No female smell) only.

When he grew up to sixteen years of age, the king, saying to himself: "I shall continue establishing the family lineage", brought suitable maidens for him from different families and ordered a certain minister: "You should bemuse the young prince." The minister, being desirous of bemusing him by means of a trick, had a screen wall thrown round not far from him and caused the dancing damsels to display their art of dancing music. The young prince heard the sound of song and playing of music and asked "Whose sound is this?"

The minister replied: "Your Highness! This sound is the one of your dancing damsels. To people who possess merit there are such dancing damsels as these. Your Highness! Please bemuse yourself, you are of great merit."

The young prince had the minister beaten with a stick and dragged away. The minister informed the matter to the king. The king went with the mother of the prince, made him apologise and again gave orders to the minister. The young prince, being extremely oppressed by them, gave best quality gold and ordered the goldsmiths thus: "You should make a good statue of a maiden".

They made a likeness of a lady well decked with all kinds of adornments resembling the creation made by Bissakamma (Skr. Vishwakarma), the divine architect and sculptor, and showed the same to the prince. The prince saw the gold figure, shook his head with astonishment, and sent it to his parents with these words: "If I were to obtain such a young lady as this one, I shall take her."

The parents, saying to themselves thus: "Our son is of great merit; surely there must have been born in the world some girl who had done good deed together with him," had that gold figure mounted on a chariot and placed it in charge of the ministers saying thus: "Go and seek such a young lady like this".

The ministers took it and wandering about all over the sixteen countries (janapada), went to this and that village, placed the gold figure like a divine lady at water-fetching places and so on, very often as and where crowds of people were seen, having honoured it with several kinds of flowers, garments and ornaments, fastened a screen and stood at a suitable spot, with the idea: "Should there be anyone by whom such a beauty has been seen before, he will himself raise the talk." By this means, setting aside the kingdom of Madda, they traversed all the countries (janapada), and dismissing Madda as a minor kingdom, they proceeded without first going there.

92.1 Thereafter, this idea occurred to them: "Now, we should go to the kingdom of Madda also; let not our king send us out again when we return to and make our re-entry into Benares", and went to the city of Sāgala in the kingdom of Madda. In the city of Sāgala, the king was Maddava, by name. His daughter, sixteen years of age, was extremely beautiful. Her slaves of beauty went down to the bathing ghat for purposes of bathing and bringing water. There, they saw that gold figure placed by the ministers and went near the same saying: "Having sent us out for water our king's daughter came by herself only." Having seen the gold figure closely, they said again thus: "This is not our lady; our lady is more beautiful than this". The ministers heard them say it, approached the king and asked for the princess in an appropriate manner. The king, on his part, gave his daughter. They sent this message to the king of Benares: "Your Majesty! A young princess has been procured; are you coming yourselves, or else are we ourselves to bring her?" The king sent in reply this instruction: "While I come, there might be pillage and plunder in suburban area (janapada), you yourselves bring her".

92.2. The ministers took the princess, left the city, and sent this message to the prince: "A princess resembling the gold figure has been procured." As soon as he heard the news, the prince became overwhelmed with lust (rāga), and became diminished from the first jhāna. He sent a series of messengers one after another with this message: "Bring her quickly; bring her quickly." They arrived at Benares by staying everywhere on the way one single night only, stationed themselves outside the city, and sent this message to the king: "Should we enter the city now, today, or not?" The king said: "The young lady is brought from the most excellent family, having done auspicious deeds, we shall let her enter the royal city with high honour; for the time being, lead her to the royal garden." They did accordingly. She, being an extremely delicate princess and oppressed by the jolting of her transport, became like a fading flower due to the attack of wind disease, over her fatigue of the journey, and died during the night. The ministers bewailed themselves saying: "We have fallen from being honoured." The king as well as the citizens wept saying: "Our family lineage has been ruined." There arose an uproar all over the city. Great anxiety arose to the young prince as soon as he heard the sad news.

92.3. Thereafter, the young prince started digging out the root of his anxiety. He thought thus: "This anxiety, is not of the one who is not born; it is, however, of the one who is born. Therefore, because of birth, there is anxiety; because of what, however, is birth?" He concluded: "Because of existence (bhava), there is birth." In this way, making purposeful proper

attention by the power of previous meditative development, he came to see the **dependent origination**, (*paṭiccasamuppāda*), in its regular and reverse orders and again, mentally investigating the aggregate of actions suitable also in the natural order, he realised silent buddhahood even while being seated there. The ministers — seeing him seated with tranquil mind and calmly controlled faculties, happy with the bliss of the right path and its fruition — made their prostrated adorations, and said thus: “Your Majesty! Please do not be anxious, Jambudīpa is large; we shall bring another young lady better than that.” The prince replied: “I am not anxious. I am a silent buddha without any anxiety.” Except the commentary on the stanza, the entire sequence of events beyond here is identical to the previous stanza.

92.4. As regards the commentary on the stanza it should be understood in this way:- Samsagga jātaṣsa means the risen connection. There exist there five kinds of connection by way of seeing, hearing, bodily enticing, living together with and contact. There, having seen each other the lust (rāga), that has arisen by way of the process (vīthi) of eye-consciousness is known as dassanasamsagga (sight contact). The example there is, having seen a young bhikkhu, reciter of long discourses (dīgha), resident of Kalyāṇa monastery, going about for collecting almsfood at the village of Kāladīghavāpi, in the island of Sīhaḷa (Ceylon) a householder's daughter, fell in love with him and not getting him by any means whatsoever, died, and also that very young man who died of broken heart after having seen her torn piece of undergarment, saying: “I did not get cohabitation together with a woman who wore such a garment.”

92.5. Having heard about such attainments as beauty and so on, being told, however, by other people or by oneself, as well as sound of laughing, talking and singing, the arisen lust (rāga), by way of the process (vīthi) of ear-consciousness, is known as hearing contact. The example there also is:- the young Tissa, resident of a cave with five door-bolts who arrived at destruction having diminished from distinction due to lust (rāga) for sensual pleasures (kāma), while going in the sky, when he heard the sound of singing with high voice by the daughter of the goldsmith, resident of hill-village (sīrigāma), together with five young girls, who went to a lotus lake, bathed and wore garlands on their heads.

92.6. The lust (rāga), which, however, arises by the mutual touching of limbs is known as Kāyasamsagga (bodily contact). The example here is Dhamma-speaking young bhikkhu and the king's daughter. It is said in the mahāvihāra, a young monk preaches dhamma. There a big mass of people came. The king also, together with his queen and his daughter, went there. Subsequently, because of his handsomeness and sweet voice, there arose violent ailment to the king's daughter as well as to that young monk. Having seen it, the king understood the matter, and had a screen wall set up all round. They touched one another and embraced mutually. Again on having a look at them after removing the screen, they saw both of them dead.

92.7. The lust (rāga), which arises by way of mutual conversation, and enticement, however, is known as samullāpana samsagga (self-enticing contact). The lust (rāga) which arises when enjoyment of food is made by bhikkhus together with bhikkhunīs is known as sambhogasamsagga (food enjoyment contact). The example, in these two cases also, is the bhikkhu and bhikkhunī, who have merited expulsion from the order, (pārājika). It is said that King Duṭṭhagāmaṇi Abhaya, made ready a great charity in the festival of the great monastery of Maricavattī and entertained the clergy of both sexes. There, when hot rice-gruel was offered, a young female novice of the clergy gave an ivory bangle to a young male novice of the clergy and made an enticement. Both of them also got themselves ordained as a bhikkhu and bhikkhunī, became sixty years old, and as they went to the other bank of the river, got back their previous perception due to mutual enticement, became arousingly affectionate then and there, transgressed the basic discipline and became deserving of expulsion from the Order (pārājika). In this way, bhavati ***** (p.276), there occurred affection to one to whom contact has arisen by one or other of the five kinds of contact. As a consequence of the previous lust, there arises strong lust (rāga). Consequently, *Snehanvayaṇ dukkhaṇ idaṇ pahoti*, following after that self-same affection, this misery, in this present existence as well as in the next existence happen, occur and arise.

92.8. Other scholars say: “Contact (samsagga), is relaxation of mind on sense-object (ārammaṇa). Consequent upon that is affection; the misery of affection is this.” Having recited this half stanza as regards the variety in meaning for interpretation, in this way, that silent buddha said: “There occurs such misery as anxiety and so on, because of following such an affection as this; digging up the root of misery (dukkha), consequent upon following that self-same affection, I have achieved the silent buddhahood.”

92.9. When said thus, those ministers asked thus: “Venerable Sir! What are we to do now?” Thereupon, he said: “Whoever, either you or anyone were desirous of escape from this misery (dukkha), he should wander alone like the horn of a rhinoceros, seeing all the disadvantages also that arise from affection, *ādinavam snebajam pekkhamāno, eko care khaggavisāṇakappo*.” Here also, such statement as: “This misery (dukkha), occurs consequent on following after affection” was also made. With reference to that even, this statement was made thus: “Seeing the disadvantage arising out of affection”, thus it should be understood. In other words, on account of the aforesaid contact, there arises affection to one in whom contact happens. There occurs this misery (dukkha), the aftermath of affection. Seeing the disadvantage produced by affection, according to the truth, I have made my achievement. Having linked up in this way, the fourth line of the stanza was stated by way of affection in the self-same manner previously stated; thus it should be understood. After that, everything is simply similar to what has been said by means of the previous stanza.

The commentary on the stanza on contact is ended

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Friends and Men of Good Hearts(Mitte Suhajje) [Edit](#)

93. What is the origin of the stanza beginning with “**mitte suhajje**”? This silent bodhisatta arose in the self-same manner as narrated by the previous stanza, brought about the first jhāna while reigning over Benares, investigated, saying “Which is more excellent? The monk’s life or sovereignty?”, handed over his sovereignty to his ministers and carried out the duties (dhamma) of a monk. Although the king ordered them: “Perform your administrative duties with righteousness and equity”, they took bribes and administered unrighteous. As they were causing the lawful owners to lose after taking bribes, on one occasion, they made a certain royal acquaintance lose. That man went into the presence of the king along with royal cooks and informed the king of everything. The next day, the king went himself to the court where legal decisions were made. Thereupon, the big crowd of people making a great noise saying: “Your Majesty! The ministers made owners lose their ownership,” behaved as if they were going to fight a big battle. Then the king rose up from the place of legal decisions, went up the palace, sat himself down to fix his mind on meditative attainment, (samāpatti), was not able to do so, being of distracted mind due to that noisy sound. He said to himself: “What use is sovereignty for me; the life (dhamma), of a monk is excellent,” abandoned the bliss of sovereignty, again roused up in his mind his meditative attainment, (samāpatti), gained spiritual insight in the self-same manner as stated before, and realised silent buddhahood. When he too was asked about his mental exercise (kammaṭṭhāna) he recited this poem.

93.1. There, it is mittā (friend) by way of leading to loving-kindness. It is suhajjā (by being of good heart). Some scholars opine that those are friends (mittā) only, because of the fact that they wish benefit absolutely but not good-hearted people (suhajjā). According to some scholars, in such matters as going, coming, standing, sitting and self-enticing and so on, because of becoming happy at heart, they are just good-hearted people (suhajjā), not friends (mittā). Some other scholars opine that by way of both, they are not only people of dear heart (suhajjā), but friends (mittā), also. They are of two kinds: householders and homeless. Householders, there, are of three varieties: a helpful benefactor, and equal in happiness and in distress a sympathiser. Homeless are only those who show what is profitable especially. They are endowed with four factors (aṅga). Just as to say:-

“ O young householder! Indeed, a helpful (*upakāra*), good-hearted friend should be understood by means of four factors (*ṭhāna*). He looks after you when you are forgetful (*pamattam*), he looks after your property when you are forgetful; he is a refuge to you when you are afraid; when donations should be made he grants wealth, doubling the required amount.”

So too:-

“ O young householder! Indeed, an equal in your prosperity and adversity, a friend of good heart, should be understood by means of four factors: He tells you his secrets; he hides your secrets; he does not forsake you when you are in peril (*āpada*); for your welfare he risks his life.”

So too:-

“ O young householder! Indeed, a sympathetic friend of good heart should be known by means of four factors: he does not rejoice for your absence; he rejoices for your presence, he prevents disparagement being spoken against you; he encourages praise being said about you.”

So too:-

“ O young householder! Indeed, the speaker of your welfare, friend of good heart should be known by means of four factors: He prohibits you from doing evil; he encourages you to do good; he lets you hear what you have not heard; he shows you the way to heaven”.

93.2. Here, among them, householders are meant; from the point of view of circumstance all even are connected. Mitte suhajje anukampamāno is to be interpreted as: they being sympathetic with, (their friends), are desirous of bringing in bliss for them and take away distress (dukkha), from them.

93.3. The expression: hāpeti attham should be understood thus:- Welfare (attha), is of three kinds, by way of welfare of the present existence, welfare of the next existence and absolute welfare; so also, welfare is of three varieties, by way of welfare of oneself, welfare of others and welfare of both; make to forsake (hāpeti), cause to ruin in two ways also: by destroying whatever has been gained and by making non-getting to arise.

The expression paṭibaddhacitta is to be interpreted thus:- Saying: “Without this one, I do not live; this one is my course; this one is my final end (parāyana)”; even placing oneself in this way at a low place, it is (paṭibaddhacitta), one’s heart bound in love. It is said to be one’s heart bound in love, (paṭibaddhacitta), even if you place yourself on a higher place in this way; “These people

would not be alive without me; I am their course; I am their final end (parāyana)". Here, however, the word (paṭibaddhacitta), enamoured, is thus meant. Etam bhayam (this danger) means this danger of abandonment of welfare. Thus is said in connection with diminution of gaining jhāna. By Santhava is meant the kinds of association (santhava), by way of craving desire (gaṇhā), wrong view (diṭṭhi), and friend. Craving desire (taṇhā) there is of a hundred and eight varieties and association with craving desire; wrong view (diṭṭhi) is of sixty-two kinds, association with wrong views; on account of one's heart being bound, there is, sympathy with friends, association with friends. In them, that is the meaning here. on that account, indeed, is diminution of his jhāna attainments. That is why the silent buddha said: "Seeing this danger in companionship (santhave), I have achieved it." The rest resembles whatever has been said.

The commentary on the poem on friends

and men of good hearts has ended.

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Bamboo Extensive (Varṇso Visālo) [Edit](#)

94. What is the origin of the stanza, beginning with "varṇso visālo"? It is said that in the dispensation of the Glorious One Kassapa, three silent bodhisattas became renounced recluses, fulfilled the duty of going and coming back for twenty years and were reborn in the celestial world (devaloka). Passing away thence, the eldest of them was reborn in the royal family of Benares; the other two, in the royal families of border countries. Both the latter silent bodhisattas acquired mental exercise (kammaṭṭhāna), forsook their sovereignties, renounced the world by becoming a recluse, gradually became silent buddhas, lived in the mountain cave of Nandamūla, rose up from their effective meditation (samāpatti), one day, investigated and reflected asking themselves: "Having done what deed have we accordingly attained such a transcendental happiness as this?" They noticed their own individual practice at the time of Buddha kassapa. Thereafter investigating reflectively as to where their third was, they saw him reigning as king of Benares, remembered his qualities thus: "Naturally even, he is endowed with such virtues as scanty needs and so on; he is the adviser of us even; when spoken he is amenable to our talk and he is one who reproaches evil. Come, let us show an object of contemplation and keep him informed". Seeking an opportunity, they saw him, wholly dressed up and adorned with all adornments, one day, on his way to his royal garden, went to him by air in the sky and stood at the foot of a bamboo bush at the gate of the garden. The big mass of people, not contented with their sight of their sovereign, went of looking at the king. Subsequently, the king, on looking over to find out whether there was anyone who did not occupy himself in having a look at him, the king, caught sight of the silent buddhas. With his seeing them even, there arose in the king, affection for them. He descended from the back of his royal elephant, approached them with calm behaviour and asked: "Venerable Sirs! What, namely, are you please?" They replied: "O great king, we are, by name, unattached". The king enquired: "Venerable Sirs! What is the meaning of this word unattached (asajjamāna)?" They answered thus: "O great king, the word means not clinging." Thereafter, having pointed out a bamboo bush, they said thus: "O great king! Just as for example, a man armed with a sword were to cut off this bamboo bush, which is growing entwined entirely with roots, trunks and branches, big and small, at its root, and whirl it round, the bamboo bush would not be able to rise, exactly in the same way, you who are tangled within as well as without, being attached and clung to that tangle and are stuck there. Or, just as for example, however, though having gone into its middle, this bamboo sprout stands without sticking to anything whatsoever, because it has not grown up with branches. It is, however, possible for it to rise after its having been cut off either at its top or at its root. Exactly, in the same way, we, without being tangled anywhere, go about everywhere in all directions" Having said so, the two silent buddhas then and there entered upon the fourth jhāna and went away through the sky to the Nandamūla cave, while the king was just looking on. Subsequent to that event the king thought: "When, indeed, would I also be unattached in this way", stood even there, meditated to gain spiritual insight and visualised the silent buddhahood. When asked about his mental exercise (kammaṭṭhāna), in the same manner as previously, he recited this stanza.

94.1. Varṇsa there is bamboo. Visālo is spread out, extensive. The syllable 'va' is here for the purpose of emphasis. In other words, this 'va' is originally 'eva'; but way of union (sandhi), the syllable e is elided; its connection is with another word. We shall have it connected later. Yathā is counterpart (or resemblance). Visatto is sticking, tangled, entwined. Puttesu dāresu ca is in son, daughter and wife. Yā apekkhā is such craving desire (taṇhā), such affection (sineha). Vamsakkalīrova asajjamāno, not stuck like the bamboo shoot. What statement is it? Just as bamboo is extensive, it becomes ever bushy. Such affection for sons and wives as that also in this way are those things, because of the fact that they stand ever entwined and attached. That I, because of the affection for it, being possessed of affection, become tangled and stuck like the extensive bamboo bush; thus, having seen the disadvantage in affection, cutting off that affection by means of knowledge of the right path (magga), I now become like the bamboo shoot and being unattached by way of craving desire (taṇhā), pride (māna) and heresy (diṭṭhi), in such sensual objects as beauty of form, etc., or such matter as gains etc, or such rebirths as sensual existence, etc., I have achieved silent buddhahood. The rest should be understood in the same manner as before.

The commentary on the stanza

relating to bamboo shoot has

ended.

Deer of Forest (Migo Araññamhi) [Edit](#)

95. what is the origin of the stanza, beginning with: "Migo araṇṇamhi"? It is said that during the dispensation of Buddha Kassapa, a certain bhikkhu, who was an earnest student of spiritual exercise, died and sprang up in the banker's family, who was prosperous, of much money and great wealth. He was lucky. Consequently he became one who committed adultery and was reborn in purgatory (niraya), on his death. Having been cooked there, due to the residue to the residue for maturity, he took conception as a female in the womb of a banker's wife. Bodies of creatures who came from purgatory (niraya), are hot. On that account, the banker's wife, with her belly burning, had to bear that pregnancy with difficulty and discomfort and eventually gave birth to a girl. Beginning from the day she was born, she was detestable to her parents and the remaining relatives as well as others in her environs. On her attaining to puberty also, such a family as which she was given to, in that family also she was detestable, unloved, and unpleasing to the mind of her husband, her mother-in-law and her father-in-law. Then, when the new month was proclaimed and the festivity to be celebrated was announced, the banker's son, not wishing to enjoy the festival together with her, brought in a prostitute and sported himself. She heard about it from her female slaves, approached her husband, the banker's son, appeased him in various ways and said: "My young lord! Woman, namely, whether she is the youngest sister of ten kings, or a daughter of world-king, notwithstanding that even, she is but a servant of her husband; when her husband stops talking to her, she suffers misery as if she is impaled; if I am worthy of favour I should have that favour from you; if not I should be sent away; I shall go back to my own family of relatives." The banker's son said: "My dear! let it be so; do not be anxious; be ready for enjoyment of festivities; let us participate in the festivities to celebrate the night sky of heavenly bodies (nakkhatta)." The banker's daughter, became energetic with so much of the congenial conversation, said to herself: "Tomorrow, I shall participate in the heavenly-bodies festivities (nakkhatta). and prepared abundant hard and soft eatables." The banker's son, on the next day went to the scene of festivities without informing her even. She, saying to herself: "Now, he will send, now he will send for me", was seated looking out towards the road but seeing the rising sun sent her men to her husband. They went and returned and informed her that the banker's son, her husband, had gone. Taking along all that she had prepared, she mounted her chariot and began to go to the garden.

95.1. At that juncture, a silent buddha, at the Nandamūla cave, rose up from his enjoyment meditation of immortal bliss (nīrodha), on the seventh day, chewed the tooth-stick of dragon creeper (nāgalatādantakaṭṭha), to cleanse his teeth, washed his face in the Anātotta (deep cool) lake, pondered over as to where he would go that day to wander about collecting almsfood, saw that banker's daughter, arrived at the knowledge that he would make her do na act of faithful homage and the consequence of her former evil deed would become entirely eliminated, stood on the surface of sixty-yojana-size stone of mansoilā in the vicinity of that mountain-cave, took his bowl and robe, entered upon such meditative attainment (jhāna), as was based upon higher knowledge, (abhiññā), went through the sky, descended at the spot on the road opposite to her and went facing towards Benares. Seeing him, her slave-women informed about it to the banker's daughter. She descended from her transport vehicle, paid him her homage respectfully, filled up his begging bowl with food, hard and soft endowed with all kinds of tasteful delicacies, had it covered over with lotus flower, had a lotus flower put below it also, caught hold of a bouquet of flowers in her hands, offered the bowl into the hand of the silent buddha, worshipped him with the bouquet of flowers in her clasped hands and made her prayer thus:- "Venerable Sir! In whatever existences I am to be reborn, may I in those existences be such a one as this flower, loved by and pleasing at heart to a large mass of people." Having made her prayer thus, she prayed for the second time also thus: "Venerable Sir! Painful it is to get conceived in a mother's womb; without having to approach that sort of conception, may I be conceived in a lotus only." She made her prayer for a third time also thus: "Venerable Sir! Womanhood is despicable; world-king's daughter even has to go under the influential desire of others; therefore, without having to approach womanhood, may I become a male man." She made her prayer for a fourth time also thus: "Venerable Sir! Having gone beyond this painful round of rebirths, at the end, may I attain immortality (nibbāna), attained by you". Having thus made her four resolute prayers, she offered that bouquet of lotus-flowers, did her adoration with five establishments (pañca patiṭṭhita), and made this fifth resolute prayer: "May my physical odour and complexion be even like unto this flower".

95.2. Thereafter, the silent buddha, took his bowl as well as the bouquet of flowers, stood in the sky, made his thanksgiving to the banker's daughter with this stanza:

"May your desire and prayer materialise quickly

even; like unto the moon on the fifteenth waxing

night may all your wishes be fulfilled."

He then made his self-resolution saying: "May the banker's daughter see me going", and went back through the sky to the Nandamūla cave. A great deal of zest arose in the heart of the banker's daughter as she watched him going. The evil deed done by her in between her existences became entirely exhausted because of absence of opportunity and she became pure and clean like a copper-metal vessel which had been washed and cleaned with sour ripened tamarind fruit. Then and there all the people of her own family of relatives as well as of the family of her husband became pleased with her. They sent to her loving words and presents asking: "What can we do for you?" her husband also sent his men saying: "Bring my wife, the banker's daughter; I have come to the garden having forgotten her." Beginning from then also, he embraced her round her chest endearingly as if she had smeared herself with sandal-wood or worn a necklace of pearls, or like a garland of flowers. There she enjoyed the bliss associated with reigning wealth as long as her life lasted, passed away and was reborn in a lotus flower as a male divinity in the divine world. That young divinity, in going about also went inside the lotus flower only. When he stood or sat or lay down, he did so inside the chamber of the lotus flower. Divinities called him Mahāpadumadevavaputta (young divinity of big lotus). In this way, that one, because of that power, went about the round of rebirths only in the six divine worlds in direct and reverse order, one after another.

95.3. ON that occasion, there were twenty thousand wives to the king of Benares. Not a single one of those wives also did not get a child. The ministers let the king know thus: "Your majesty! A son, who would maintain the royal family lineage is essential; when one's own son did not exist, one born on the royal land could also maintain the royal family lineage." Then the king saying: "Leaving aside the chief queen, let my remaining wives perform dancing duties for seven days," let them behave outside according to their wish. In that way also they did not get any child. Again the ministers said: "O great king! The chief queen, namely, is topmost among all wives in merit as well as in knowledge. Perhaps, your majesty might obtain a son in the womb of the chief queen." The king informed the chief queen about the matter. She replied thus. "O great king! Whichever lady possesses precepts, and is in the habit of speaking truth, such a lady would get a son; bereft of sense of shame and fear from sin, where can there be a son?" Having said so, she went up the palace, and repeatedly heeded herself on the same. While the virtuous chief queen kept reflecting upon the five precepts and the moment her aspiration for a son rose in the mind, the seat of Sakka quaked.

95.4. Then, upon reflecting, Sakka came to know about the matter, said to himself that he would give the boon of a son to the virtuous chief queen, went through the sky, stood in front of the queen and asked "What boon did you pray for?" She replied that she prayed for a son. Sakka told her not to worry since he was giving that queen a son, went back to his divine world, investigated saying: "Is there here, indeed, any divinity whose span of life had exhausted?" came to know thus: "This great lotus (Mahāpaduma) would be desirous of going to the higher divine world", went to his mansion, and made his request thus: "Dear Mahāpaduma! Please do not say so; human world is despicable." Sakka urged him thus: "My dear! You did good deeds in the human world and consequently you were reborn here, being born there even, you should fulfil perfections; please go, my dear!" The divinity replied: "O great king! Painful is staying in the mother's womb; I am not able to stay there." On being told again and again thus: "My dear! To you there is no such thing as staying in the mother's womb; you had indeed done good deed in such a way that you will be reborn in the chamber of a lotus flower; please go, my dear!". He eventually gave his consent.

95.5. He passed away from the celestial world and came into being in a lotus flower chamber in the lotus lake of stone-slabs (Silāpatta), in the royal garden of the king of Benares. In the early morning of that very night the chief queen, by means of her dream became as if she had obtained a son in the lotus-flower chamber in the lotus lake of stone slabs, having gone to the royal garden, surrounded by twenty thousand ladies of the king. When the night passed into dawn, she went there keeping her precepts and saw a lotus flower. That flower was neither on the bank nor in the deep. With her seeing that lotus flower even, there arose in her, motherly affection towards a son there. She herself even, went down the lade and took over that flower. As soon as the flower was seized even, its petals opened and bloomed fully. There she saw a baby-son like a gold image. As soon as she saw it, she emitted a sound thus: "A son has been obtained by me." The great mass of men offered her thousands of congratulations. Message was sent to the king also. The king heard about it, asked where the baby was obtained, gained intelligence of the place of procurement, said thus: "The garden, as well as the lotus lake together with the lotus flower are ours only; Therefore, this son, namely, is my sphere-born son (Khetṭaja), since he was born in my field"; let the baby enter the city, and made the twenty thousand royal ladies to do the wet-nursing. Whoever, having known the young prince's wishful need and made him eat every requested eatable, she and she received a thousand. The entire city of Benares was astir. The whole mass of people sent thousands of presents to the young prince. The young prince became annoyed and dissatisfied with nourishment when he was told to eat this hard-eatable or this soft eatable after this and that nourishment had been brought to him extremely excessively. Having felt thus, he would go away to the city gate and play about with a ball of lac.

95.6. At that time, a certain silent buddha resided at Isipatana, depending upon Benares. He got up even early in the morning, carried out all such duties to be done, as residential duties, bodily ablutions, making himself spiritually minded and so on, rose up from his solitude, reflected asking himself: "Where shall I collect alms-food today?", saw the glory of the young prince, investigated as to what he had done previously, came to know thus: "Having offered alms-food to one like me, he made four prayers; three of them had materialised; for the time being, the fourth has not produced result; I shall show him some sense-object to contemplate in some way", and went to the presence of the young prince by way of going on his alms-food collecting round. The young prince saw him and said: "O monk! do not come here; these women would, indeed, tell you also: 'eat this hard food, eat this soft food'." He receded thence, with that single statement only and went back to his own residential abode. The young prince said to the people round him thus: "This monk receded the very moment he was spoken to by me; indeed, has he become angry with me?" Although he was given the answer by the people thus "Recluses, namely, are not liable to become angry; whatever is given them with a pleasing mind by others, on that they subsist themselves," he still opined thus: "I have offended such a monk; I shall apologise him", informed his parents, mounted the royal elephant, went to Isipatana in great royal glory, saw a flock of deer and asked: "What is the name of those creatures?" The answer was: "My lord! these are known as deer" The young prince enquired "Are there supporters looking after them saying: 'Eat this hard food; eat this soft food'?" The reply was: "My lord! There is none; where grass and water are easily obtainable, there they live".

95.7. The young prince took up this object of contemplation thus: "Just as these creatures not being looked after even, live in such places as desired by them, when, indeed, I also, would live in this way?" The silent buddha also, came to know of his coming, swept the road to the monastery as well as the promenade, made them clean, showed his entrance foot-print, did not show his exit foot-print and went elsewhere. The young prince went there, saw that place being swept and kept clean, heard his surrounding people say: "We think that silent buddha live here", said thus: "Early in the morning too, that monk was offended; now on his seeing his own place being trodden by elephants, horses and so on, he well become more offended; you all stand here even". He then descended from the back of his royal elephant, entered the monastery alone even, saw the foot-print at the well-cleaned place done by the silent buddha himself under the heading of duty, said to himself: "That monk, now, walking to and fro here, methinks, did not think of such acts as trading and so on; certainly, this one must be thinking of his own welfare only;" pleased in mind, he went up the promenade, went with his reflection made far and wide (durikataputhuvitakka) sat himself down on a stone-slab, became one pointed (ekagga), entered the leaf-hut, tried to make clear in developing spiritual insight, (vipassanto), attained silent buddhahood and when asked by the private chaplain (purohita), about his mental exercise (kammaṭṭhāna), in the same manner as before, he recited this stanza, seated in the open air of the sky.

95.8. Migo, there, connotes deer of two kinds: plain antelope and a spotted antelope. Nevertheless this is the term of all forest quadrupeds. Here, however, the spotted antelope is meant. Thus, they say. Arañña, forest, is: leaving aside the village and the environs of villages, the rest is forest, (arañña) here, however, garden or park is meant; that is why there is the statement: "In the garden". Yathā is resemblance. Abaddho is not fastened with ropes, fasteners and so on; by this expression the text enlightens the untangled (practice or) behaviour. Yenicchakam gacchati gocarāya is: in whichever divisional direction it wants to go, in that direction it goes for food. This has also been said by the Glorious One:-

"O monks! just as for example, a forest deer,
wandering about in a woody forest, goes un-
tangled, stands untangled, sits untangled, lies
itself down untangled; what is the cause of it?
O monks! It is because the deer has not gone
into the sphere of a hunter, exactly in the self-
same way, O monks! a bhikkhu, separating himself
by keeping aloof from sensual pleasures, :P:,
he dwells having entered upon the first jhāna.
This is said to be, O bhikkhus! to have made an
end of trackless (apada), Māra; having killed,
he went away from the evil one to where Māra's
eyes could not see." This is in extenso.

Saritam, independence is the condition of conduct in life according to one's own desire, or, not depending on others. This is what is said:- Just as a deer goes about freely wherever it desires in the forest for its food-pasture, when, indeed, would I also, in the same way as the deer, go thus after having cut off the bondage of craving desire? Viññū is a wise man, with a view to gaining independence he wanders alone.

The commentary on the stanza beginning
with Migo araññamhi, the forest-deer has
ended.

Addressed To Be (Amantanā hoti) [Edit](#)

96. What is the origin of the stanza, beginning with: "Amantanā hoti"? It is said that ministers approached the king of Benares on the occasion of great audience. One of those ministers, asked for going to a suitable spot, saying: "Your majesty! There is something that should be heard". The king rose up from his seat and went along. Again, another minister requested the king to be seated at the great audience; another to be seated on the back of the royal elephant; another to be seated on the back of the royal horse; another to be seated in the royal gold chariot another requested him to be going to the royal garden after having sat himself down on a palanquin. The king descended thence and went along. Another minister requested that he should be going on

his round all over his district. Having heard his words also, the king descended from the back of his royal elephant and went to a suitable spot. Having become disgusted with those ministers in this way, the king renounced the kingdom and became a recluse. The ministers prospered over their rule. One of them went and said to the king: "O great king! Please give me such and such a district by name". The king told him: "The man so named is the ruler of that district". Without taking upon himself the king's words, he went there saying: "You go away; I take the district and rule over it", quarrelled with him, the previous ruler; again both of them also came to the presence of the king and informed the king the faults of one another. The king said to himself: "It is impossible to satisfy these people", saw the disadvantage of their greed, developed clear spiritual insight and visualised silent buddhahood. He made this joyous utterance in the same manner as before.

96.1. The import of that is as follows:- Vāse means the abode reckoned as day-time sojourn for lying down of one who stood in the midst of associates. Thāne means the place reckoned as great audience. Gārikāya for going about, reckoned as wandering over the district. There is addressing me in this or that manner, in such a way as: "Please listen to this of mind; please give this to me" and so on. Therefore, I came out away from there; and there is such a renunciation and becoming a recluse, as is not keenly aspired for by all bad men who are overwhelmed by greed, in spite of the fact that this monkhood is enjoyed by noble people (ariya), with its many an advantageous benefit, and being definitely happy; that it is anabijjītam, not coveted, by others, on account of having no control, by way of a person unfit for higher truths and salvation; Seritāca pekkhamāno, observing freedom also, began to develop spiritual insight (vipassanā), and in due course I became one who had achieved silent buddhahood. The rest is even in the manner already told.

The Commentary on the stanza beginning

with āmantana, address, has ended.

Sports & Delight (Khīḍḍā-Ratī) [Edit](#)

97. what is the origin of the stanza beginning with: Khīḍḍāratī, sportful satisfaction? It is said that there was in Benares, a king, Brahmadatta, by name, who had an only son. That king was dear to his only son, who was pleasing to his mind and similar to his own life. The king functioned himself taking his son only, wherever he moved about. One day, on going to his royal garden, the king left his son behind and went there. The young prince also died of afflicted disease on that very day. The ministers, saying to themselves: "Because of his affection for his son, the king's heart might get broken also", had him cremated without even informing the king. In the garden, the king, being drunk over intoxicating the liquor, did not, however, remember his son. So also on the next day on the occasions of his bathing and eating meals. Later, after he had taken his meal, he lay himself down, thought about his son, and said: "Bring my son to me". The ministers informed the king about that incident with appropriate arrangement. Consequently, being oppressed with anxiety, the king sat himself down and pondered over wisely in this way: "When this exists, this happens; from the arising of this, this springs up", thus, investigating reflectively on the dependent origination (paṭicca samuppāda), serially in direct and reverse order, the king visualised the silent buddhahood. leaving aside the significant commentary on the stanza, the remainder is but similar to what has been said in the commentary on the stanza beginning with samagga (association)

97.1. The significant commentary, however, is as follows: khīḍḍā (sport) is playing; that sport-playing is of two kinds:- physical and verbal. There, physical, namely, they play with elephants also, they play with horses, chariots, bows and arrows and swords also; thus and so on, in this way. Verbal, namely, is singing, recitation of poems, mouth-drum, drumming drum; thus and so on, in this way. Ratī, is delightful satisfaction, in the five fold pleasures of sense. Vipula (abundant) is filling one's own whole body over the space until the marrow of bones is touched. The rest is but obvious. In connection with explanation of sequence also, here, should be understood in the way as already said in the stanza on staying together (samsagga); thereafter all others also.

The Commentary on the stanza beginning

with khīḍḍāratī, sport and delight, has

ended.

Of Four Directions (Cātuddiso) [Edit](#)

98. What is the origin of the stanza beginning with cātuddiso?

it is said that formerly, during the dispensation of the Glorious one Kassapa, five silent bodhisattas renounced the world, became recluses, fulfilled the duty of going and coming back for twenty thousand years and were reborn in the divine world. Passing away thence, the eldest of them became the king of Benares; the rest became ordinary kings. Those four also, learnt to do mental exercise (kammaṭṭhāna), abdicated their kingship, renounced the world, became recluses, in due course became silent buddhas, lived in the Nandamūla cave, one day woke up from their trance, (samāpatti), reflected over their own deeds and their associate also, in the self-same manner already stated in the stanza regarding bamboo shoot, came to know of the king of Benares, and sought an opportunity to show him a sense-object for contemplation by some means or another. That king, on the other hand, became uneasy thrice that night; being afraid, he made a cry of distress; he ran about on the large surface of his courtyard. When asked, however, by his private chaplain (purohita), who woke up even early in the morning, as to whether he had slept well, the king informed him the whole of that incident saying: "Teacher! Whence is my happiness?" The private chaplain (purohita), also, thought to himself: "It is not possible to cure this ailment with such medical treatment as action of emetic or this and that medicine, etc., to me, however, there has arisen a chance of eating something solid (i.e. making money)", made his monarch all the more frightened with such suggestion as by saying: "O Great king! This is a foreboding omen for such an event as diminution of sovereignty, danger to your majesty's life and so on", made his monarch take upon himself the performance of sacred sacrifice saying: "For the cure of that disease a sacred sacrifice should be made giving charitable offering of such quantity as so many elephants, so many horses, chariots and so on as well as glittering gold".

98.1. Thereupon, the silent buddhas saw many a thousand living creatures being brought together for the purpose of being sacrificed, said to themselves: "When this act is done, the king will become difficult to be made enlightened; Come! let us go to him previously even beforehand and see him, went over in the manner stated in the stanza beginning with bamboo sprout, (vamsakalāra)", and in going about for collecting alms-food, they went in a single file in the precincts of the palace. The king, who was standing at the lion-cage-like window and looking out at his royal courtyard, caught sight of the silent buddhas. With the very sight of them there arose in his heart, royal affection for them. Subsequently, the king sent for the silent buddhas, requested them to sit down on the seats prepared for them in the open air, provided meals to them, respectfully, and when they had eaten their meals, the king asked: "Who are you?" They replied: "O Great king! We are Four Directions, by name." The king enquired: "Venerable Sirs! what is the meaning of this name: (Catuddisā) four directions?" They answered: "O great king! In the four directions, there is neither danger nor mental terror to us". The king asked: "Why is it that to you there occurs no danger?" They answered: "O great king! We develop loving-kindness; we tried to be merciful; we endeavour to become glad over the fortunes of others; we exercise equanimity. On account of that, there is no danger to us". Having said so, they rose from their seats and went off to their dwelling abode.

98.2. Thereafter, the king thought: "These monks said: 'Danger does not occur by means of such developments as loving-kindness and so on'; brahmins, however, praise the killing of many a thousand living creatures; whose saying, indeed, is true?" Then this idea occurred to the king: "Monks wash their impurities with purity; the brahmins, however, wash the impure with impurity. Indeed, it is not, however, possible to wash clean the impure with impurity; the saying of the renounced recluses only is true". The king developed the four noble lives (brahmavihāra) also, beginning with loving-kindness in such a manner as: "May all living beings be happy" and so on, and passed orders to the ministers with his mind of pervading welfare thus:- "Release all living creatures; let them drink cool drinking-water; let them eat green grass; let cool breeze blow towards them." The ministers did accordingly.

98.3. Subsequently, the king said to himself: "I escape from evil action on account of the words of good friends", gained spiritual insight while still seated there and visualise the silent buddhahood. When told by the ministers at meal time "Time, O great king! Please eat your meal", he replied: "I am not king". having said everything in the same manner as before, he recited this stanza of joyous utterance.

98.4. Cātuddiso (one of four directions) here connotes according as one who lives in the four directions; one is a person of four directions thus: "One, to whom there are four directions permeated with the noble living (brahmavihāra), well-developed, in such a manner as: 'one lives pervading one direction', and so on." One is an appatigha, devoid of malice, thus: "He does not injure with danger, living creatures or aggregates (saṅkhāra) of beings anywhere in those four directions" Santussamāno, being contented, one becomes contented by way of being contented of twelve kinds. itaritarena, with one or the other, on account of high or low cause. Parissayānam sahitā achambhī (not getting trembled over the endurance of trouble) connotes:- here, parissayam is either body and mind are made to diminish or their attainments are lessened; alternatively, dangers (parissayā) constitute leaning on or supported by them as its cause; this is the terminology for such physical and mental misfortunes as lion danger, tiger danger and so on externally and desire for sensual pleasures and so on internally; patiently forbearing those troubles and enduring with such deeds as exertion and so on; thus, is endurance of troubles. not being trembled because of the elimination of danger by being stiff and steady. What is it that has been said: Just as those four monks; thus, by whatsoever cause one becomes contented here, having been established in contentment on the basic place of right practice for achievement, he become one of four directions by such development (bhāvanā) as loving-kindness and so on, on living creatures and actions, he becomes also free from malice because of the absence of destructive danger. he, being on of the four directions, is one who endures the aforesaid varieties of troubles; being free from malice he is unshaken also; thus, having seen the virtue of practice for achievement in this way, I have achieved silent buddhahood after proceeding with that practice. In other words; having come to know thus: "Being contented like those monks, by means of the aforesaid manner whatsoever, one becomes a person of four directions", aspiring for the condition of being one of four directions, I proceeded wisely with that practice and have made this achievement. Therefore, any other person also, aspiring for the place like this, having become unshaken, being without malice, enduring troubles of one of four directions, should wander alone like the horn of a rhinoceros. The rest is in the manner as said already.

The Commentary on the stanza beginning

with catuiddisa has finished.

Difficult To Look After (Dussaṅgaha) [Edit](#)

99. What is the origin of the stanza beginning with dussaṅgaha? it is said that the chief queen of the king of Benares died. When the days of bereavement were over, the ministers, one day, made their request thus; "Chief queen is certainly to be desired in those and those royal business, namely, to sovereign kings; well, let his majesty bring in another queen also", The king replied thus: "O ministers! Well then, you should let me know". The ministers went about in search of a suitable chief-queen to-be; in a border kingdom, the king was dead; his queen administered the kingdom; she, however, was in pregnancy; the ministers came to know that the reigning queen was suitable for their king and asked for her hand. She replied thus: "A pregnant woman is not pleasing to men; if you wait until I have given birth, it is thus well and good; if not, please seek another". The ministers informed that matter also to their king. The king said: "Let her be pregnant, bring her". They brought her. The king anointed her and gave her all the equipages of the chief queen; she was also honoured with all kinds of presents and a retinue of women to attend to her. She in due course of time delivered a son. The king spent his life carrying the child on his hip or chest wherever he moved about or while sitting or standing, as if it was his own son. Then the retinue of the queen thought thus: "The king honours our queen and her son exceedingly; he makes himself too much familiar with the young prince; Come! let us break them up thoroughly."

99.1 Thereafter they spoke to the young prince thus:- "My dear! You are our king's son; not the son of this king; do not have trust (vissāsam) in him". Later on, although the young prince was told by the king saying "Come, my son!" and although he was dragged by the king's hand, he did not hang on to the king. On enquiry as to what the reason was, the king came to know about that matter, became disgusted saying: "Although they are looked after by me, these people are thus behaving despicably", abandoned his kingdom, renounced the world and became a recluse. Many ministers and members of the royal retinue saying: "The king has become a renounced recluse"; themselves renounced the world and became recluses as well. Although the king, together with his retinue had renounced the world and become recluses, people brought to him excellent ecclesiastical essentials. The king had the excellent requisites too be given to his fellow monks according to their seniority in age. In that matter, whoever received good requisites, they were contented; while others grumbled saying: "Sweeping monastic cells and so on, we do everything that should be done, but we get meagre food and old garments." That the king came to know of also and said to himself: and "These monks grumble although they have been given according to seniority in age; retinue is indeed, difficult to look after", took his bowl and robe, entered the forest all alone, began to develop spiritual insight (vipassanā) and visualised the silent buddhahood. When asked about his mental exercise ;(kammaṭṭhāna) by those who had arrived there, he recited this stanza. That stanza is but obvious from the point of view of meaning. However, this is the exegesis (yojanā):- "In spite of their being monks, some are difficult to look after, whosoever are over-whelmed by discontent; of the same category only again are lay people, living in houses. Getting fed up with this state of difficulty to look after, I began to develop spiritual insight and made this achievement." The rest is to be understood in the self-same manner as before.

The Commentary on the stanza beginning

with dussaṅgaha, difficult to look after,

has ended.

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Having Caused to Descend (Oropavitvā) [Edit](#)

100. What is the origin of the stanza, beginning with oropavitvā? It is said that in Benares there was a king named Brahmadatta of four months (cātumāsika), who went to his royal garden in the first month of the hot season. There he saw a coral (koviḷāra) tree, with a foliage of a solid mass of green (nīla), leaves on a delightful piece of ground, said: "Prepare my bed at the foot of the coral (koviḷāra) tree", he amused himself in the garden, and in the evening he lay himself down there. Again, in the middle month of the hot season, he went to his royal garden. By that time the coral (koviḷāra) tree had become bloom with its flowers. On that occasion also, he did likewise even, Again also, in the last month of the hot season, he went. On that occasion the leafy coral (koviḷāra) tree had become similar to a dried-up tree. On that occasion also, the king, without ever having seen that tree, instructed his bed to be prepared at that self-same place because of his previous familiarity with it. In spite of their knowledge, the ministers prepared the royal bed there in accordance with the royal order. The king bemused himself in the garden, and in the evening, as he lay down himself on that royal bed, saw that tree and thought thus: "Look here! Formerly this tree was leafy and extremely good-looking as if it is made of green gem. Moreover, in between its branches where were covered with flowers, resembling sprouts of deposited coral gems, the scenery was full of glory; besides, the piece of ground under that tree which abound with sand resembling a net of pearls and was covered over with strewn flowers released from their bonds, were as if spread over with red velvet; now, that tree, namely, had become like a dried-up tree and stood with that quantity of branches only verily, the coral tree (koviḷāra) had been afflicted with old age" and obtained the impression of impermanence saying: "Even the inanimate (anupādiṇṇa) is afflicted by old age; how much more, however, will the animate (upādiṇṇa) be?" Even in accordance with that, the king, seeing clearly all the animate and inanimate objects (saṅkhāra), from the angle of pain (dukkha) as well as from the point of view of non-ego (anatta), and aspiring: "Indeed, alas! I also might become devoid of householder's characteristic like unto the coral (koviḷāra) tree now entirely shorn of leaves", developed spiritual insight (vipassanā) in due course, while still lying down in that royal bed on his right side, and realized the silent buddhahood. Thereafter, when he was told at the time to go, by his ministers: "Your majesty! It is time to go", he said: "I am not your king," and so on, and in the self-same manner as before, he recited this stanza.

100.1. oropavitvā (having caused to descend) is having led away. Gihibyanjanāni (householder's characteristics) is head-hair, beard, white garments, trinkets, flower-garlands, perfumes, unguents, sons, wife, male and female slaves and so on. These characterise the state of a householder, therefore, they are said to be household characteristics. Sañchinnapatto (thoroughly shorn of leaves) is with leaves abandoned; chetvāna, (having cut) is having cut off with knowledge of the right path, (maggañāṇa); viro (the brave) is being endowed with exertion of the right path (maggavīriya); gīhibandhanāni (the bindings of householder) is the bondage of sensual pleasures (kāma) is bondage of household lay-people. This, so far is the worldly meaning. This, however, is what is meant (adhippāyo):- "Indeed, alas! I also, having removed the householder's characteristics, might become like unto a coral (koviḷāra) tree, thoroughly shorn of its leaves"; thinking thus, I began to develop spiritual insight and made this achievement. The rest should be understood in the self-same manner as before.

The Commentary on the stanza,

beginning with koviḷāra, has

ended.

The first chapter has come to an end

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Truth Obtaining (Sace Labetha) [Edit](#)

101.2. What is the origin of the stanza beginning with: sace labetha? It is said that formerly during the dispensation of the Glorious One Kassapa, two silent bodhisattas renounced the world, became recluses, fulfilled the duty of going and coming back for twenty thousand years and were reborn in the celestial world (devaloka). Passing away thence, the elder of the two because the son of king of Benares, the younger became the son of the private chaplain (purohita). They both took conception on one and the same day, came out of their mother's womb on one and the same day even, and became mutual associates playing earth together. The Chaplain's (purohita's) son possessed wisdom and knowledge; he said to the king's son thus: "My friend! With the lapse of your father, you will inherit the sovereignty; I shall inherit the post of private chaplain (purohita); it is possible to administer the kingdom only by well-trained person; come, let us acquire learning". Thereafter, both of them being honoured with sacrificial offering, went to a border-district village while wandering in villages, big and small and so on for collecting alms-food. That very village, five silent buddhas, entered at the time of going about for collecting alms-food. People there, saw the silent buddhas, became full of endeavour, prepared seats for them, brought to them and offered respectfully excellent hard and soft food. This idea struck to those two: "There is no one of high family like us; in spite of that, however, these people give us alms-food if they want, but do not offer us anything if they do not desire; to these monks, on the other hand, they make so much respectful offering; undoubtedly, these must know some sort of science; Come! Let us learn the science in their presence". When people had made their departure, they obtained the opportunity and made their requests thus: "Venerable Sirs! Whatever science you know, please teach it to us." The silent buddhas replied: It is not possible for one who is not a monk to learn. Those two asked for renunciation and became monks. Thereafter, the silent buddhas intimated to the two, the primary practice of good conduct in such a manner as: "You should wear your lower garment in this way;" and so on, and gave them a leaf-hut individually saying: "For the accomplishment of this science, there must be intense delight in being alone; therefore you should sit all alone; you should walk about alone; you should stand alone; you should sleep alone." Later, subsequently, they entered their own leaf-hut respectively and sat themselves down. The chaplain's (purohita) son, gaining the proper placing of his mind, starting from the time of his taking seat, accordingly obtained the jhāna. The king's son getting bored in a few moments only, came over to his presence. him, the chaplain's son asked: "Friend! What is the matter?" The reply was that he became bored. The chaplain's son advised him: "Well then, sit yourself down here". The king's son sat himself down therefore a moment and said: "My friend! They say" "The accomplishment of this science is deep pleasure in being alone". The chaplain's son replied: "It is so, my friend! Well then you go back to your own sitting place; I shall acquire the accomplishment of this science." The king's son went back and again also got bored in a moment and went over to his friend three times in the same manner as before.

102.1. Thereupon, the chaplain's son likewise sent him back and when he had gone, thought thus:- "This one makes his own as well as my deed diminish; he comes here often and often"; went out of his own leaf-hut and entered the forest. The other who was seated in his own leaf-hut even, became bored again within a moment even, went over to his friend's presence, did not see him although he went to and fro, hither and thither, thought thus: "Such a person as he who, when he was a householder did not get the occasion of seeing me even if he had come bringing presents with him, that sort of man, when I came, being desirous of not giving me the chance of seeing him even, made his departure; 'Alas! O mind! Are you not ashamed; that you brought me here for the fourth time? I shall not turn out according to that influence of yours, now; on the other hand, you rather will have to follow my desire', entered his own dwelling abode, began to

develop spiritual insight, visualised the silent buddhahood and went to the Nandamūla cave, through the sky. The other also, having entered the forest, began to develop spiritual insight visualised the silent buddhahood, and went there even. Both of them also sat themselves down and recited these stanzas of joyous utterance individually, each for each.

102.2. Nipaka (prudently wise) is naturally intelligent, wise, clever in such deeds as concentration on objects of meditation and so on. Sādhuvihāri (living well) is: to be endowed with either living with the attainment of mental fixity (jhāna appanā), or with access concentration (upacāra); dhīram (firmly wise) is: being endowed with firmness; there, on account of being prudent, the achievement of firmness is stated; thus, is the meaning. Firmness, namely, making effort unyieldingly. This is the terminology of the occurring of exertion in this way saying: "Willingly (kāmaṃ); shall skin, sinews and (bones remain)." So also, one who condemns evil is a firmly wise man (dhīra). Rājāva raṭṭham vijitam pahāva (like the king who abdicated his conquered kingdom) is: "a conquered kingdom is conducive towards no benefit", abandoned his kingdom and wandered alone; in this way, having abandoned the foolish companions, one should wander alone. In other words, rājā va raṭṭham is just as king Sutasoma, having abdicated his conquered kingdom and wandered alone; or else just as king Mahājanaka wandered alone in this way", thus; this also is the meaning of that expression. The rest is possible to be understood according as has already been said; no need to be said in extenso.

The Commentary on the stanza beginning with sahāya has ended.

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Certainly Praise (Addhā Pasamsāma) [Edit](#)

103. The origin of this stanza beginning with: Addhā pasamsāma is but the same as the origin of the stanza beginning with Cātuddisa from the start up to the sitting down of silent buddhas on their prepared seats in the open-air of the sky. However, this is the difference -- just as the king became frightened thrice at night, it is not so with this; neither was therefore him the offering of sacrificial gifts. That king, having had the silent buddhas seated on their prepared seats in the open air of the sky, asked thus: "Who are you?" They replied: "O great king! We are, namely, those who nourish themselves with sinlessness". The king enquired: "Venerable Sirs! What is the meaning of this expression: anavajjabhojī (fed on sinlessness)?" Their answer was: "O great king! We eat unchanged whatever is obtained whether good or bad". Having heard it, this idea occurred to the king: "What if I wore to ascertain whether they are like this or not". The king entertained them on that day with porridge of broken rice to be eaten together with sour gruel. The silent buddhas ate it unchanged as if it were ambrosia (the water of immortality). The king said to himself thus: "These silent buddhas, are unchanged for one day because of their promise; I shall come to know tomorrow again", and invited them for the next-day meal. On the second day also, he did even likewise. They also ate thoroughly in that manner even. The king then, saying to himself; "I shall test them after offering good food", invited them again also, made great respectful offering for two days, and entertained them with excellent and extremely variegated hard and soft food. The silent buddhas also ate unchanged thoroughly in that very manner, blessed the king by uttering auspicious words for him and took their departure. Not long after their departure, the king thought thus:- "These silent buddhas are sinless eaters; excellent indeed it will be, if I also were to become a sinless eater", abdicated the great sovereignty, took upon himself the monkhood, began to develop spiritual insight, became a silent buddha, and recited this stanza, to make clear his own object of contemplation in the midst of silent buddhas at the foot of the fragrant Mañjūsaka tree. From the point of view of worldly meaning that stanza is but clear. Altogether, however, sahāyasampadam here, is to be understood as: the proper attainment of being endowed with such a mass of virtuous precepts and so on as possessed by the adepts, post-learners (asekha), such a companion alone is said to be sahāyasampadā, being well provided with companion.

103.1. This, however, is the interpretation here:- Whatever has been said that this is good-fortune of companionship that good fortune of companionship, addhā pasamsāma (we certainly praise) it is said thus: we speak in praise of but one-sidedly. How? Should be served excellently and equally. Why? When practised excellently with one's own precepts and so on, such unarisen qualities as precepts, etc., arise. The arisen ones also arrive at increase, growth and prosperity. The gains of one, who practised equally, because of being common mutually, with the dispelling of worry, do not diminish. However, when excellent and equal companions are not obtained, a young man of good family, who wants welfare, having abandoned such wrong mode of life as hypocrisy (kuhana) and so on, eating such eatable that has arisen with righteousness (dhammena) and equality (samena), not causing the courtesy (ananaya) of repulsion to arise there also, should become a sinless ***** (P.309), and should wander alone like the horn of a rhinoceros. I also wandering in this way, had achieved this glory.

The Commentary on the stanza,

beginning with Addhāpasamsā

(certainly praise) has ended.

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Having Seen Gold (Disvā-Suvaṇṇassa) [Edit](#)

104. What is the origin of the stanza beginning with Disvāsuvaṇṇassa (having seen gold?) It is said that a certain king in Benares, was one, who had gone towards lying down for the day in hot season. Near him, a courtesan was grinding cool sandal-wood. Round her one arm there was gold bracelet; round another arm there were two. They knocked against one another; the other one did not do so. The king saw it, thought thus: "In the self-same way, people living together in crowds knock against one another; there is no clash in living alone", and looked at the beauty-slave again and again. On that occasion also, the queen who was dressed up and decorated with all ornaments was there stationed fanning the king. She thought:- "Methinks the king has fallen in love with the courtesan", made the harlot get up and she herself began to grind the sandalwood. There were then many a gold bangle round both of her arms; knocking against each other they produced great sound. The king became more exceedingly disgusted, began to develop spiritual insight while still lying on his right side, visualised the silent buddhahood. The queen with sandal grindings in her hand approached him who was lying happily with transcendental bliss and said: "O great king! I am going to besmear you". The king replied: "Go away; do not besmear me". She asked: "Why? O great king!" He said: "I am no more king". When they heard the conversation between those two, the ministers approached the two. When conversation was made by them also with such an address as great king, he said: "O ministers! I am king no longer". The rest is but the same as already said in the first stanza.

104.1. This, however, is the commentary on the stanza:- Disvā (having seen) is: having looked at; Suvaṇṇassa (of good colour) is of gold. Valayāni is the Pāli-word left unread (of unwritten). It indeed, is the remaining worldly meaning; this is what is meant. Pabhassarāni (glitter) is: shining character, possessing radiance; thus, is the statement. The remainder is clear with regard

worldly meaning. This, however, is the interpretation --- Having seen, round her arm, gold bangles, I thought thus: "If there is living in company, there is clash (mutual knocking); living singly there is no knocking (or clash)" began to develop spiritual insight and I made my achievement.

The Commentary on the stanza,

beginning with *suvaṇṇavalāya*

(gold bangle) has ended.

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Evamdutiyana...āyatibhaya(Future Danger) [Edit](#)

105. What is the origin of the stanza, beginning with *Evamdutiyana*? It is said that a certain king of Benares, being desirous of becoming a monk while still young, gave orders to his ministers thus: "Take the queen and rule my kingdom; I shall renounce the world and become a recluse". The ministers made this suggestion:- "O great king! It is not possible for us to look after a kingless kingdom; surrounding kings would come and plunder; until just one son springs up, till then, please wait." The soft-hearted king consented. Later, the queen became pregnant. The king again gave orders to the ministers: "The queen is with pregnancy; anoint my son when born and look after my kingdom, I shall abdicate and become monk". The ministers made suggestion to the king again also thus:- "O great king! It is difficult to know this: whether the queen would give birth to a son or a daughter; please wait till her delivery". Then she gave birth to a son. At that time also, the king gave orders to his ministers in the self-same way as before. The ministers also, again made suggestion to the king with many reasons thus: "O great king! Please wait till your son becomes sufficiently strong". Thereafter when the young prince became sufficiently strong, the king made the ministers assemble together, ordered them saying: "This one is now sufficiently strong, anoint him king and look after my kingdom", did not give the opportunity to the ministers, had all monk's requisites as well as yellow robes and so on brought from the market, became a monk in his very palace renounced the world like king *Mahājanaka* and went away. All his surrounding retinue ran after the king wailing and weeping indifferent ways. That king went as far as the boundary of his kingdom, drew a line with his walking stick, and said: "This line must not be crossed over". The large mass of people lay themselves down on the ground wailing and weeping, keeping their heads towards the line, and requested the prince to go beyond the line saying "Dear prince! Now, what is the king's order going to do to you?" The prince ran after, saying: "Father, father" and arrived at the king. The king saw the prince, said the himself: "I had ruled over my kingdom looking after this big mass of men; now, why should I not be able to look after one single boy?", took the prince, entered the forest, saw there the leaf-hut, lived by previous silent buddhas, and took up his residence together with his son.

105.1. Subsequently, the prince, being used to excellent bed, etc., wept when he had to sleep on rope-couch. When afflicted with cold wind and so on, he would say: "It is cold, Father!; it is hot, Father! mosquitoes bite me, Father! I am hungry; Father! I am thirsty". The king let him pass the night by simply conciliating him. In the day time also, his father went about to collect alms-food and offered him meal. The prince, eating that mixed meal covered with much millet, beans and kidney beans, etc., by way of satisfying his hunger, with the lapse of a few days, became faded like a lotus flower exposed to heat. The king, however, ate unchanged due to the strength of his reflective discrimination (*pañisaṅkhāha*). Thereafter, in order to appease the prince, his father said: "Dear son! In the city excellent nourishment could be obtained; let us go there". The prince responded saying "Yes, father!" Subsequently the father turned back by the road he had come, making his son go in front of him. The queen, mother of the prince thought thus: "Now, the king, having taken away the prince, will not stay long in the forest; he will return in but a few days", had a fence made at the very spot where a line was drawn by the king with his walking stick and made her residence there. The king stood not far from her fence and sent his son there saying: "Dear Son! Your mother is lying here; you should go". The king stood looking on until his son reached that place with the idea that no one harassed him, indeed, in any way. The prince went running to the presence of his mother.

105.2. The watchman, seeing the prince coming, informed the queen. The queen, surrounded by twenty thousand dancing damsels went forward to meet him and received him. She enquired him also the whereabouts of the king. Having heard that the king was coming from behind her son, the queen sent her men. The king, on the other hand, then and there, went back to his own residence. People who came to look for the king, not seeing him, receded. Thereafter, the queen gave up her hope, took her son, went back to her city and crowned him king. The king on the other hand sat himself down in his residential place, developed spiritual insight, attained silent buddhahood, and recited this stanza of joyous utterance in the midst of silent buddha at the foot of the fragrant *Mañjūsaka* tree. That stanza is but clear from the point of view of meaning.

105.3. This, however, is the import here --- Thus, all alone, with the report made by my companion prince on his cold, heat and so on, in appearing him, because he was living together with me, there was to me *vācābhilāpo* (idle words of objectionable speech); or I became *abhisajjanāvā* (ill tempered due to my affection for him). If I did not discard this one, as a consequence, it would be likewise, in future also, similar to now. *Evam dutivena saha manassa vācābhilāpo abhisajjanāvā*, in this way there may be my words of objectionable speech (or curse) should I be together with a companion. Saying thus: "Both of these also are harm-markers of distinctive achievement", accordingly *etam bhayam āyatim pekkhamāno* (seeing this danger in future) discarded it, regulated my life wisely and thus, I achieved the silent buddhahood. The rest is but in the manner said already.

The Commentary on the stanza,

beginning with *āyatibhaya* (future

danger) has ended.

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Desire Variegated (Kāmā hi citrā) [Edit](#)

106. What is the origin of the stanza beginning with *kāmā hi citrā*? It is said that a banker's son in Benares got the position of a banker while still young. To him there were three palatial mansions appropriate for the three seasons of the year. He gratified himself with all his prosperity like unto a divine youth. Then, though he was still young, requested his parents thus: "I shall renounce and become a recluse". They prohibited him. He urged likewise even. Again his parents prohibited him in various ways thus: "Dear Son! You are delicately young; difficult to do, is renunciation; it is like promenading over the haft of a razor". He pressed like-wise even. His parents thought thus:- "If this one, our son, renounces and becomes monk, there is displeasure for us; if we prohibit his there is displeasure to this one. Nevertheless, let there be displeasure to us but not to this one", and gave him permission. Subsequently he, without heeding his whole retinue of people who were bewailing, went to *Isipatana* and became a monk in the presence of silent buddhas. He did not reach the main monastery, but spread a mat on a couch and slept.

Having made himself familiar with excellent bed, he was exceedingly miserable the whole night. At dawn, he made his bodily ablutions, took his bowl and robe and entered the begging beat together with silent buddhas for alms-food. There the senior monks received the chief seat and the chief alms-food; the freshers received whatsoever poor seats and soft food. He was exceedingly distressed over poor nourishment. He therefore, became thin and pale in just a few days and got disgusted, just as an individual when he has not become thoroughly mature in the deeds of monks. Subsequently, he sent a message to his parents and disrobed himself giving up his monkhood. He regained his strength in just a few days and became desirous of becoming a monk again also. Thereafter, he became a monk for the second time and again disrobed himself, giving up his monkhood also. When he had become a monk for the third time, he regulated his life rightly, developed spiritual insight, visualised silent buddhahood, recited this stanza of joyous utterance and again in the midst of silent buddhas recited this self-same explanatory stanza also.

106.1. Kāmā, there, comprises two kinds of sense pleasures:- The sense-pleasure relating to a base, i.e. physical organ (or external object) and desire, considered subjectively. There vatthukāma, pleasure relating to a base (vatthu), namely, in such dhamma as an object of ideation, comprising lovable forms and so on; the desire considered subjectively (kilesa kāma), namely, is all kinds of lust (rāga). Here, however, pleasure relating to a base ;(vatthu kāma) is meant. By way of many a variety comprising form, etc., is: citrā (variegated). By way of worldly taste is: madhura (sweet). They make the mind of foolish common people (puthujjana), delighted; thus is manoramā (delightful to the mind). Virūparūpena is: with form of different kinds; it is the statement made thus: With many a variety of character (or behaviour). Indeed, they are variegated by ;way of form, etc.; Amongst the forms and so on they are of variously different forms by way of being blue and so on. In this way, having shown taste (or sweetness) like this and like that by means of those ugly and beautiful forms, mathenti cittam (agitate or) upset the mind; they do not (give or) allow to be deeply delighted in renunciation. The rest, here, is but obvious. Having interpreted the conclusion also with either two or three words, should be understood in the manner stated in the previous stanzas.

The Commentary on the stanza,

beginning with Kāma (desire)

has ended

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107. What is the origin of the stanza beginning with Iti? It is said that a sore sprang up to the King in Benares. Severe pain developed. Medical men declared: "Without surgical operation, there is no cure". The king gave those doctors safety and let them do the surgical operation. They split open the sore, removed pus and bad blood, made the patient painless, and bandaged the sore-spot with a piece of cloth. They gave him proper medical advice with regard meagre meat nourishment. The king became thin in body on account of meagre diet. His sore, however, subsided. After he had become conscious of cure and comfort, the king ate fatty food. Becoming strong because of it, the king indulged in it even predominantly. His sore reached back its previous condition. In this way, he had himself operated upon thrice and when avoided by doctors, the king became disgusted, abdicated his high sovereignty, became a recluse, entered the forest, began to develop spiritual insight, visualised silent buddhahood within seven years, recited this stanza of joyous utterance and went to the Nanadamūlaka cave.

107.1. Iti, there, connotes: he comes. This term is applied to guests, who are sharers of evil deeds, and instrumental for ruin. There the strands of sensual pleasure (kāmaguṇa), also, can be said to be Iti (he comes) because it promotes much ruin, as well as the coming together of disadvantages. The sore also sheds impurity; it becomes swollen, thoroughly ripe and entirely broken up. Therefore, these are saṅgho (sore) due to the shedding of impure depravity (kilesa), as well as due to being entirely broken up after having swelled up and completely ripened on account of breakage of old age that had arisen. It annoys; thus, it is upaddava (misfortune) promoting disadvantage, it overwhelms and pervades; thus, is the meaning. This is the term for the sores of lust and so on. Why? These strands of sensual pleasures, though, they are misfortune (upaddava), because of the fact of being the cause towards not being conducive to the welfare of the unknown (nibbāna), and also because of the fact that they are the all-round basis for all annoying actions. Since, however, these, producing the condition of being afflicted with depravity (kilesa), or causing repeated plundering over the health, reckoned as moral precept, ruin the very normal health. Therefore, it is roga (ailment) with this meaning of ruining health. It salla (thorn) however, with the meaning of having entered right within, as well as with the meaning of piercing inside also with the meaning of being difficult to remove. It is bhava (danger) from being borne by fear in the present and future existence; Metam is: this to me. The rest here is obvious. The conclusion also is to be understood in the self-same manner as said previously.

The Commentary on the stanza

beginning with Iti, has ended.

Cold (Sītañca) [Edit](#)

108. What is the origin of the stanza, beginning with Sītañca? It is said that there was in Benares, a king named Brahmadatta, who was susceptible to cold. He renounced the world, became a recluse, and dwelt in a grass-hut in the forest. In that place, however, it was cold in the cold season and was but hot in the hot season because of the area being in open air. In the village of his begging beat for alms-food, there could not be obtained as much alms-food as he needed. Drinking water was also difficult to obtain. Wind, heat, gadflies, as well as creeping crawling creatures were troublesome also. To him, this idea occurred:- "About half a yojana from here is a prosperous place; there, all these dangers do not exist. It would be well should I go there. By dwelling comfortably, I shall be able to achieve happiness." Again, he thought to himself: "Monks are such, that they are not covetous of requisites. Such a mind, as theirs, they cause it to be in their own power. They do not get into the power of the mind. I shall not go". Having reflected wisely thus, he did not go. In this way, he reflected wisely over the uprisen mind up to the third time and receded. Subsequently he lived there even for seven years, proceeding rightly, visualised the silent buddhahood, recited this stanza of joyous utterance and went to the Nandakamūla cave.

108.1. Sītañca, there, is to be explained thus:- Cold is of two kinds:- one is caused by shock of internal elements and the other is caused by shock of external elements. Likewise is heat also. Daṇṣā is gad-flies. Saṇṣapā refers to such creatures as are born long; they move along and go. The rest is but obvious. The conclusion also should be understood in the self-same manner as stated.

The Commentary on the stanza,

beginning with Sītāluka (susceptible

to cold) has ended.

Elephant (Nāgo va) [Edit](#)

109. What is the origin of the stanza, beginning with nāgo va? It is said that a certain king, in Benares, ruled ever his kingdom for twenty years, died, was cooked for twenty years even in purgatory (niraya), sprang up in the womb of an elephant, became well-built in physique, with his entire body lotus-coloured, immense in size, head of his hard and an enormous elephant. Young calves of elephants ate away his broken bits of branches that he broke and brought down. When he plunged into the water also cow-elephants besmeared him with mud. Everything was like that of Pālileyyaka elephant. He got disgusted with his herd and made his departure. Thereafter, his herd pursued him following his foot-prints; although he made his exit up to the third time, they did but pursue him. He thought subsequently thus:- "My grandson is now reigning in Benares, would it not be well should I go to my own garden of my own previous existence? There that king will look after me". Thereafter, at night, when his herd of elephants had gone to sleep, he abandoned his herd and entered that self-same garden. The garden-keeper saw him and informed the king about the elephant; the king, saying 'I shall capture the elephant, surrounded it with his army. The elephant went in the direction of the king even. The king, saying: "The elephant is coming towards me", stood having arranged an arrow. Thereupon the elephant saying to himself: "This king might shoot me" and said thus in human language: "O Brahmadata! Do not shoot me; I am your grand-father". The king enquired everything asking: "What do you say?" The elephant also informed the king everything concerning his previous sovereignty, his suffering in purgatory (naraka), and his spring-up in the elephant's womb. The king saying "Well and good, do not be afraid; do not let anyone be frightened", caused the elephant to be served with enclosure; guards, and requisites for elephants were also provided to him.

109.1. Then, one day, the king went to the elephant's camp and thought thus:- "This one reigned for twenty years, got cooked in purgatory and was reborn in the womb of an animal due to the residue for maturity of consequence. There also, not being able to tolerate any more the clash of living together in his herd, (he) had come here, Alas! Living together in society is but misery. Being alone only, however, is bliss", began to develop spiritual insight and visualised the silent buddhahood. The ministers approached him as and when he was happily absorbed in transcendental bliss, prostrated themselves and said: "O great king! It is time to go". Thereupon, he replied: "I am king no longer", and recited this stanza in the self-same manner as before. This stanza is but clear with regard to worldly meaning.

109.2. This, however, is the significant interpretation:- The interpretation again is, indeed, by means of correctness of meaning and not by way of hearsay. Just as this elephant, being tamed by being trained in the practices pleasing to the noble people (ariya), does not go to the untamed field; thus, is the interpretation; alternatively, the animal is nāga (elephant) because of it having a big body. In this way, to be sure, namely, I also, being tamely trained in the precepts pleasing to the noble people (ariya), by not coming to the untamed field, without committing offence, by not coming again to this earthly state also, or because of the greatness of the body of quality Yūthāni vivajjayitā, having avoided his herd of elephants, with the happiness of wandering alone, yathābhirantam viharam araṇiṇe eke care khaggavisāṇakappo (living in the forest as long as he liked, one should wander alone like the horn of a rhinoceros) to be sure, namely, I also, having avoided society in this way, would wander alone singly like the horn of a rhinoceros, living in the forest as long as I like with the bliss of living alone; in whatever way there is my own happiness, I desire in that way or however much there is my own happiness, I want that much of living in the forest; thus, is the meaning. Just as also this one, because of his well-placed back being large, he is sañjātakkhanda (properly produced back) to be sure, namely, I also would become in this way, a sañjātakkhanda (properly produced back) because of the large mass of my precepts of a post-learner stream-winner (asekha). Just as also this one is padumi (lotus-like) either because of his body being like unto lotus flower or because he was born in the family of elephant of lotus (paduma), species. To be sure, namely, I also would become lotus-like (padumī), in this way, either by being straight forward similar to lotus flower (paduma), or by being born in the lotus (paduma) of noble (ariya) birth. Just as also this one is immense (ulāra) with his vigour, strength and so on, to be sure, namely, I also would become immense (ulāraka), either by means of cleanly pure bodily good conduct and so on, or by means of precept, mental firmness (samādhi), penetrating knowledge (or wisdom) and so on. Thinking thus, I began to develop spiritual insight and achieved the silent buddhahood.

The Commentary on the stanza,

beginning with nāga (elephant)

has ended.

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Inappropriate Place (Aṭṭhāna Tama) [Edit](#)

110. What is the origin of the stanza, starting with aṭṭhāna tama? It is said that the son of the king of Benares though he was still young, being desirous of renunciation asked for permission of his parents. His parents prohibited him. In spite of being prohibited, he urged persistently saying: "I shall renounce to become a recluse". Thereupon, his parents told everything similar to previously told banker's son, and gave their consent. They let him know also that he should, after having become a recluse, live in the royal garden only. The son did likewise. His mother, surrounded by twenty thousand dancing damsels would go to the royal garden even early in the morning, offer her son rice-gruel to drink, hard food, etc., to eat at intervals, converse together with him up to mid-day and enter the city. His father would come at noon, offer him soft food, eat himself also, talk together with him the whole day, place men to attend to his needs in the evening and enter the city. In this way, the king's son dwelt day and night without being secluded.

110.1. At that time, however, indeed, there dwelt in the nandamūla cave, a silent buddha, Ādicabandhu (Sun's relative), by name. On reflecting, that silent buddha saw him thus: "This young prince could not do the renunciation; he could not cut off the tangle". He reflected further thereafter, thus:- "Is he, indeed, going to get disgusted by means of his own nature or is he not?" Then, when the silent buddha came to know that it would be exceedingly long in getting disgusted naturally, said to himself: "I shall give him food for thought (ārammaṇam)", came away from the stone slab (manosilā), and stood himself in the garden. The royal retinue saw him and informed the king thus: "O great king! The silent buddha has come". The king, saying to himself: "Now, my son will stay, without being bored, together with the silent buddha", became joyous at heart, respectfully attended upon the silent buddha, requested the silent buddha to reside there and, had every such thing as a leaf-hut, day-residence, promenade and so on built and offered the same to him for living. While living there, the silent buddha, one day, obtained opportunity, and asked the young prince thus: "Who are you?" The reply was: "I am a recluse who had made his renunciation". He was then told: "Recluses, namely, are not like this?" Then when he enquired: "Venerable sir! How are they like? Why am I not appropriate?," the silent buddha answered: "You do not notice your own impropriety; does not your mother come together with twenty thousand women

early in the morning and make the garden unsecluded? Does not your father also do the same with a big body of army-men in the afternoon and your serving retinue of retainers the whole night? Recluses, namely, are not similar to you; but they are like this". Having answered thus, the silent buddha by means of his magical power, showed him while still standing there, another monastery in the Himavanta(Himalaya) region. There, he saw silent buddhas, some standing near balustrade boards, some walking to and fro, others doing dyes, stitching with needles and so on, and asked thus:- "Why do you not get to that monastery? The monks also agree with you" The silent buddha replied: "Yes! The monks agree; beginning from the time of renunciation, monks, namely, gain the opportunity of performing towards one's own escape and of going also to any place desired and aspired by them; so much only is befitting". Having thus replied, the silent buddha stood in the sky, recited this nearly half a stanza which runs; "Aṭṭhāna tam saṅgaṇikāratassa, yam phassaye sāmāyikam vimuttam", and went away to Nandamūla cave through the sky while he was just looking on. When the silent buddha had thus gone, he entered his own leaf-hut and lay himself down. The watchman also, saying to themselves: "The young prince is asleep; where will he go now?", became negligent and fell off to sleep. Knowing the condition of the watchman's negligence, he took his bowl and robe and entered the forest. Staying there, he began to develop spiritual insight visualised the silent buddhahood, and went to the place of silent buddhas. There, on being asked how he made his achievement, he recited what the silent buddha, Ādiccābandhu had uttered after making the nearly half-stanza into a complete whole.

110.2. The meaning of that stanza is thus:- Aṭṭhāna tama is that is not the place; it is not proper; it is not to be done; thus, is the statement. As in such expressions as "āriya-saccāna dassanam" and so on, there is an elision of corresponding nasal (or niggahita) made. Saṅgaṇikāratassa is to be construed as to one who takes delight in society. Yam is here an instrumental word, as in such examples as: "Yam hiriyati hiriyitabbena" and so on. Phassaye is: would achieve. Sāmāyikam vimuttam is mundane attainment of trance. That attainment indeed, is said to be sāmāyika vimutti (emancipation by oneself) because of the escape being obtained by respective individuals themselves even at the time of repeated concentration. That is the emancipation (attained) by oneself. That is not the place; to one who takes delight in society, there does not exist that cause, by which one would achieve emancipation; thus, observing this statement of the silent buddha Ādiccābandhu, I discarded my delight in society, regulated my life wisely and made my achievement; thus, the silent buddha answered. The rest is but in the manner stated.

The Commentary on the stanza,

beginning with Aṭṭhāna has

ended. The second chapter is over.

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Wriggling of Opinion (Ditṭhivisūkāni) [Edit](#)

111. What is the origin of the stanza, beginning with "Ditṭhivisūkāni?" It is said that a certain king of Benares, who had gone to solitude thought thus: "Just as there are things that are hot and so on as repulsion of cold and so on, is there, indeed, in this way, devolution as repugnance of evolution (or round of rebirths), or not?" he asked his ministers: "Do you know the devolution, (or the escape from the rounds of rebirths) (vivaṭa)? They replied: "O great king we do know it". The king enquired what it was. Thereupon the ministers spoke about such a views as eternalism (sasata) and nihilism (uccheda), in such manner as began with. "The world is finite, etc." The king, saying to himself: "These people do not know; all these are false doctrines", saw, by himself, the unseemliness and impropriety, thought thus: "There is devolution (or escape from rounds of rebirth), which is the repugnance of evolution (or rounds of rebirths); it should be sought", abdicated his sovereignty, became a recluse, developed spiritual insight, and visualised silent buddhahood. He recited this stanza of joyous utterance as well as the expository stanza in the midst of the silent buddhas.

111.1. Here is its meaning:- Ditṭhivisūkāni (wriggling of opinion) is: sixty two heretical views. They are wriggling because they mean to distort, pierce and be repugnant towards the right path and right view; thus, they are wriggling of opinion (or distortions of view; or the view itself amounts to distortions and so it is wriggling of opinion. Upātivatto is: to have crossed over by the path of insight. patto niyāma attained the assured state by not being liable to be punished in purgatory and because of having one's end (or goal) in full enlightenment of silent buddhahood; or the first stage of sanctification (paṭhama magga), reckoned as the righteous way to salvation. To this extent the accomplishment of whatever is to be done for attainment of the first magga and its consequential gain are spoken of. Now paṭiladdhamagga is: by this, it points out the consequential gain of the remaining stages of sanctification (magga). Uppannanānomhi is to be construed as: I am one, with knowledge of silent buddhahood arisen. With this is shown the fruition (phala). Anaññaneyyo is to be construed as: One should not be led by others saying: 'This is truth'. By this is shown the state of self-knowledge or silent buddhahood. Or, this shows: when the knowledge of silent buddhahood is attained, since there is no such thing as being led by others, there is self-achievement, by means of quietude of heart (samatha), and spiritual insight (vipassanā). Ditṭhivisūkāni upātivatto is niyāmam patto, to have attained the assured state by the beginning magga; paṭiladdhamagga, the consequently gained right-paths (magga), with the rest; with the knowledge of fruition (phala), there was uppannāñāṇa, the arisen knowledge; all that was achieved but by oneself; thus, one was anaññaneyyo, not led by others.

The rest is to be understood even in the said manner.

The Commentary on the stanza,

beginning with ditṭhivisūka,

has ended.

Free From Covetousness(Nil-lolupa) [Edit](#)

112. What is the origin of the stanza beginning with nilolupa? It is said that the royal cook of the king of Benares cooked an intermediary meal with pleasant sweet taste and beautiful to look at and served the same to the king, saying to himself: "Perhaps, the king might reward me money". That meal, by means of its smell only, aroused the desire of the king to eat; it makes saliva to spring up in the king's mouth. The very moment the first morsel of the meal was put into the king mouth, however, the seven thousand nerves of taste became permeated as if with ambrosia. The cook thought thus: "Now the king will give me; now the king will give me". The king also thought that the cook deserved honour. When he had relished the delicacy, however, the king did not say anything in case evil reputation might arise in his rewarding the cook to the effect that the king was unsteadily greedy, being bent on enjoyment. In this way, the cook thought: "The king will give now, he will give now", up to the end of the king's eating. The king, however, did not say anything for fear of reproach. Thereupon, the cook remarked: "Methinks, there is no tongue-consciousness of this king". On the next day, the cook served an unpleasant dish. On eating it, although the king knew thus: "O alas! Today, the cook deserves to be dismissed", reflected over the matter similar to what he had done before, did not say anything for fear of reproach. Thereupon, the cook thought: "The king knows neither the good nor the bad", took himself even, all the money for expenditure (paribbagam), cooked any and everything and offered the king. The king became disgusted saying to himself: "For sure! Indeed the greed; I, namely, administering twenty

thousand cities, do not get even to the extent of a proper meal on account of the greed of this cook", abdicated his sovereignty, became a recluse, developed spiritual insight and visualised silent buddhahood. He recited this stanza even in the aforesaid manner.

112.1. Nillolupo there, is without being greedy. Whoever, indeed, is overwhelmed by craving for flavour he is vehemently greedy and covets repeatedly; therefore, he is said to be much covetous (lolupa). Therefore, in discarding it, this one is free from covetousness (nillolupo); thus, he said. Nikkuha is: here, whoever has none of the three opportunities of deceit, he is said to be free from hypocrisy (nikkuha). In this stanza, however, free from deceit due to becoming astonished over pleasing meal, etc., thus, this is the import. Nippipāsa is thus here: the desire to drink is thirst (pipāsā); its non-existence is freedom from thirst (nippipāsa); abstinence from desire to eat with the greed for pleasantly sweet delicacy; thus, is the meaning. Nimmakkho is thus here:- Hypocrisy (makkha), is characterised by the destroying of other's qualities; because of its non-existence, he is free from hypocrisy (nimmakkho). He said so with reference to the hypocrisy of the cook's quality when he himself was a householder. Niddhanta *** (P.328) is thus here:- Having had one's own condition forsaken by having no pleasure in such six deeds as they arise as three beginning with lust (rāga) and so on and three beginning with bodily bad deed, because of having had other's condition and also because of being unpalatably disgusting, it constitutes fundamental faults (kasāva); thus, it should be understood. As the Buddha said:

"There, what are the three fundamental faults,

(kasāva)? The fundamental fault of lust (rāga)

the fundamental fault of hatred, the fundamental

faults of delusion. These are the three fundamental

faults also? The fundamental fault of body, the

fundamental fault of speech, the fundamental fault

of mind".

112.2. Leaving the delusion out of them, because of the ejection of the five fundamental faults, as well as of the delusion which is the origin of all those fundamental faults, he is one who had cleansed himself of, the fundamental fault of delusion. In others, the ejection of the fundamental fault of lust (rāga), by being free from covetousness, of the fundamental fault of hatred by being free from hypocrisy, is accomplished even. nirāsaya is one, whose craving desire (taṇhā), is absent. Sabbaloke bhavīyā is in the entire world: in the three worlds, or in the twelve abodes of senses, having become devoid of craving for existence and non-existences thus, is the meaning. The rest should be understood in the aforesaid manner even. In other words, having recited three feet of the stanza also, eko caro, one should be able to wander alone. thus, in this way also, the connection should be made here.

the Commentary on the stanza,

beginning with nillolupa, has

ended.

Evil Companion (Pāpam Sahāyam) [Edit](#)

113. What is the origin of the stanza, starting with pāpam sahāyam. It is said that a certain king in Benares, circumambulating his city with his great royal pomp and power, saw people removing old paddy, grain and so on, from the granary outwards, and asked his ministers thus:- "O ministers! What is this?" The ministers replied thus: "O great king! Now, new crops of paddy grain, etc., will be produced; to make room for them these people are throwing away old crops of paddy grain, etc." The king enquired thus: "O ministers! how is it? Is the duty towards women's apartment (itthāgāra), body of army (balakāya) and so on thoroughly fulfilled?" The reply was: "O great king! yes, it is thoroughly fulfilled". The king gave orders thus: "Well then, O ministers! Have charity halls built; I shall offer charity; let not these paddy grains go rotten and wasted". thereupon, a certain minister who had gone to heresy prohibited the king saying such a statement as began with: "O great king! there is no such thing as being given as charity" up to "Foolish people as well as wise people, having run about the rounds of rebirths will make an end of misery (dukkha)". For the second and third time also, when he saw the granary being plundered, the king ordered likewise even. That minister also prohibited the king for the third time also, saying: "O great king! Such a thing as offering charity is the doctrine of fools" and so on. The king became disgusted saying: "Alas! I do not get to give my own belongings even; what is the use of these evil companions to me?", abdicated his sovereignty, became a recluse, developed spiritual insight and visualised the silent buddhahood. he recited this stanza of exclamatory joyous utterance reproaching that evil associate.

113.1. This is the brief meaning of that stanza:- One is an evil person, because of the fact that he is endowed with evil heresy of ten bases; one is a person who sees disadvantage, namely, because he sees the disadvantage of others also; in bodily misconduct and so on, he is bent on badness; him, a young man of good family, pāpam sahāyam parivajjayetha should completely avoid, since he is an evil companion; anattadassim visamenivittam, since he is one who sees the disadvantage and bent on badness. Savam na seve is one should not associate with him by way of oneself. If, however, one is under the influence of another person, it is asked: 'What is possible to be done?' Pasutam, intent upon, is: let out (pasatam), hung here and there due to the influence of heresy; thus, is the meaning. Pamattam is: one whose mind is engrossed (vossattāha), in the strands of sensual pleasures: or who is devoid of developing merit. Such a sort of companion as that, one should not serve, one should not keep companionship with, one should not attend on. At any rate, one should wander alone like the horn of a rhinoceros.

The commentary on the stanza, beginning with pāpasahāya, has ended.

Much Learning (Bahussutā) [Edit](#)

114. what is the origin of the stanza, starting with bahussutā? It is said that, formerly, during the dispensation of Buddha Kassapa, eight silent bodhisattas became recluses, fulfilled the duty of going and coming back and were reborn in the celestial world; thus, being the beginning, all the rest is but similar to what has been said in connection with the stanza, beginning with anavajjabhojī. This, however, is the difference:- Having requested the silent buddhas to take their seats, the king asked: "Who are you all?" They replied: "O great king! We are known as much learned (bahussuta)". The king became delighted, saying to himself: "I am Suta Brahmaddatta (learned Brahmaddatta) by name; I do not get contented with learning; now, I shall listen to the preaching of dhamma with variety of methods in their presence," gave them food-offering with libation ceremony, entertained them, sat himself down in the presence of the eldest of those monks

at the end of their eating meals and made his request thus: “Venerable Sir! Please preach the religious discourse”. The eldest silent buddha rose up after reciting thus: “O great king! may you be happy; may you be free from lust”. The king invited the silent buddhas to the next-day meal saying to himself: “This there is not much learned; the second there may be much learned; tomorrow, I shall listen to his variegated preaching of dhamma”. In this way, the king invited them all one after another until the turn of preaching of the last silent buddha arrived. They all, also, rose up after reciting differently one foot of a stanza each and the remaining, resembling that of the first silent buddha, in this way, namely: “May you be free from anger may you be devoid of delusion; may you have no going; may you have no more existence; may you have eliminated the rounds of rebirths; may you have no more substratum of rebirth; may you have your craving desire (taṇhā) obliterated”.

114.1. thereupon, the king began to ascertain the cause of their statement thus: “These theras say: ‘We are very learned’ not so is their discourse variegated; what is that said by these theras?” Then, examining their statement: “Let there be extinction of your lust (rāga)”, the king came to know thus: “When the lust is destroyed, hatred also, delusion also, and other forms of depravity also get destroyed” and became delighted, saying to himself: “These monks are much learned in spite of absence of explanation. just as also, indeed, when the great earth or sky is being pointed out by a man with his finger, it is not just but a finger measure of space that is pointed out; on the other hand, indeed, however, the whole earth and the entire sky has but been pointed out; similarly, when one single matter is being pointed out by these theras respectively, it so happens that unlimited matter has been pointed out”. Thereafter, the king, saying to himself: To be sure, namely, I also shall become similarly much learned, aspired to become much learned like those theras, abdicated his sovereignty, became a recluse, developed spiritual insight, visualised the silent buddhahood and recited this stanza of joyous utterance.

114.2. This is the short significance of that stanza:- bahussutam, much learning; there are two kinds of much learning: much learning in dogmatic literature, sufficiency in mastering the meaning in the three piṭakas, and much learning in penetrating realisation, by attaining the right paths, their fruition and higher knowledge. Dhammadharo, the bearer of dhamma is versed in the doctrine as handed down in the Canon. Uḷāra great (or noble) is being endowed with but noble bodily, verbal and mental actions. Paṭibhāṇavā possessor of ready wit, comprises befitting as well as immoderate promptitude in dogmatic literature, if his knowledge of the piṭakas shines. He is a possessor of promptitude in interrogation, if the interrogation of questioning the meaning as well as knowledge, characteristics, propriety and impropriety, shines. He is a possessor of promptitude in achievement if he has penetratingly realised the eight paths and so on. Bahussutam dhammadharam bhajetha mittam uḷāram paṭibhāṇañāntam connotes: one should attend on such a great (or noble) friend as him, who is much learned, hearer of dhamma and possessor of promptitude. Thereafter, aññāya atthāni, having known much welfare, in many an aspect, either from the point of view of such varieties as: one

’s own welfare, others’ welfare and the welfare of both or from the point of view of exalted welfare pertaining to the present existence as well as to the future existence due to the power of that. Consequently, Vineyya kaṇikham, having dispelled doubts in such possibilities of doubt as: “Did I, indeed, exist in the past period”, and so on, one becomes a person who had done what ought to be done after the destruction of doubt, eko care khaggavisāṇa kappo, one should wander alone like the horn of a rhinoceros.

The commentary on the stanza,

starting with bahussutam, has

ended.

Sportful Joy(Khīḍdam rati)...(vibhūsā) Adornment [Edit](#)

115. What is the origin of the stanza starting with Khīḍdam rati? It is said that in Benares, the king named Vibhūsaka brahmadatta, having eaten either rice-gruel (or rice-meal) rather early in the morning, had himself adorned with different kinds of adornments, looked at his whole body in his large mirror, removed whatever adornment he did not desire, and had himself adorned with another adornment. While the king was donning thus one day, his meal-time reached mid-day noon. With his bodily adornment unfinished as it was even, he wrapped his head with a sheet of cloth, ate his meal and approached his sojourn for the day. Again also, he rose up and as he was doing according as before the sun began to set. Similarly he did on the second and third day also. Then, while he was thus devoted to decoration back ailment arose. This idea occurred to him: “Indeed, alas! adorning myself with all my strength, I was not contented in this making of adorning me and I had allowed my greed to arise; besides, this, namely greed is an evil thing (dhamma), which leads one to purgatory (apāya); I must now control my greed”. The king, then abdicated his sovereignty, became a recluse, developed spiritual insight, visualised silent buddhahood, and recited this stanza:-

115.1. There, both the words khīḍdā and rati had but been explained previously. Kāma *** (P.334) is the bliss of basic sensual pleasure. The basic sensual pleasures also, indeed, are said to be bliss by being in the sphere of bliss. Thus, analaṇkaritvā (not having decorated) not having made as fit (or proper), the sportful joy in this world of space; not taking thus, either as this is satisfaction (tappaka) or as being excellent (sārabhūta). Anapekkhamāna is one who has the nature of not longing, who is not covetous and free from craving by not adorning with it. Vibhūsattāṇā virato saccavādī is to be explained thus:- (vibhūsā) adornment, there is of two kinds: household adornment and houseless adornment. Such adornment as garment, head-dress, garland, perfume and so on, are known as householder’s adornments. Such adornments as begging bowl ornament and so on are known as houseless’ adornments. Adornment itself is the region of adornment. Therefore, by avoiding the adornments in three ways, one can become a person who abstains from adornment. Because of not saying that is not true, one is said to be a speaker of truth. Thus, the meaning should be seen accordingly.

The Commentary on the stanza,

beginning with Vibhūsattāṇā,

has ended.

Son (Puttañca dāram) [Edit](#)

116. What is the origin of the stanza beginning with puttañca dāram? It is said that in Benares, the king’s son was crowned while still young, and ruled over his kingdom. Enjoying the glory of sovereignty as in the story of the silent bodhisatta of the first stanza, thought one day thus: “Ruling over my kingdom, I have done distress to many; what use is there to me with this evil deed just for the sake of meals for a single soul? Now I am going to promote happiness”, abdicated the sovereignty, became a recluse, developed spiritual insight, visualised the silent buddhahood and recited this stanza of joyous utterance.

dhanāni (wealth) there, comprises such treasure as pearls, ruby, beryl, conch-shell, quartz, coral, silver, gold, and so on. Dhaññāni (paddy grains) is of such seven sorts as rice (sāli), paddy (vihi), barley (java), wheat (godhuma), millet (kaṇḍu), the bean (varaka), and kudrūsaka grain, as well as the remaining such cereals as pulses and corn. Bandhavāni (kinsmen) is four kinds of

kinsmen by way of related kinsman, clan kinsman, friend kinsman, science kinsman. Yathodhikāni (according to limits) is: those who but stood by way of each and individual limit: The rest is but in the manner aforesaid.

The Commentary on the stanza,
starting with puttadāra, has
ended.

Attachment (Saṅgo eso) [Edit](#)

117. What is the origin of the stanza, beginning with Saṅgo eko? It is said that in Benares, there was a king by the name of Pādalola brahmadatta. That king, having eaten either rice-gruel or rice-meal even early in the morning, would see three kinds of dancing damsels in his three palaces. The three kinds, namely: the dancing damsels that arrived before the king, that arrived simultaneously with the king, and that rose up at its own time. The king, one day, went to the palace of young dancers even early in the morning. Those dancing damsels, saying to themselves: "Let us bemuse the king", performed such exceedingly delightful dancing, singing and playing music as was similar to the celestial nymphs of Sakka, king of divine beings. The king was not contented saying: "This display of the young damsels is not astonishing", and went to the palace of middle-aged dancing damsels. Those dancing damsels also did but likewise. The king was not contented even likewise there also, went to the palace of old dancing women. They also did but likewise. The king saw their dance resembling the sport of bones, due to their old age, as they passed round beyond two or three of his royal circles, heard their singing also which to him was not sweet, went but again to the palace of the young dancing girls and again to the palace of middle-age dancing ladies, wandered round in this way also, did not feel satisfied any and everywhere and thought thus: "These dancing ladies being desirous of bemusing me, similar to what the celestial nymphs no to Sakka, king of divine beings, perform their dancing, singing and playing music, with all their energy. But then, I have not been contented anywhere whatsoever but increased my greed. This, namely, greed again is subject to reaching purgatory (apāyagamaniyo dhammo). now, I am going to control my greed". Having thought thus, the king abdicated his sovereignty, became a recluse, developed spiritual insight, visualised the silent buddhahood and recited this stanza of joyous utterance.

117.1. Its meaning is:- by the expression: Saṅgo eso, one's own enjoyment is pointed out. That, indeed, is (saṅga) attachment, where living creatures get attached like an elephant which had got into the mud. Parittametta sokhyam (here, happiness is meagre) here at the time of enjoyment of the five strands of sensual pleasure, happiness is meagre because of its inferiority (or insignificance), either due to possibility of the arising of reversed perception or due to being included in the action of those belonging to the sphere of sense experiences (kāmaṁvacera dhamma). It is brief like the bliss of seeing the dance in the changing light flashed by lightning; the statement made is thus: "Temporary (or for the time being)". Appasādo dukkhamevattha bhiyyo is to be explained here as this: "O monks! This bliss, indeed, that arises due to these five strands of sensual pleasures is pleasant; this is enjoyment or satisfaction of sensual pleasures"; thus, it has been said; that is this: "O monks! What, however, is the disadvantage of sensual pleasures? Here, O monks! a young man of good family earns his livelihood by such a craft as calculation"; thus, it is said to be misery here in such a manner as has begun in this way; in comparison with that, it is meagre to the extent of a drop of water; then, indeed, misery is but much more, like unto water; then, in the four great oceans. Therefore, this statement: "Affording little pleasure, but misery here is even much more". Galo etc (this is a fish-hook) having shown the enjoyment or satisfaction, this is like a fish-hook by way of drawing away or pulling out, such are (or so are) these five strands of sensual pleasures. Iti fiatvā matimā, a wise man knowing thus, a person, who is wise and possessed of wisdom, having known in this way, eko care khaggavisāṇakappo, should wander alone like the horn of a rhinoceros having abandoned all this.

The Commentary on the stanza,
beginning with saṅga, has ended.

Burning Forest (Sandālayitvāna) [Edit](#)

118. What is the origin of the stanza, beginning with Sandālayitvāna? It is said that in Benares, there was a king Anivatta Brahmadatta by name. He was beset by battle, got defeated, began to do some other work, did not have it finished and did not recede. Therefore, people knew him well in this wise. He went to his royal garden one day. On that occasion there arose a burning fire. That fire went on burning dry as well as green grass, etc., without receding. Having seen it, the king roused up memory-image of it (paṭibhāganimitta) "Just as this burning fire, exactly in the same way, eleven kinds of fire would go, without receding, burning away all living beings, bringing about severe suffering; to be sure namely, I also would go, without receding, burning all my depravity (kilesa), by means of the fire of knowledge of the noble (eight-fold) path, similar to this fire for the purpose of the recession of this suffering (dukkha)". Thereafter, the king went out for a moment and saw fishermen catching fish in the river. One big fish which had entered inside their net tore open the net and fled. The fishermen raised a cry thus: "The fish had gone breaking the net". The king heard that voice also and roused up memory-image (paṭibhāga nimitam), thus "To be sure, namely, I also would tear open the net of craving and heresy by means of the knowledge of the noble path and go without any attachment". Consequently, the king abdicated his sovereignty, began to develop spiritual insight, visualised the silent buddhahood, and recited this stanza of joyous utterance also.

118.1. Jāla in the second foot of that stanza is said to be a net made of twine. Ambu is water; because it wanders about there, it is water-wanderer; this is the term for fish. Salilambucārī is fish in the flowing water. or in that flowing water of the river, jālambhetvā (having torn open the net), the fish that had gone; thus, was the statement. In the third foot, dāddham is said to be the burnt place. Just as the fire does not recede again to the burnt place and does not come any further there, similarly, with the fire of the knowledge of the noble path; not receding to the place of burnt strands of sensual pleasures, it does not go there any further; thus, the statement is made. The rest is in the manner aforesaid.

The Commentary on the stanza,
starting with sandāla, has
ended.

Down-cast Eyes (Okkhitta-cakkhu) [Edit](#)

119. What is the origin of the stanza starting with okkhitta-cakkhu? It is said that in Benares, a king, Cakkhulola Brahmadatta, by name, was ever engaged in seeing dancing damsels similar to the king Pādalola Brahmadatta. This, however, was the difference Being discontented, the king went hither and thither. This king, having seen this or that dancing damsel, became exceedingly pleased, went about swelling up his craving (taṇhā), by currently seeing the dancing damsels. It is said that the king roused up his lust (rāga), when he saw another householder's wife, who came to see the dance. Subsequently, the king became remorseful and again said to himself thus: "Alas! I shall become a participant in purgatory swelling up this craving desire (taṇhā); now, I am going to control that craving". The king then became a recluse, developed spiritual insight, condemning his own former practice and exhibiting the quality contrary to that blamable practice.

119.1. Okkhitta-cakkhu, there, is the eye thrown downwards; having placed the seven neck-bones serially one over the other, looking ahead just one yoke's length for the purpose of looking about what to reject and what to accept; thus, the statement is made. Not knocking the heart-bone with jaw-bone. Indeed, being with the down-cast eyes in this manner, it does not happen to be befitting of a monk. Na ca pādalo is not becoming as if one's foot (or leg) is being itchy due to the desire to enter the centre of society in such a way as: second to one and third to two; abstinence from wandering on a long journey and wandering without receding. Guttindriya is out of six controlling faculties (indriya) since the controlling faculty of mind is separately said here, it is well-guarded controlling faculty in the light of what else remains to be said. Rakkhitamānasāno is thus:- mānasa and mānasāno are one and the same; they stand for intentional mind; one to whom it is well-looked-after is known as rakkhitamānasāno, he whose active mind is well looked after. In as much he is not plundered by all kinds of depravity (kilesa), he is thus said to be rakkhita citta (a man whose mind is well looked after). Anavassuta (free from leakage of lust) is abstinence from depravity (kilesa), in these or those objects of sense (ārammaṇa), by means of this practice. Aparīdayhamāno, not being burnt thoroughly, is not being thoroughly burnt by the fires of depravity (kilesa). In other words, no leakage of lust externally and not thoroughly burnt internally. The rest is as aforesaid.

The Commentary on the stanza,

starting with okkhittacakkhu,

has ended.

Shorn (Ohārayitvā) ... Pāricchattaka(Well Foliaged) [Edit](#)

120. What is the origin of the stanza, starting with ohārayitvā? It is said that in Benares there was another king also, Cātumāsika Brahmadatta, by name. That king used to go to sport himself in his royal garden every four months. Entering his garden, one day, in the middle month of the hot season, the king saw at the garden gate a Coral tree (pāricchattaka kovijāra), with its full foliage of leaves and flower-blooming boughs and branches, took a flower and proceeded into his garden. thereafter, saying to himself: "The first flower had been taken by the king" a certain minister also plucking. Those who were not satisfied with flowers, took the leaves also. That tree became shorn of flowers and leaves, with its bare body of trunk. Leaving his royal garden in the evening, the king saw that leafless bare tree and thought thus: "What had been done to this tree? At the time of my coming in, this tree was adorned with flowers resembling coral gems, amidst jade-gem coloured leafy branches; at present, now, it has become flowerless". Not far from that very stumpy tree, the king saw a non-flowering tree completely covered over with leaves. Having seen so, this thought occurred to the king: "This tree became the victim of many people's greed due to its flower-bearing branches. On that account it reaches ruin in a short moment. this other tree, however, on account of not causing greed, has stood even as it was. This sovereignty also is desirable similar to the flowering tree. On the other hand, monkhood does not provoke greed like unto a flowerless tree. therefore, as long as this (blooming tree) also is not plundered like this flowerless tree, so long, this coral tree should be such that has gained its foliage; similarly, I should become a recluse having been covered with yellow garment". The king, then, abdicated his sovereignty, became a recluse, developed spiritual insight, visualised silent buddhahood, and recited this stanza of joyous utterance.

120.1. the meaning of this foot of the stanza, there, namely: Kāsāyavattho abhinikkhamitvā connotes having gone out of the house, and become dressed in yellow garments; thus, the meaning should be understood in this way. the rest is as aforesaid even; it is possible to understand; it need not be told in extenso.

the Commentary on the stanza,

starting with pāricchattaka,

has ended.

Savouries (Rasesu) [Edit](#)

121. What is the origin of the stanza, starting with rasesu? It is said that a certain king of Benares, surrounded by young ministers bemused himself at the stone-slab lotus lake in his royal garden. His royal cook took essence of all kinds of flesh, cooked an interim meal resembling celestial food, exceedingly well-finished, and served the same to the king. getting covetous over that meal, the king ate it himself without giving anything to anybody. While sporting himself in the water of the lake, he went out at an extremely odd time and ate swiftly and quickly. In doing so, the king did not recollect any one of those who had eaten together with him before. then, afterwards, the king provoked reflection thus: "Alas! By me, an evil deed has been done, in that I ate but alone, without remembering all people, being overwhelmed by the craving of tasteful eatable; now I am going to control that taste-craving Irasataṇhā". the king, then, abdicated his sovereignty, became a monk, developed spiritual insight, visualised silent buddhahood and recited this stanza of joyous utterance, reproaching his own previous practice and illuminating the quality of its reverse.

121.1. Rasesu, there, in the tastes, connotes in the savouries, of such varieties as: sour, sweet, bitter, pungent, salt, alkaline, astringent and so on. Gedham akaram connotes not doing covetousness, (or) not evoking one's eagerness; not provoking craving (taṇhā); thus, is the statement. Alolo (not eagerly greedy) connotes being undisturbed in different tastes in this manner: "I shall taste this; I shall taste that". Anaññāposī (one who does not nourish others) to be rid of such people as should be nourished, co-residents and so on; contented with just supporting his own body; thus, is the statement. In other words, just as formerly, in the royal garden, the king was one who nourished others in his practice of making himself covetously eager for tasteful eatables; without being thus, the king became greedy and made covetousness in tasteful eatables; having forsaken that craving (taṇhā), and by not upbringing another existence based on craving, in future, he becomes a non-nourisher of others; thus, is the statement. Then, in other words, all kinds of depravity (kilesa), are said to be aññe, others, due to ???breakage of advantage; by not nourishing those kilesas, he is a non-nourisher of others; thus, is the meaning here. Sapadānacārī (wandering from house to house serially) connotes wandering without deviation, wandering successively; without discarding the serial order of houses, entering rich family as well as poor family without any gap for collecting alms-food; thus, is the meaning. Kule Kule appaṭibaddhacitto (without the mind being bound to any family) connotes in such families as the princely and so on, without the mind being hung clingingly to this or that family under the influence of depravity (kilesa); being ever new similar to the moon; thus, is the meaning. the rest is in the manner, aforesaid.

The Commentary on the stanza,

starting with rasagedha, has

ended.

Abandoning Five Hinderances (Pahāya Pancavaraṇāni) [Edit](#)

122. What is the origin of the stanza, starting with: pahāya pancavaṇāṇi? It is said that in Benares, there was a certain king who had gained the first successful stage of meditation, (jhāna). In order to duly preserve his jhāna, that king abdicated his sovereignty, became a monk, developed spiritual insight, attained silent buddhahood, and recited this stanza of joyous utterance illuminating his own practice towards achievement.

122.1. pañcavaṇāṇi, there, is but five kinds of hindrances. They are stated significantly in the Uraga Sutta. Since they, however, hinder the mind just as clouds and so on hide the moon and sun they are, therefore, said to be mental hindrances; pahāya, having forsaken and abandoned them either by access jhāna, (upacāra), or full fixation of thought, (appanā); thus, is the meaning. Upakkilese means bad deeds which approach the mind to make it suffer various ailments; vatthopamādisu, the said covetousness and so on, otherwise. Byapanujja is having uprooted; having forsaken by means of the right path of clear spiritual insight; thus, is the meaning. Sabbe is without any remainder. Anissito is because of having forsaken the dependence on heresy by means of the first stage of the right path to nibbāna, being thus endowed with mental tranquillity (samatha), and spiritual insight (vipassanā). Having cut off by the remaining stages of the right path to nibbāna those elementary sinehadosam, faults of affection; the lustful craving; thus, is the statement. The self-same affection, indeed, is spoken of as the fault of affection as the opposite of virtuous quality. The rest is in the manner as aforesaid.

The Commentary on the stanza,

starting with āvaraṇa, has

ended.

Having Discarded (Vipit̥hikatvāna) [Edit](#)

123. What is the origin of the stanza, starting with: vipit̥hikatvāna? It is said that in Benares, a certain king was one who had gained the fourth jhāna. In order to safeguard his jhāna, that king abdicated his sovereignty, became a monk, developed spiritual insight, visualised to silent buddhahood and recited this stanza of joyous utterance in order to illuminate his own proper practice towards his achievement.

123.1. Vipit̥hikatvāna, there, is having made it towards the back, having discarded, having forsaken; thus, is the meaning. Sukham dukkham is physical comfort an discomfort. Somanassadomanassam is mental comfort and discomfort. Upekkham, equanimity, is the equanimity of the fourth jhāna. Samatha (cessatin) is the very mental concentration of the fourth jhāna. Visuddham is exceedingly pure because of being free from nine opposites of dhamma, reckoned as the five hindrances, thought, investigation, zest and bliss; shorn of depravity (upakkilesa), like unto cleansed gold; thus, is the meaning.

123.2. This, however, is the interpretation:- First of all, having made to be at one's back, bliss and misery; the very approach of the first jhāna itself is misery (dukkha); the very approach of the third jhāna itself is bliss (sukha); thus, is the significance. Again, carrying the said letter ca from the former over to the latter, "semanassam demanassaṇ ca vipit̥thi katvāna pubbe va, first and foremost having sent to the back mental pleasure and mental displeasure"; thus, is the help. On account of that, mental pleasure at the approach of the fourth jhāna and mental displeasure at the approach of the second jhāna; thus, it illuminates. Indeed, these are circumstances or matters to be forsaken from the point of view of their manner (pariyāya) From the unchangeable point of view, however, the first jhāna of misery (dukkha), the second jhāna of mental displeasure, the third jhāna of bliss, the fourth jhāna of mental pleasure are matters to be forsaken. Accordingly Buddha said: "He dwells absorbed in the first jhāna; here, the faculty of suffering (dukkhindriya) ceases without any remainder"; beginning thus, the entire entity is stated in Aṭṭhasālinī (Expositor) the commentary on Dhammasaṅgaha, the first of the seven books of the Abhidhamma. Yathā pubbe va (even as before) is: in the three, namely, the first jhāna and so on, having sent misery (dukkha), mental displeasure and bliss to the back, so also here, having sent mental pleasure in the fourth jhāna to the back, by means of this proper practice, equanimity, serenity (samatha), and purity had been obtained and he wandered alone, the rest is in the very manner aforesaid.

The Commentary on the stanza,

starting with vipit̥thi, has

ended.

Start of Exertion (āradḍha-vīriyo) [Edit](#)

124. What is the origin of the stanza, starting with: āradḍha-vīriyo? It is said that a certain border king was great in knowledge but small in sovereignty with a body of army only a thousand strong. One day, that king thought: "Although i am a small sovereign, nevertheless, because of my possession of knowledge, I am able to capture the entire island of jambu", sent a messenger to the surrounding king thus: "Within seven days, give me either your kingdom or battle". Thereafter, that king made his own ministers assemble and said thus: "Without even consulting you, a hasty act had been done by me; such a message had been sent to such a king; what should be done, now?" Those ministers enquired thus: "O great king! Is it possible to ask that messenger to turn back?" The king replied: "It is not possible; he must have gone". The ministers suggested thus "If it is thus and we were to be destroyed with you, indeed, in that case it is miserable to die by the weapon of enemy; now, let us die striking each other; let us strike ourselves and die. let us strangle ourselves; let us eat poison". In this way, each and every one among the ministers courted death only. Thereupon, the king said thus: "What use is there to me with these? O ministers! Are there my soldiers?" Then the thousand soldiers stood up saying: "O great king! I am the soldier; I am the soldier".

124.1. The king, saying to himself: "I shall test these soldiers", set up a huge funeral pile and said; "O my friends! This has been done by me in haste. My ministers blame it; i shall therefore enter the funeral pyre; who is going to enter along with me? With whom is my life to be sacrificed?" On being told thus, five hundred soldiers stood up and said: "O great king! We shall enter the fire". Thereupon, the king said to the other five hundred thus: "My dears! This is not a manly act; this is womanly conduct; moreover, a messenger had been sent to the rival king by our great king. Those of us will fight with that king and kill him". Thereupon, the king, saying: "For my sake, you have risked your lives" armed himself by making a battle array of four-divisions, marched on, surrounded by that army of one thousand and sat himself down at the boundary of his kingdom.

124.2. That rival king also, having heard that matter, got offended saying to himself: "Alas! that small sovereign does not proceed from my slave even", took all his army and went out to give battle. The small sovereign saw his rival king marching against him and said to his body of strong army thus: "My sons! You are not many in number; all of you should combine solidly, take hold of your swords and shields and march simply straight in front of this king swiftly". They did accordingly. Then, that army of his split in two and provided the chance. They captured that king alive and handed him over to their own king who had arrived and said that he himself would kill his rival. The rival king requested the small sovereign to spare his life. The small sovereign spared the

life of his rival king, let the latter take oath of allegiance to him, brought the rival king under his influence, marched on, together with that king to another king, stood at the boundary of the latter's kingdom and sent this message: "Give me either your kingdom or battle". That king surrendered his kingdom saying: "I am not capable of fighting a single battle even". By this means the small sovereign captured all the kings and succeeded in seizing in the end the king of Benares also.

124.3. Surrounded by one hundred and one kings, and administering the royal affairs as the sovereign of the entire island of Jambū, the former small sovereign thought thus: "Formerly, I was a small sovereign, who has now become the king ruling over the entire region of Jambudīpa, due to my own glory of wisdom? That wisdom of mine, however, is, indeed, associated with material exertion; it is not in any way conducive towards aversion, and freedom from lust (virāga); what if I were to seek the transcendental truth (lokuttara dhamma), with this wisdom." Subsequently, he handed over his sovereignty to the king of Benares, placed in the latter's charge his own wife, children and district even, abandoned any and every thing, became a monk, began to develop spiritual insight, visualised the silent buddhahood, and uttered this stanza of joyous utterance, illuminating his own attainment of exertion.

124.4. āradhaviṛiyo, there, connotes: one, whose exertion has begun to function. By this, he pointed out the state of his own great exertion. Nibbāna is said to be absolutely advantageous benefit (paramattha); paramatthapattiyā, for the attainment of that paramattha (nibbāna); The attainment of best benefit, absolute advantage, is paramatthapatti (attainment of nibbāna). By this, he showed the attainable fruition by means of the effort of exertion. Alīnacitto (sincere minded) connotes: by means of this, he showed the sincerity of his mind and mental characteristics supported by exertion. Akusitavutti (the habit of being never lazy) by this, he showed his bodily offencelessness in such postures as standing, walking and so on. Daḷhanikkamo (firm exertion or endurance); by this, he showed his strenuous exertion which occurred in this way: "Desirably skin and veins"; strenuously exerting this or that amongst or in the successive or gradual training or discipline, "He visualised the exalted noble truth bodily also"; thus, it is said. In other words, by this, he showed his exertion associated with the right path to nibbāna. That also, was firm, as well, because of complete fulfilment of meditative development, (bhāvanā), and endurance also, because of the going out of the opposites (or reverses), in all aspects; therefore, him to whom there is firm endurance as well as the possessing person can be said to be a "daḷhanikkama (firm endurance)". Thāmalūpāpanno is one who has attained or become possessed of physical strength and intellectual power at the moment of magga. In other words, he became possessor of vigorous strength; he who has attained the strength of steadfast knowledge; thus, is the statement. By this, he proved his association with strenuous effort, illuminating his exertion's association with his knowledge of spiritual insight. The three feet of the stanza should also be interpreted by way of previous, middle and highest exertion. The rest is in the manner aforesaid.

The Commentary on the stanza,

starting with āradhaviṛiya,

has ended.

Solitude (Paṭisallāna) [Edit](#)

125. What is the origin of the stanza, starting with paṭisallāna? The origin of this stanza is like that of the stanza beginning with avaraṇa. There is no difference. The commentary on its meaning, however, is: Paṭisallāna (seclusion or solitude) connotes seclusion after receding from these and those aggregates of living creatures (sattasaṅkhāra); to be alone and physically secluded, having resorted to one side; thus, is the meaning. Jhānam (mental seclusion) is said to be Jhāna because of having burnt the enemy as well as because of meditation on characteristics of sense-objects. There, the eight meditative attainments (samāpatti), are also said to be 'jhāna' because of burning away such adversaries as hindrances and so on, as well as reflection and meditation on such objects of contemplation as kasiṇa aid and so on of kammaṭṭhāna. here, however, the reflection on the sense-object of contemplation is meant. Ariṇcamāno (not giving up) is not forsaking, not letting loose this seclusion or jhāna in this way. Dhammesu connotes in such dhammas as five aggregates (khandha) and so on, which reach spiritual insight; niccam (permanence) is perpetually, always, constantly. Anudhammacārī is practising the dhamma of spiritual insight accompanied by or affected with the occurrence in connection with those deeds (dhamma). In other words, dhammas (in the deeds) here is:- dhamma refers to nine transcendental dhamma; the dhamma which is in its direct order of those dhammas is thus anathema (according to the law), this term is of spiritual insight (vipassanā). Although it should be said as: "dhammānam niccam anudhammacārī, the practitioner of adherence to the truth of the truths (dhamma), always", it might have been said as "dhammas (in the truths)", for ease in composing the stanza, because of experience in inflections. Ādinavam sammasitābhavesu (the disadvantage in existences have been reflected upon) is properly observing such faults as characteristic of impermanence and so on in the three existences by means of that spiritual insight (vipassanā), reckoned as practising according to the dhamma; in this way, achievement has been made by means of this proper practice, reckoned as the spiritual insight (vipassanā), which has attained the crest of physical and mental seclusion; thus, it should be stated; eko care, one should wander alone, is thus; in this way, the interpretation should be understood.

The Commentary on the stanza,

starting with paṭisallāna, has

ended.

Extinction of Craving (Taṇha-kkhaya) [Edit](#)

126. What is the origin of the stanza, starting with taṇha-kkhaya? It is said that a certain king of Benares circumambulated the city with his great royal pomp and power. People whose hearts were bent upon the splendour of the king's body, although they were going ahead in front of him, turned back and looked at him even; although they were going behind him and although they were going on both sides of him, they did similarly. Indeed, naturally ever, people are never satiated with seeing Buddha as well as with seeing the full moon, the mighty ocean and the king. On that occasion, a certain house-holder's wife also happened to have gone up the palatial height of her mansion, opened her window, and stood looking on. The king saw her, became attracted by her and gave orders to a minister thus: "O minister! You should ascertain now whether this lady is with or without her husband." The minister found out that she was married and informed the king thus: "Your majesty! The lady is with her husband". Then the king thought to himself: "These twenty thousand dancing damsels, resembling celestial nymphs bemused but me singly; in spite of that, not contented, now, with this quantity, there arose in me craving for another man's lady; that craving which has arisen is going to drag me down even into purgatory (apāya)," saw thus the disadvantage of craving desire, said to himself: "I am, now, going to control the craving", abdicated his sovereignty, became a monk, gained spiritual insight, visualised silent buddhahood, and recited this stanza of joyous utterance.

126.1. Taṇhakkhaya (extinction of craving) there, is nibbāna; or the non-occurrence of the craving desire (taṇhā), over the noticing of its disadvantage. Appamatto (diligent, not negligent) is one who is persevering and one who does good deeds duly. Anelamūgo (having a clear throat, not dumb) connotes mouth not saying la la or not dumb; in other words, not dumb but articulate; wise, clever; thus, is the statement made. One who has learning which promotes welfare and happiness; thus, is sutavā (one who has learning) endowed with knowledge of canonical texts; thus, is the statement. Satimā, (possessor of, or possessing mindfulness) is remembrance of such events as deeds done long ago and so on. saṅkhatadhammo (the nature of being well-done) is one who had well-understood the dhamma, for the investigation of the dhamma. Niyato (is fixed or assured) had attained the state of being assured by means of the noble path to nibbāna.

Padhānavā (possessing strenuous effort, padhāna), endowed with exertion which is the right effort. this reading or text or context should be interpreted in serial succession. In this self-same way, being endowed with such qualities as those diligence and so on, one becomes a possessor of strenuous effort (padhāna), by means of the strenuous effort (padhāna), properly promoted by motivated practice; it is constant because of well-arrived-at motivated practice by means of that strenuous exertion; subsequently, one becomes a person who had mastered well the truth of self-created things (saṅkhatadhamma). Arahats are again, indeed, said to be the ones who have well-mastered the truth of self-created things ('saṅkhatadhamma'), because of their being reckoned as such; this is as had been said by Buddha: "Here are many of those who are arahats or (saṅkhatadhammas) as well as those who are stream-winners, (sekkha)". The rest is in the manner, aforesaid.

The Commentary on the stanza,

starting with taṇhakkhaya, has

ended.

Lion (Sīhova)...Sīla(Morality) [Edit](#)

127. what is the origin of the stanza starting with Sīhova? It is said that there was a far-away royal garden of the king of Benares. The king rose up as early as possible, went to his royal garden, descended from his conveyance, on his way there, went near the place of water saying to himself: "I shall wash my face". it happened that at that very place, a lioness gave birth to a lion-calf and had gone out for food; the royal retainers saw it and informed the king thus: "Your majesty! Here is a lion-calf". the king said to himself: "They say that the lion is not afraid of anyone", and ordered to beat such things as drums and so on, in order to ascertain it. Although it heard that sound the lion-calf slept on where he already was. Then the drums were made to be beaten up to the third time; that little lion, on the third occasion, lifted up its head, looked at all the crowd of people, and slept in that self-same manner. Then the king said thus:- "Let us go to it until such time it's mother comes back", went to it and thought thus: "In spite of the fact that it had just been born, the little lion does not tremble and does not fear; to be sure, namely, I, also, having discarded the tormenting craving (taṇhā), and heresy (diṭṭhi), would not get worried nor afraid". Taking that object of contemplation, the king went on and saw again fishermen, who had caught fishes, fastened the spread nets at tree-branches, and the very unattached wind going through that spread net, and again took (for his object of contemplation), characteristic sign in it thus: "To be sure, namely, I also, having split open the net of craving (taṇhā), heresy (diṭṭhi) and delusion (moha), go unattached similarly."

127.1. Later, the king went to his royal garden, sat himself down on the bank of the stone-slab-lotus lake, saw the wind-struck lotus flowers bending and touching the water, and the same lotus flowers again standing at their original positions unsmear by water after the wind-blowing was over, he took up in it a characteristic sign thus: "To be sure, namely, just as these lotuses, which sprung up in the water stand without being besmeared with water, similarly, I also, born in the world should stand not being besmeared with the world." The king bethought himself again and again thus: "Just as the little lion, the wind and lotuses, similarly, I should be fearless unattached and un-besmeared", abdicated his sovereignty, became a monk, developed spiritual insight, visualised silent buddhahood, and recited this stanza of joyous utterance.

127.2. Sīha (lion) there, connotes four kinds of lion:- grass (tiṇa) lion; yellow (pañḍu) lion; black (kāla) lion, and hairy (kesara) lion. Of them, the hairy lion or lion with mane, is said to be chief; here, that mane-lion is meant. Vāto (wind) is of many a kind by way of the east direction and so on. Paduma (lotus) in such colours as red, white and so on.

Amongst them any kind of wind and any sort of lotus is but fitting. There, wherefore, namely, is fear, it is due to self-affection. Self-affection again, namely, is the stain of craving. That also is due to greed whether connected with or without heresy or speculation. That greed also is but craving desire (taṇhā). there, in the case good people, however, it happens in the absence of ascertainment and so on, due to delusion; delusion again is ignorance (avijjā). There the rejection of craving (taṇhā) is by cessation or meditative attainment (samatha); the rejection of ignorance (avijjā), is by spiritual insight (vipassanā). Therefore, having forsaken self-affection by means of jhāna (samatha), saddesu (amongst sounds) amidst impermanence misery and so on, Sīha va asantasanto (fearless like the little lion) forsaking delusion by means of spiritual insight; vāto va jālamhi (like the wind in the net) in aggregates (khandha), abodes of sense (āyatana), and so on, asajjamāno (being unattached or unstuck) having abandoned greed as well as heresy associated with greed by means of the selfsame cessation (samatha); padumam va toyena (like the lotus flower with water) unbesmeared by the greed of wealth of all existences. Here again, precept (sīla) is the proximate cause of jhīma (samatha); cessation (samatha) is the proximate cause of concentration (samādhi), concentration is the proximate cause of spiritual insight (vipassanā); thus, when in this way two deeds (dhamma) are accomplished; three aggregates (khandha) are simply accomplished. there, on account of the mass of or aggregate of precept (sīla), he becomes bold or courageous. like the little lion, amidst sounds, he is not afraid of being desirous of getting angry with the malicious bases. Like the wind in the net, having the nature of penetration, by means of the aggregate or mass of wisdom he is not afraid of being desirous of getting angry with the malicious bases. like the wind in the net, having the nature of penetration, by means of the aggregate or mass of wisdom he is unattached to such a diversity of objects (dhamma), as aggregates (khandha) and so on. Like the lotus with water, he, being devoid of lust (rāga), by means of the aggregate (or mass) of concentration (samādhi), he is not smeared (or stained) by lust (rāga). Similarly, it should be understood as fearless, unattached and unsmear in the light of discarding (or forsaking) the three roots of evil deeds as well as craving and ignorance (taṇhāvijjā), as and when they occur, by means of cessation (samatha) and spiritual insight (vipassanā), as well as by means of the mass (or aggregates) of precepts (sīla), concentration (samādhi) and knowledge or wisdom (paññā). the rest is in the manner aforesaid.

The Commentary on the stanza,

starting with sīla, has ended.

Like Lion (sīho yathā) ... dāṭhābālī (Vigourous Strength) [Edit](#)

128. what is the origin of the stanza, starting with sīho yathā? it is said that a certain king of benares, went with his mighty army, taking the forest road, avoiding the road of major and minor villages, in order to quell the border rebellion. On that occasion, however, at the foot of a certain hill, a lion lay itself down, basking itself in the warmth of the rising sun. On seeing it, the royal retainers informed the king. The king, saying to himself: "They say a lion is fearless", ordered to have the sound of drums, big and small, made; the lion kept itself lying as he had done in the beginning. For the second time, the drums were ordered to be beaten, but the lion slept on as before. For the third time the sound of drums was ordered to be made. Thereupon, the lion stood up, established itself firmly on its four legs and roared the lion's roar saying to itself: "There must be my enemy against me". Having heard that lion-roar, army elephant riders and so on dismounted from their elephants and so on and entered the grass and bamboo bushes and jungles; The herds of elephants and horses fled in different directions. the royal elephant also took the king away and fled pounding down jungles and bushes. the king, not being able to keep his elephant under his control, kept himself hanging at a branch of a tree, dropped himself down to the ground, and as he walked along a single foot-path, arrived at the residence of silent buddha. there, the king asked the silent buddhas thus: "Venerable Sirs! Perhaps you had heard sounds?" Their reply was in the affirmative. The king enquired as to what sounds they were. The reply was: "First, the sound of drums, conch-shells and so on; later, the roar of the lion". The king asked: "Venerable Sirs! Were you not afraid?" their answer was: "O great king! We are not afraid of the sound of anyone". The king enquired thus: "Venerable Sirs! Are you, however, able to make like this for me also?" They replied thus: "O great king! it is possible, if you would become a monk". The king promised to become a monk. subsequently, the silent buddhas made the king monk and

disciplined him in the least to be expected of good conduct (abhisamācarika), That king also, in the self-same manner as told before, developed spiritual insight, visualised the silent buddhahood and recited this stanza of joyous utterance.

128.1. Siha (lion) there, is because of endurance, killing and swift speed, it is (lion) siha. Here, only the hairy mane-lion is meant. The lion is dāṭhabālī, since it has the vigorous strength of eyeteeth. The expression: pasayha abhibhuyya (overcome with force and vanquished) should both be interpreted together with the grammatical word cārī, one who practises, as pasayhacārī abhibhuyya cārī, one who overcomes with force and one who used to vanquish. In that context, one is used to overcome by force, pasayhacārī, because of his behaviour of having controlled, after having overcome with force. One is used to vanquish, abhibhuyyacārī, because of his behaviour of having made mastery over, after frightening and vanquishing. That this is one who is practised in overcoming with force, pasayhacārī due to physical strength; one is practised in vanquishing, abhibhuyyacārī, because of his power. There, if anybody should ask thus: "What is a practitioner of overcoming and vanquishing?" That question should be answered thus: "One who is used to overcome and vanquish the deer (or beasts of prey)", after making, thereafter, the genitive-case word migānam, ellipsis (or accusative case). Pantāni (remote) is very far (dūrāni). Senāsānāni (monasteries) is dwelling places. The rest is in the self-same manner, aforesaid and is possible to know, and so need not be told in extenso.

The Commentary on the stanza,
starting with dāṭhābalī, has
ended.

Loving kindness Equanimity (mettam upekkham) [Edit](#)

129. What is the origin of the stanza, starting with mettā upekkham? It is said that a certain king was one who had gained jhāna of loving-kindness and so on. That king, saying to himself: "Sovereignty is detrimental to jhānic bliss", became a monk, developed spiritual insight, visualised the silent buddhahood, and recited this stanza of joyous utterance.

129.1. Mettā (loving-kindness) there, is the condition of having desired towards welfare and happiness in such a manner as saying thus:- "May all living beings become happy!", and so on. karuṇā (sympathy) is the condition of having desire to lead away the disadvantageous misery in such a manner as saying: "Alas! Indeed! May they all be released from this misery (dukkha)", and so on. Muditā (joy) is the condition of having desire for the absence of disassociation with welfare and happiness in such a manner as saying: "O you all living-beings! You are, indeed, full of joy. You are glad very well and properly!" and so on. Upekkhā (equanimity) the condition of being immensely indifferent to bliss and misery (dukkha), saying thus: "They will make themselves manifest by means of their individual action". However, for the sake of ease in composing the stanza, having spoken of loving-kindness (mettā), with reference to the proceeding, equanimity is mentioned and joy (muditā), again later. Vimutti (emancipation) is that these four kinds also constitute emancipations (vimuttiye), because of the condition of escape from one's own adverse actions (peccanikadhamma). Therefore, it had been said; "Release of loving-kindness, equanimity and sympathy; indulging in joy (muditā), also, at a time."

129.2. Āsevamāno, there, connotes: the three by way of triplet or quadruplet jhāna; and developing equanimity by the influence of the fourth jhāna. kāle (at a time) is having indulged in (or practised) loving-kindness, and having arisen from the jhāna without zest (pīti) and indulging in (or practising) equanimity even, is said to be "indulging in (or practising) either at a time (kāle āsevamānā)", to practise, or any convenient time. Sabbena lokena avirujjhamāno (unobstructed by the whole world) is unobstructed by the entire world of living creatures in the ten directions. Indeed, because of the state of development of loving-kindness and so on, living creatures are not reluctant; obstruction and enmity towards living creatures cease. Therefore, it has been stated "Unobstructed by the whole world (sabbena lokena avirujjhamāho)" this is the abridgement here. In extenso, however, it has been said in the discourse on loving-kindness (mettā), and so on, in Aṭṭhasālīnī (the expositor) the commentary on Dhammasaṅgaha, the first of the seven texts of Abhidhamma. The rest is but similar to what has been said.

The Commentary on the stanza,
starting with mettā upekkham, has
ended.

Like Dislikes(rāgañca dosañca)... jīvitasaṅkhaya(Extinction of Life) [Edit](#)

130. what is the origin of the stanza, starting with rāgañca dosañca? It is said that there lived a silent buddha, Mātaraṅga by name, the last of all silent buddhas in the neighbourhood of Rājagaha. At that time, when our bodhisatta arose, the celestial beings, who came to offer in honour to the bodhisatta, saw him and said: "O Comrades! Comrades! Buddha has arisen in the world." That silent buddha heard about it as he rose from cessation (nirodha) trance, noticed the termination of his own span of life, went through the sky to that place of complete entrance to nibbāna of the silent buddhas, which was a hill known as big cliff in the Himavanta mountains, threw down the precipice the heap of bones of the previous deceased silent buddha, sat himself down on the stone surface, and recited this stanza of joyous utterance.

130.1. There, in that stanza, lust, hatred and delusion (rāga, dosa, moha) have but been spoken of in the Uruga Sutta (the serpent sermon). Samyojanāni (fettors) connotes seven fetters of attachment; these also, having been thoroughly cut off by this and that right path (magga). Asantasam jīvitasaṅkhayamhi, fearless at the complete extinction of life; (jīvitasaṅkhaya) is said to be the breaching to pieces of the dying mind (cuticitta). In that extinction of life again, he is fearless because of having forsaken the longing desire for life in the thorough extinction of life. To this extent, having shown his own element of nibbāna together with the residue of root of existence (upādi), he passed away completely into entire nibbāna without any residue of root of existence (upādi), at the end of reciting the stanza.

The Commentary on the stanza,
starting with jīvitasaṅkhaya,
has ended.

Serve (Bhajanti) [Edit](#)

131. What is the origin of the stanza, starting with bhajanti? It is said that in benares, a certain king ruled over his prosperous conquered kingdom even in the manner said in the beginning stanza. To him, violent ailment arose. Painful sensations occurred. Twenty thousand ladies surrounded him and made shampooing of his hands and legs. His ministers thought thus: "This king, now, would not survive; now, let us seek our own refuge", went to another king's presence and offered their services to get employment. they simply served there, but did not get anything. The king sprang up from his ailment having survived it, and asked thus: "Where are they of such and such a name?" Thereafter, the king heard about that occurrence, shook his head and kept silent. those ministers, also, heard that their king had recovered from illness; not getting anything there, being oppressed by paramount poverty, (paramena pārijūñīna), came back but again, paid homage to their king and stood on one side. On being asked by that king: "My dear sons! Where have you all gone?", they replied: "Having seen your majesty's weakness, we had gone to a district of such a name due to danger of livelihood". The king shook his head and bethought himself: "What if I were to show them that very ailment; how then? Would they do this again or not?" The king made a pretence of being sick demonstrating a painful sensation as if he was afflicted with the relapse of his former ailment. The ladies surrounded the king and did everything simply similar to what they did previously. Those ministers also as before made their departures taking away with them many more men. In this way up to the third time the king made everything resembling the previous doing. Those ministers also made their departures in that self-same manner. thereafter, having seen his ministers come for the fourth time also, the king became disgusted saying: "Alas! these ministers did a bad deed, in that they forsook me ailing and made their departures without any regard for me", abdicated his sovereignty, became a monk, developed spiritual insight, visualised silent buddhahood and recited this stanza of joyous utterance.

131.1. Bhajanti (serve, attend on) is they attend on the king adhering themselves to his body. Sevanti (serve) they go round about for the purpose of requesting in return what is to be done with such submissive gestures as acts of clasped hands in adoration and so on. Kāraṇatthā (due to circumstances) is to those there is need (or reason). There is no other reason than attending upon and serving: need simply in their reason; they serve on account of their need (or desire); thus, is the statement. Nikkāraṇā dullabhā ajja mittā, now it is difficult to get friends of no need (or without reason), saying thus: "Beyond this shall we obtain anything?", without cause (or reason) on account of one's own gain in this way; exclusively (or entirely)

"A friend, who is helpful, a friend in
prosperity and adversity, a friend who
speaks of mutual benefit and a sympathiser
friend".

by saying thus, it is difficult now to obtain friends endowed with noble friendship. Attatthapaññā (self-standing wisdom) knowledge or wisdom of these people which stood in themselves. He looks at his own need only, not another; thus, is the meaning. The reading is 'attatthapaññā' also; he looks at his own need (or desire) simply, not the need of others; thus, is the meaning of that. "Ditthatthapaññā, knowledge of the seen need", this also, they say, an old reading, their knowledge is in the need (or desire) now, that is simply seen; but not of the future; thus, is the meaning of that. he sees or looks at the need or well-being of the present existence only but not the well-being of future existence, thus, is the statement. Asuci (impurity) is one being endowed with impure, ignoble, bodily, verbal and mental deeds.

131.2. khaggavisāṇakappo (like the horn of a rhinoceros) is thus:- similar to cutting down trees and so on with a sword, it roams about reducing to pieces and powder, hills and so on, with its own horn; thus, is khaggavisāṇa (rhinoceros' horn). Authority resembling poison is thus (visāṇa) horn. Like a sword; is thus (khagga), sword like horn. Of a beast whose sword-horn or a beast who has sword-like horn, that beast is khaggavisāṇa (rhinoceros); similar to that horn of the rhinoceros is khaggavisāṇakappa (like a rhinoceros' horn). Silent buddha resembles a rhinoceros' horn, eko (alone), without a second, companionless, should wander about, live, turn out, get on and keep going; thus, is the meaning.

132. Visuddhasīlā (pure precept) is: distinctively pure virtue; pure precept of the four all-round purity. Suvisuddhapaññā (well-purified knowledge) is properly purified wisdom; such knowledge as all-round pure right path, fruition, analytical knowledge and so on, because of the fact that lust etc. had been avoided. Samāhita (well established, sam, well, brought properly) mind placed in one's presence. Jāgariyānuyuttā (devoted to vigilance), wakefulness is vigilance; passing beyond sleep; thus, is the meaning; the condition of being awake is vigilance; to be accordingly yoked to vigilance is to be devoted to wakefulness. Vipassaka (one who sees clearly) precept (or habit) of seeing distinctively as: "Impermanence, misery (dukkha) egoless (anatta)"; they live promoting spiritual insight (vipassanā); thus, is the meaning. Dhammavisesadassī, (one who sees the distinctive dhamma or good deeds) the precept or habit of seeing distinctively the ten meritorious deeds, the four noble truths or the nine transcendental dhamma. Maggaṛiṇa bojjaṛiṇa gate (gone to the eight-fold noble path and the elements of wisdom), gone with (or by means of) such noble-paths as right view and so on as well as such elements of wisdom or knowledge as mindfulness and so on, properly yoked or well connected with the noble dhamma. vijaññā (understood) is knowing with distinction, knowing or understanding; thus, is the meaning.

133. Suññatāpaṇihitaṇimittam (void, undespached and signless), soul-empty emancipation under the influence of clear insight into egolessness (anatta), undespached emancipation under the influence of clear insight into misery (dukkha), signless emancipation under the influence of clear insight into impermanence. Āsevavivā (having practised) having caused to increase. Ye dhirā (who are wise people), people who had done the accumulation or preparation; jīnasāsanamhi sāvakattam (discipleship in the conqueror's dispensation) the condition of being a disciple, na vajanti (do not go), do not attain; those wise men who had made their preparation, bhavanti (became) sayambhū paccekajinā (self sprung-up silent Conquerors) silent buddhas who became thus but themselves.

134. What had happened? Mahantadhammā (great truths) fulfilled great preparations, bahudhammakāyā (many bodies of truth) many a natural body of dhamma. Again also, what had happened? Cittissarā (reigning ever mind) endowed with jhāna of mental course; thus, is the meaning. Sabbadukkhoghataññā (crossed ever the flood of entire misery (dukkha), crossed over and gone beyond the whole flood of rounds of rebirths, udaggacittā (be of elated mind) be of tranquil mind, being mentally pleasant because of the absence of such depravity as anger pride, and so on. Paramatthadassī (seer of absolute meaning) having the precept or habit of seeing the absolute meaning, best significance by way of the five aggregates (khandha), twelve abodes of senses (āyatana), the thirty-two characteristics (ākāra), truths (sacca), dependent origination (paṭiccasamuppāda) and so on. Sīhapanā (lion example) because it stood unshaken and fearless, similar to a lion; thus, is the meaning. Khaggavisāṇakappa (like the horn of rhinoceros) resembling poisoned sword-beast's horn due to absence of organisation and society; thus, is the meaning.

135. Santindriya (calm controlling faculty) tranquil by nature controlling faculty because of non-occurrence of individual sense-object of such controlling faculties as eye and so on. Santamanā

(calm-minded is tranquil-minded, tranquil-by-nature-mental-intention because of being without depravity (kilesa); thus, is the meaning. Samādhi (concentration) is; become one-pointed mind properly. Paccantasattesu paṭippacāra (proper practice or performance towards living beings at the border) the precept or habit of proper practice with such feelings as pity, sympathy and so on towards living creatures in the border districts. Dīpā parattha idha vijjalantā (burning lamps here and elsewhere) like unto lighted lamps (burning in this world as well as in the next world by doing deeds of assistance to the whole world; thus, is the meaning. Pacceka buddhā satatam hitā me (these silent buddhas are of constant benefit) these silent buddhas, permanently at all times practise for the welfare of the whole world; thus, is the meaning.

136. Paṇīnasabbāvaraṇā janindā (the rulers of people who had forsaken all hindrances) those silent buddhas are the ones who had abandoned all the hindrances because of the fact that they had forsaken all the five hindrances beginning with desire for sensual pleasures, etc., who are, therefore, highest rulers of people. Ghanakañcānābhā (the glitter of solid gold) they do become like unto the glitter of red gold which is the product of Jambu river (Jambenada). Nissamsayam lokasudakkhiṇeyyā (undoubtedly well-worthy of gifts offered by the world) definitely, befitting and well worthy to accept the best offering well solemnised of the people of the world; worthy or deserving of accepting excellent offering, due to being devoid of depravity (kilesa); thus, is the meaning. Paccekabuddhā satatappitā me (these silent buddhas are always satiated) these buddhas who had achieved the knowledge of silent buddhahood being satiated well benefitted and thoroughly accomplished always and at all times; in spite of being without any nourishment for seven solid days, they are fully accomplished due to proper attainment of fruition and cessation jhāna (or trance, nirodhasamāpatti).

137. Paccekabuddha (silent buddha) is individually alone, separate from omniscient Buddha, dissimilar to other unique Buddhas. In other words, because it has been said thus:-

"Prefixes, indeclinable words and affixes or

endings, these three have the scope of neither

single nor many meanings; thus, the grammarians

say;"

pati became the main word due to the word pati's being a single prefix, to be rendered as lord, because of his attainment of heavenly freedom, having accepted food even to a small extent of many a donor. Likewise, indeed, having accepted his share of meal out of the food-load (or food=bear), enjoyed his meal while the donor would be still seeing (or looking on) had congratulations given to the donor by divine-beings, made the poor man in distress attain the position of a banker, that very day by causing wealth counted in crores to arise; in the birth-story of Khadiraṅgāra, having accepted alms-food given by bodhisatta, after treading upon lotus petals which sprang up above the pit of burning embers of acacia firewood created by Māra, by arousing pleasure of mind also with his going through the sky while the bodhisatta donor was still looking on; also by provoking mental delight of the bodhisatta Mahājanaka as well as his queen, with accepting the offering, after having come through the sky from Gandhamādana hill, by way of satisfying the queen of king Mahājanaka and the sons of the chief queen Padumavati; so also in the absence of appearance of Buddhas, when famine danger arose in the whole of Jambudīpa, the banker of Benares finished up his rice-paddy not only in the sixty thousand granaries which were filled brimful and kept guarded, to avert (or for fear of) famine danger, but also all the paddy grains buried in the ground, stored up to the full in thousand jars and the paddy grains smeared all over after beating down with earth on all the walls of their palatial mansions and there remained then just a measure of coconut shell only; thereupon, having this idea: "Let us die today after eating this" arisen in his mind, the banker lay himself down, when a silent buddha came from Gandhamādana hill, and stood at the door of the banker's house. The banker saw the silent buddha, roused up his piety and scattered his food down into the begging bowl of the silent buddha risking his life. The silent buddha went back to his residence, by means of his own power enjoyed the meal-offering of the banker, who was still looking on, together with five hundred silent buddhas. On that occasion, the rice-cooking vessel was kept closed. When hunger arose to the banker who had gone off to sleep, he rose up and said to his wife thus:- "Please look for just a scum of cooked rice in the meal pot". That well-disciplined lady, without replying: "Have you not given away all", opened the lid of the cooking pot. That rice-pot, even immediately, became brimful filled with sweet-scented sali-rice meal, resembling the bud of jasmine flower. When she and the banker had satisfied their hunger, all the occupants of their own house as well as residents of the whole city ate their meals. The place wherever cooked rice was taken out by means of the ladle became filled up again. Sweet scented Sali rice-paddy became full in all the sixty thousand granaries. All the residents of the entire Jambudīpa took seedlings of paddy from the banker's house only and became happy. In this way and so on, amongst the big bodies of many a living creature, whom they made to attain the heavenly emancipation, properly protecting them all round and rendering them happy, he is a buddha who had become lord and master; thus, is the silent buddha Paccekabuddhānam subhāsītāni (well-spoken words of silent buddhas) is to be interpreted as: the words, spoken and said properly by way of admonition and advice by the silent buddhas. Caranti lokamhi sadevakamhi (wandered in the world including the divine world) is to be interpreted as: in the world of living creatures together with the world of divine beings, they wandered and turned out; thus, is the meaning. Sutvā tathā ve na karonti bālā (those fools who did not do likewise accordingly, after having heard) is to be interpreted thus; those foolish people who did not do and bear in mind such words as were well-spoken by the silent buddhas; te (they) those foolish people, dukkhesu (much misery), in the misery (dukkha) of rounds of repeated rebirths; pumappunam (repeatedly) again and again by way of springing up, caranti (wandered about) is turned out, occurred, ran about; thus, is the meaning.

138. Paccekabuddhāna, subhāsītāni (well-spoken words of silent buddhas) is to be interpreted as:- words spoken properly and told for purpose of escape from the four varieties of purgatory (apāya). What happened? Avassavantam (outflowing) sweet words like small drops of honey shedding down; thus, is the meaning. Ye paṭipattiyuttā (whoever are yoked to the attainment of practice) is to be interpreted as: wise people also, turning out in the proper attainment of practice in pursuance of what they were told, after having heard such words as were sweet, became the doors of words of advice; those wise people saccadasā (seers of truth) who had seen the four noble truths, sapaññā (with wisdom) were with wisdom or knowledge; thus, is the meaning.

139. Paccekabuddhehi jinehi bhāsītā (told by the conquerors who were silent buddhas) is to be interpreted thus:- They are conquerors because they conquered and still conquer all kinds of depravity (kilesa); spoken, said and preached by those conquerors, who were silent buddhas; kathā uḷārā (great preaching) is to be interpreted as:- turned out to be and became obvious (or clear) and possessed of essence. Tā (that) that preaching, Sakyasithena (by the Sākiyan lion) by the Tathāgata Gotama, the lion of the royal Sakyan clan (or lineage) Abhinikkhamitvā (having made the great renunciation) by having become Buddha; naruttamena (by the best of men) by the best and highest of men, pakāsītā (made clear) pointed out and made obvious; thus, is the connection. Why did He say thus?; "Dhamma-vijānanantham", (for comprehension of the Truth), in order to make known distinctively the ninefold transcendental Truth (dhamma); thus, is the meaning.

140. Lokānukampakāya imānitesam (to them, these, through mercy towards the world) due to sympathy with the world, in consequence of sympathy towards the world, to them these words, these stanzas; paccekabuddhānam vikubbitāni (particularly performed for the silent buddhas) distinctively done and told; thus, is the meaning. Samvegasaṅgamativāddhanattham (for the purpose of exceedingly increasing the remorse and dissociation) is to be interpreted as:- for the purpose of increasing the remorse as well as for the purpose of increasing the detachment of

wise men, also for the purpose of increasing their state of being alone, for the purpose of increasing their intelligence as well as for the purpose of increasing their knowledge or wisdom; sayambhusīhena (by the Buddha-lion) is to be interpreted as:- having been without any teacher, by having been born and become, getting penetrated simply by oneself; who was the fearless lion, Omniscient Buddha Gotama, these words were pakāsītāni (clarified, made clear or obvious); these stanzas were clarified, opened up and made obvious; thus, is the meaning. Iti (thus) is the indeclinable adverb which means complete conclusion.

Thus, is concluded the Commentary on
the biography of the silent buddhas,
in the Apadānaṭṭhakathā (Apadāna
Commentary), for the unfolding splendour
of the peerlessly pure people.

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Apadana3.1

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Apadana 3 Part - 1 : Prominent Theras (Enlightened Disciples) [Edit](#)

3-1- Commentary on the biography of the the Thera Sāriputta.

3.1. In order to comment on the collection of stanzas connected with the biography of the theras immediately following that, it is stated thus:- “Atha therapadānam suñātha, now, you all should listen to the biography of the thera”, however, is such that it is current in many a meaning, namely: time, firmness, designation, name-assignment, eldest and so on. Accordingly, indeed, in such a context as: “therovassikāni pūṭini cuṇṇakajātāni, senior monks of many rains (or years), rotten things, reduced to powder”, and so on, thera has reference to time; therovassikāni refers to these who had spent their lent (or rains) for a long time; thus, is the meaning. In such a context as “There pi tāva mahā, the senior monk also now is great”, and so on, in firmness, firm practitioner or one of firm precepts; thus, is the meaning. In such a context as: “Therako ayamāyasmā mahallako, this senior monk, venerable, is old” and so on, thera refers to designation; it is a mere worldly designation; thus, is the meaning. In such a context as: “Cundaṭṭhere Phussaṭṭhero, the thera Cunda and the thera Phussa,” and so on, the word thera refers to name assignment, made name in this way; thus, is the meaning. In such a context as: “Thero cāyam kumāro mama puttesu, among my sons, this young man is again the most senior”, and so on, the word thera refers to eldest, the eldest youth; thus, is the meaning. Here, however this word thera becomes proper in time and firmness. Therefore, one who stood for a long time is thera, senior monk; or he is said to be a thera, senior monk, who is closely associated with much qualities as precept, conduct, mildness and so on. Thera (senior monks) comprise thera (senior monk) and thera (senior monk). Doing of deeds by the theras (senior monks) is Therāpadāna (the biography of the senior monks); you all listen to that Therāpadāna (the biography of senior monks); thus, is the connection. The stanzas starting with Himavantassa avidūre, Lambako nāma pabbato (a hill named Lambaka Hanger, not far from the Himavanta mountain) constitute the doings or biography of the Thera Sāriputta. The story of that venerable as well as of the Thera Mahāmoggallāna should be understood thus:-

3.2. Long ago, it is said that counting back from this Kappa (aeon) a hundred thousand kappas over and above one innumerable period (asaṅkheyya) ago, the venerable Sāriputta was born in the family of an immensely wealthy brahmin family, and was known as the lad Sārada, by name. mahāmoggallāna was born in the family of a very wealthy householder and was known as the householder Sirivāddhana, by name. Both of them also were playmates playing earth powder together. Out of the two the lad Sārada, with the lapse of his father, managed the ***** (p.372) that belonged to the family, went to seclusion one day, and pondered over thus:- “There is certainty, namely, of death for those living beings; therefore, (it is proper that) after having approached a recluse the path of emancipation should be sought by me.” He then approached his friend and said: “My friend! I am desirous of becoming a recluse; what about you? Will you be able to become a monk?” When his friend replied that he was not able to do so, he said to himself: “Let it be, I alone shall become a monk”; he had his store-houses of gems and other treasure opened, gave a great charitable offering to destitutes and travellers, went to the foot of a hill and became an ascetic by way of renunciation. In the wake of his renunciation there were to the extent of seventy-four thousand sons of brahmins who renounced the world and became recluses. He caused the five kinds of higher knowledge and eight kinds of jhāna attainment (samāpatti) to arise in him and intimated those plaited-hair ascetics also about meditation exercises on objects for concentration (kaṣiṇa). They all also developed the five kinds of higher knowledge and eight kinds of jhāna attainment (samāpatti).

3.3. At that time, the Omniscient Buddha, Anomadassī, by name, arose in the world, turned his excellent wheel of dhamma; transported the living creatures across the formidable flood of the rounds of rebirths, one day, being desirous of making a helping hand (Saṅgaha kammam kattukāmo) towards the hermit Sārada and his resident pupils as well, went through the sky alone, without any companion, having taken his bowl and robe, descended from the sky, while the hermit was looking on, so that the latter may know Him to be Buddha and established Himself on the ground. The hermit Sārada noted the characteristics of a great personage in the body of the Master came to his decision saying: “This is but the Omniscient Buddha”, went forward to meet Him prepared a seat and gave the same to Him. The Glorious One sat himself down on the seat made ready for Him. The hermit Sārada took his seat at one, end in the presence of the Master.

3.4. At that time, his resident pupils to the extent of seventy four thousand in number, who had come back, bringing excellent of the excellent fruits of fruits which possessed tasteful essence, saw the Master, had a look at the seating feature of their teacher as well as that of the Master, ????? with that there was no one greater than you; this personage, however, is, we think, superior to you, Their teacher replied thus:- “My pupils! What do you all say? Do you all desire to equalise Sineru, Mount Meru, sixty-eight thousand yojanas high with a mustard seed? Do not make me comparable to the Omniscient Buddha”. Then, those ascetics, having heard their teacher's words, said to themselves: “Indeed this personage is such a most excellent person”, all of them simply feel themselves down at the feet of the Master and worshipped Him.

3.5. Then, their teacher told them thus: “My dear pupils! To us, there is no righteous offering befitting the Master; the Master on His part had come here at the time of wandering about for alms-food; come, now, let us offer such righteous offering as is according to our ability.” Saying: “Whatever excellent fruits or otherwise you have brought, bring them”, the teacher-hermit had them brought, washed his hands, and himself put those fruits into the begging bowl of the Tathāgata. At the very moment the Master accepted the fruits (or otherwise), the divine beings threw in the ambrosia (or divine essence). The hermit himself even, filtered the drinking water also and offered the same to Buddha. Thereafter, when the meal-eating was over, and the Master was seated, their teacher sent for all his pupils and sat himself down in the presence of the Master, speaking about memorable subjects of conversation. The Master bethought himself thus: “Let my two chief disciples come with the congregation of bhikkhus”. That very moment, the chief disciples came surrounded by a hundred thousand arahats, paid homage to the Glorious One and stationed themselves on one side.

3.6. Thereupon, the hermit Sārada addressed his resident pupils thus: “Dear pupils! Offering of honour should be made to the Master as well as the congregation of bhikkhus with seats of flowers; therefore, bring flowers”. That very moment, they brought, by means of their magical power, flowers possessing good colour and sweet scent, prepared a flower-seat, a yojana in size, for Buddha, three gāvutas in size for the chief disciples, and half-a-yojana, etc. variety for the remaining bhikkhus, and an usabha measure for the new (or young) clergy. When the seats had been prepared, the hermit Sārada, raised his clasped hands in front of the Tathāgata, and said; “Venerable Sir! Please get on this flower seat in order to benefit (or bless) me.” The Glorious One sat Himself down on the flower seat. When the Master was seated, the two chief disciples of His as well as the remaining bhikkhus sat themselves down on the seats arrived at by (or arranged for) themselves individually. The Master entered upon the cessation jhāna attainment (nirodha), in order to promote great fruition for those hermits. Having come to know the fact that the Master had entered upon the trance, the two chief disciples as well as the rest of the bhikkhus also, entered upon nirodha samāpatti. The hermit stood holding flower umbrella over the Master for seven days without any interval (or break). The other hermits, having eaten forest roots and fruits stood raising their clasped hands during the remaining time. With the lapse of seven days, the Master woke up from his nirodha trance, and addressed His chief disciple, the Thera Nisabha thus: “You might do the thanks giving on the offering of flower seats to the hermits”. The thera stationed himself on the knowledge of disciple's perfections, and did the thanks-giving to them over the charity of their flower-seats. At the end of his religious discourse (desanā), the Master addressed His second chief disciple, the Thera Anoma, thus:- “You, also, rather preach the dhamma to these hermits”. He also, having investigated reflectively upon Buddha's preaching, constituting the three piṭakas and preached the dhamma to them. There was no full grasp of the dhamma by the preaching of the two also. Then, the Master, having stationed Himself in the sphere of Buddha, began to preach the dhamma. At the end of His religious discourse, leaving aside the hermit Sārada, all the remaining seventy four thousand plaited-hair hermits attained arahatship. The Master stretched out His hand to them saying: “Come, O bhikkhus”, That very moment, they all became as if they were sixty-year old senior monks bearing their eight-ecclesiastical essentials with their semblance of ascetics having disappeared.

3.7. The hermit Sārada, however, saying to himself thus: “It would be wonderful indeed were I to become in future a disciple, like unto this thera Nisabha, of one of the Buddhas”, became devoid of enlightened knowledge because of the arising of reflective thoughts and unable to properly penetrate into the right paths and fruitions. He then paid homage to the

Master, and made his self-determined aspiration in that manner. The Master saw the state of materialising unobstructedly, and predicted thus: “Hereafter, when a hundred thousand aeons, (kappa), over and above an innumerable period of time, (asārikheyya), had passed over, he will become the chief disciple of the Omniscient Buddha Gotama, by name, known as Sāriputta”, preached and proceeded into the sky, surrounded by His congregation of bhikkhus. The hermit Sārada also, went to the presence of his associate Sirivāḍḍha and told the latter thus:- “Dear friend! I have aspired for the position of chief disciple of the Omniscient Buddha Gotama who would appear in future, at the feet of the Glorious One Anomadassī; you also aspire for the position (or rank) of second chief disciple of that Buddha”, Sirivāḍḍha, having heard that advice, made a ground area of eight ‘karisa’ square measure of land levelled to become even surface at the door of his own residence, strewed on it flowers with lāja, corn snappies, as the fifth, had a pandal with blue lotus-roof built, had the Buddha's seat prepared, had the seats for bhikkhus also prepared, made ready a great hospitality and honour, invited the Master with the hermit Sārada, brought about a big charity for seven days, had the congregation of bhikkhus headed by Buddha covered with garments of great value and made the self-determined aspiration to become the second chief disciple. The Master saw the imminent materialisation, unobstructed, by the aspirant, made His prediction in the manner, aforesaid, performed His thanks-giving over the meal offering and made His departure. Sirivāḍḍha became glad and joyous, performed meritorious deeds as long as he lived and was reborn in the celestial world of sensual sphere on his second mental occasion (cittavāra). The hermit Sārada developed the four kinds of higher life, brahma vihāra, and was reborn in the world of brahmās.

3.8. From that time onwards, the intervening deeds of both of them are not going to be told. Even before the appearance of our Glorious One, however, the hermit Sārada took conception in the womb of the brahmin lady Rūpasārī in the Upatissa village, not far from Rājagaha. On that very day, his associate also took conception in the womb of the brahmin lady Moggali in the Kolita village not far from the selfsame Rājagaha. Therefore, he was Moggallāna; he was the son of the brahmin lady, Moggali; thus, he was Moggallāna. Or, he was born or given birth to by the Moggali clan; thus, he was Moggallāna. In other words, when his mother was a young girl, being told by her parents thus: “Do not spit out; do not spit out”, she became known by the name of ‘Muggali’ due to such words of parents as that; he is the son of that lady Muggali; thus, he was Moggallāna. In other words, he was sufficiently capable in gaining, undertaking and properly penetrating the right path beginning with sotāpatti, the first stage of sanctification; thus, he was Moggallāna. It is said that those two families were simply close-bound friends up to the seventh family succession. They gave pregnancy-protection to the two of them on one and the same day only. They provided sixty six wet nurses to them when with the lapse of ten months they were born also. On their naming day, they gave such a name as Upatissa, because of his being the son of the brahmin lady Rūpasārī. To the other, because of his being the son of the eldest family in Kolita village, they gave the name (as) Kolita. Both of them also grew up surrounded by a large retinue each and when they came of age, they became proficient in all kinds of sciences.

3.9. Then, one day, they saw the assembled large crowd of people witnessing the hill-top (festival at Rājagaha, emerged wisely since they had reached full maturity of knowledge thus: “All these people enter the jaws of death on this less side of the span of hundred years of life”, grew remorseful, made their resolution saying: “By us the doctrine (dhamma) of emancipation should be sought; indeed, in seeking the same also, it is fit (or proper) to obtain monkhood singularly,” and became recluses in the presence of the wandering ascetic Sañjaya, together with five hundred lads. Beginning from the time of their renunciation Sañjaya, became one who had attained topmost in gain and fame. Even in a few days only, they wiped away parimajjita the entire doctrine of Sañjaya, did not notice any essence there, because disgusted with it an kept on asking monks and brahmins, who were popularly recognised as wise men, questions. The latter could not satisfactorily answer whatever was asked by them. On the other hand, they themselves solved problems of those others. In their quest for emancipation thus, they made mutual premise thus:- “Between us, whoever achieved immortality first, he is, to inform the other, (or let him intimate the other)”. By that time, however, our Master, having attained the highest enlightenment of Buddhahood, first of all, was turning the excellent wheel of dhamma, gradually, subdued the thousand plaited-hair ascetics headed by Uruvelakassapa, and was dwelling at Rājagaha, when, one day, the wandering ascetic Upatissa, as he went to the ashram of wandering ascetics (paribbājakārāma), saw the venerable therā Asaji wandering for alms-food in Rājagaha, became piety-provoked, saying to himself: “Such a monk, endowed with deportment, as this, had never been seen by me before; there ought to be, here, namely, together with tranquil truth (santadhamma)”, followed after him from behind and behind, envying the venerable, in order to ask him question. The therā also, having obtained his alms-food went to a suitable spot (or sito). The wandering ascetic got ready his own paribbājakapīṭha, (the stool of a wandering ascetic), and offered it to the therā. At the end of the latter's meal also, he gave the therā water from his own goblet. Having thus done his duties due to a teacher, he entered upon conversation together with the therā, who had done his meal business, and asked thus: “Either who is your teacher? or whose doctrine (dhamma), pleases you?” The therā referred to omniscient Buddha. Again, when asked by him “What proponent (or propagator) is, however, your venerable Master?”; the therā, saying to himself: “I shall show this one the profundity of Buddha's dispensation (sāsana)”, announced to him the fact of himself being new (or fresh) but spoke to him the dispensed doctrine (sāsanadhamma), briefly and recited this stanza: “Whatever phenomena (dhammā) that have foremost cause”, etc. The wandering ascetic having heard but the first two feet of the stanza, became established in the path and fruition of the first stage of sanctification (sotāpatti), endowed with a thousand methods. The other two feet of the stanza came to an end at the time, when the listener had already ;became a stream-winner (sotāpanna). At the entire end of the stanza, however, having become the stream-winner (sotāpanna), when further distinctive preaching was not made, the wandering ascetic noted properly saying: “There must be the reason here”, and asked the therā thus: “Venerable Sir! Please do not develop further your teaching of truth (dhamma); so much even is enough, where does our Master dwell?” The answer was in the bamboo grove (veļuvana). The wandering ascetic paid homage to the therā with five kinds of postures, saying: “Venerable Sir! You please go ahead, I shall redeem my pledge to my associate, and come bringing him with me”, circumambulated the therā, sent the latter off and himself went to the retreat of the wandering ascetics (paribbājakārāma).

3.10. The wandering ascetic Kolita saw him coming, even at a far distance, said to himself thus: “His facial complexion is not like this on other days; definitely, it must be that the immortality (amata), has been achieved by this one”, and asked about the achievement of immortality by him even after properly developing of that distinctive achievement. Upatissa also confessed to his friend saying: “Dear friend! immortality (amata) has been achieved”, and recited that very stanza even. At the end of the stanza, Kolita became established in the in the fruition of the first stage of sanctification and asked thus: “Where is our Master?” The answer was:- “At the bamboo grove, (veļuvana)”. Kolita said: “Well then, my friend! let us go; We shall see the Master”. Upatissa was one who honoured his teacher at all times also; therefore, making the qualities of his teacher Sañjaya manifest, he was desirous of leading him also to the presence of the master. His teacher, however, not desiring to become resident pupil due to his longing for gain, declined to go along, saying: “Having been a water-jar, I am unable to become sprinkling water”. The two, being unable to enlighten him with many a reason, went to the bamboo grove, (veļuvana), together with two thousand five hundred such residential pupils that followed their advice. The master saw them coming from afar even, said to Himself: “These two will become a pair of my disciples; the chief and excellent pair”, preached the truth (dhamma), to their assembly in the form of practice, established them in arahatship, and gave them full ordination by letting them become monks of Come! Bhikkhu (ehi bhikkhu) category. just as it was to them so also His chief disciples also, bowl and robe born of high magical powers but came simply. The business of three higher paths, however, was not accomplished. Why? Because of the greatness of knowledge of disciple's perfection.

3.11. of the two, the venerable Mahāmoggallāna, on the seventh day of his having become monk, while doing his monk's duties (samañadhamma), at the kallavāla village, in the kingdom of Magadha, when he was suffering from sloth and drowsiness, he was stirred by the master, who dispelled his sloth and drowsiness, achieved the three higher right paths while still listening to the meditation exercise over elements (dhātukammaṭṭhān), and attained the head of knowledge, pertaining to disciple's perfection. The venerable sārīputta, having spent half-a-month after his having become a bhikkhu, while living together with the master in the cave dug by hogs at Rājagaha, as he was preaching his own nephew, long-nailed wandering ascetic (Dighanakhāparibbājaka), he despatched his intelligence in conformity with his preaching and attained the head of knowledge pertaining to disciple's perfection, like unto eating the meal developed by another person. Thus, was the attainment to the head of knowledge pertaining to disciple's perfection even in the vicinity of the Master by the two chief disciples.

3.12. Thus, the venerable Sārīputta, the possessor of knowledge, pertaining to disciple's perfection, reflecting over thus: “By what deed was this achievement obtained?”, came to know about it, recited this stanza beginning with: “Himavantassa avidūre, not far from Himavanta mountain-ranges”, and so on, breathing forth this solemn utterance being influenced by zest and mental pleasure. Therefore, it has been said:

141. “Himavantassa avidūre, lambako nāma pabbato,

Assamo sukato mayham, pañṇasālā sumāpitātī”

Not far from Himavanta hill, stood a hill,

Lambaka by name;

For me a hermitage was well-built, the leaf-

hut well-created.

141.1. himavantassa, there, is to be explained as: snow is there to it; thus, possessor of snow (hinavā), Avidūre (not far from) is near that Himavanta; the snow-bound frost forest; thus, is the meaning. lambako nāma pabbato (hill known as Lambaka) is a hill mixed with earth, so named. Assamo sukato mayham (a hermitage well-made for me) is in that lambaka hill (my hermitage forest-residence was built for my purpose), quiet (or tranquil), all round; thus, is hermitage (assama). or, there is no fatigue, no exhaustion to those who entered here; thus, is the hermitage (assamo); that agreeable or pleasing forest-dwelling has been built properly; it was built with such excellent characteristics as night-rest, day sojourn, privy, pandal and so on; thus, is the meaning. Paṇṇasālā, (leaf-hut), is residential leaf-hall roofed with leaves and fragrant reeds; thus, is the meaning.

142. Uttānakūlā nadikā, supatīṭṭhā manoramā

susuddhapulinākiṇṇā, avidūre mamassamam.

Not far from my hermitage, is a river with

her embankment stretching out, delightful

landing place, strewn with sand, pure and

clean.

142.1. Uttānakūlā (stretching shore) is a shallow river. Supatīṭṭhā (good ghat) is excellent landing place. Manoramā (pleasing to the mind) is adhering to the mind, endearing to the heart. Susuddhapulinākiṇṇā (strewn with clean, pure sand) is: well strewn with sand similar to pieces of dazzling white pearls, that had become cleaned; thus, is the meaning. That agreeable nadikā (small river) mamassamam (was near) not far from my hermitage; thus, is the meaning. 'Assamam' should be understood as ellipsis (or condense expression) in the locative meaning with seventh case-ending.

143. Asakkharā a pabbhārā, sādu appaṭigandhikā

sandati nadikātattha, sobhayantā mamassamam

No gravel grit, no sloping, good non-smelly,

small river flows there, making my hermitage

delightful.

143.1. Asakkharā (no gravel) there is devoid of gravel (or grit) since it has been said "pulinākiṇṇā, strewn with sand". Apabbhārā (no sloping) is devoid of abrupt slope, shallow shore; thus, is the meaning. Sāduappaṭigandhikā (good non-smelly) is good-tasteful water, devoid of bad small, grace my hermitage; nadikā (rivulet) is small river; Sandati (flows) is turned out to be; thus, is the meaning.

144. Kumbhīlāmakarā c'ettha, susumārā ca kaccapā,

sandatinadikā tattha, sobhayantā mama'ssamam.

here were alligators, sharks (makara),

crocodiles and tortoises;

there flowed small rivers, making my

hermitage pleasant.

144.1. Kumbhīlā (alligator) there, is fish; makarā (shark) is fish and susumārā (child-killer) is cruel fish, kaccapa (tortoise) is also fish; ettha (here) is in this river, that were sporting themselves; thus, is the connection. Gracing my hermitage, nadikā (rivulet) small river; sandati (flows) turns out to be; thus, is the connection.

145. Pāṭhīnā pāvusā macchā, balajā muñjarohitā.

vaggajā papatāyantā, sobhayanti mama'ssamam.

Such varieties of fish as Pāṭhīna, Pāvusa

balaja, Muñja, Rohita, vaggaja swim about

and grace my hermitage.

145.1. Pāṭhīna, Pāvusa Macchā, balajā, Muñja Rohitā and Vaggala are varieties of fishes and aquatic animals; from here and there, all these of fish species papatūyoantā (falling down and off) turning out to be along with the river, grace my hermitage; thus, is the meaning.

146. Ubhokūlesu (on both banks) there, is: on both sides of that river, permanently pupphino (flowering) bloom-bearing and perennially-phalino (fruiting) fruit-bearing trees, ubhato abhīlambantā (hanging from both banks) stooping down on both banks of the river, grace my hermitage; thus, is the meaning.

147. Ambā sālā ca Tilakā, Pātālī, sindunārakā;

dibbagandhā sampavanti, pupphitā mama-

assame.

Such trees as Mango (Amba) Sal (Sāla)

Tilaka, Pātali and Sinduvāraka, blooming

with flowers blow forth celestial sweet

scent towards my hermitage.

147.1. Ambā (mangoes) there, is: sweet lumpy mange; Sāls (Sal) is: Sal tree; Tilakā tree and Pātālī tree as well as Sindsivāraka tree; these trees at all times pupphitā, shed their flowers, would be blooming. In my hermitage, sweet small, similar to celestial scent sampavanti (blow) send their sweet smelling breeze from all the surrounding sides; thus, is the meaning.

148. Campakā Salalā Nīpa, Nāga Punnāga Ketakā;

Dibbagandhā sampavanti, pupphitā mama assame.

Such trees as Campaka, Salala, Nīpa, Nāga,
Punnāga and ketaka trees also emit sweet
celestial scent, having bloomed flowers in
my hermitage.

148.1. Campaka tree, there, Salala tree, also Nīpa tree, whose flowers resemble gold rings, Nāga tree, Punnāga tree, also the sweet-smelling ketaka tree, all these trees, pupphitā bloom with flowers with smell similar to celestial scent, sampavanti (blow well) send out good breeze of sweet scent.

149. Adhimuttā Asokā ca, Bhaginīmālā ca pupphitā;

Anlola Bimbijālā ca, pupphitā mama assame.
such flower-bearing trees as Adhimuttaka,
Asoka, Bhaginīmālā, Añkola and bimbijāla
bloom forth in my hermitage.

149.1. There, the flower-bearing Adhimuttaka tree and flower-bearing Asokā tree as well as flower-bearing bhagināmālā tree, flower-bearing Añkola tree and also flower-bearing bimbijāla tree; these trees bear flowers which grace my hermitage; thus, is the connection.

150. ketakā kandali ceva, Godhukā tiṇasūlikā;

Dibbagandham sampavantā, sobbhayanti mama'ssamam
There Ketaka is the sweet scented ketaka shrub,
and kandali tree, as well as the Godhuka tree,
and also the shrub known as tiṇasūlikā, emitting
smell like celestial scent, grace my hermitage.

150.1. There, the sweet-smelling ketakā shrub, the kandali and Godhukā trees as well as Tiṇa sūlika shrub, all these tree species, emitting celestial scent, grace my entire hermitage; thus, is the meaning.

151. Kaṇikārā Kaṇṇikā ca, Asanā Ajjunā bahū

Dibbagandham sampavantā sobhayanti mama'
ssamam.
Many such trees as Kaṇikārā, kaṇṇikā,
Asanā and ajjunā emitting celestial scent
grace my hermitage.

151.1. These trees beginning with Kaṇikārā and so on, gracing my entire hermitage emit celestial scent; thus, is the connection.

152. Punnāgā Giripannāgā, koviḷārā ca pupphitā

Dibbagandham sampavantā, sobhayanti mama'
ssamam.

The flower-bearing Punnāgā, Giripunnāgā
and koviḷārā (coral trees), emitting
celestial scent, grace my hermitage;

152.1. trees beginning with Punnāgā and so on, emitting celestial scent, grace my hermitage; thus, is the meaning.

153. Uddālakā ca kuṭajā, kadambā vakulā bahū;

Dibbagandham sampavantā, sobhayanti mama'
ssamam.

Many such trees as Uddālaka, kuṭaja,
ladabā and Vakula, emitting celestial
scent, grace my hermitage.

153.1. Trees, beginning with Uddālakā and so on, emitting celestial scent, grace my hermitage; thus, is the connection.

154. Āḷakā Isimuggā ca, kadali Mātulungiyō

gandhodakena samvāḍdhā, phalānidhārayanti te.
Such shrubs, as Āḷaka, Isimugga, kadali and

Mātulungi, develop scented water and

they bear fruits.

154.1. There, these shrubs beginning with Āḷaka and so on, having developed (or become replete with) such sweet scents as Sandal water, bearing gold fruits grace my hermitage; thus, is the meaning.

155. Aññe pupphanti padumā, aññe jāyanti kesarī

Aññe opupphā padumā, pupphitā taḷāke tadā.

At that time in the pond, there blossomed

such some lotuses as paduma, kesarī and

puppha.

155.1. There, Aññe pupphanti padumā is: in the pond near my hermitage other some paduma lotuses bloom; some kesarī paduma lotuses; jāyanti spring up and come into being; some opupphā, paduma lotuses shed their petals and hairy pollens; thus, is the meaning.

156. Gabbham gaṇhanti padumā, niddhāvanti

mūlāliyo.

Sirīghātipattamākiṇṇā, sobhanti taḷāke

tadā.

Paduma lotus plants capture their buds;

roots of paduma lotus plants shoot down

deep; strewn with sweet-smelling petals;

they, at that time, grace the lake.

156.1. there, gabbham gaṇhanti padumā is to be explained thus:- At the time of my dwelling in my hermitage, having become a hermit, some paduma lotuses inside the lake capture buds, blooms and so on. mūlāliyo is: roots of paduma lotus plants; niddhāvanti, is, they go from here, i.e. emerge from inside the mud like tusks of elephants; thus, is the meaning.

157. Nayitā Ambagandhī ca, Uttalī bandhujīvākā;

Dibbagandhā sampavanti, pupphitā tāḷake

tadā.

At the lake, then, there blossomed and

emitted celestial fragrance, such shrubs

as Nayitā, Abbagandhī and Uttalī as well

as Bandhujīvākā.

157.1. Tadā (at that time) is at the time I was dwelling there; all such shrubs as Nayitā, Ambagandhī, ca, also, Uttalī and Bandhujīvākā, pupphitā, blossomed, near the lake and emitted good fragrance, gracing it; thus, is the meaning.

158. Pāṭhinā Pāvusā macchā, Balajā Muñjarohitā

Samgulā Maggurā ceva, vasanti taḷāke tadā.

At that time, these lived in the lake such

fishes as Pāṭhinā, Pavusa, Balaja, Muñjaro-

hita, Samgula, and Maggura also.

158.1. Tadā (then) is: at the time of my dwelling there, fearless fishes beginning with Pāṭhinā and so on, lived, taḷāke (in the lake).

159. Kumbīlā Susumārā ca, Tantigāhā ca Rakkhasā;

Oguhā Ajararā ca, vasanti taḷāke tadā.

At that time, there lived in the lake, such

aquatic creatures as alligators, crocodiles,

and such fish as Tantigaha, Rakkhasa, Oguha

and Ajarara.

159.1. Tadā (then) at the time of my dwelling there, taḷāke (in the lake) near my hermitage, there lived these aquatic creatures beginning with alligators, fish and so on without fear and danger.

160. Pārevata Ravihamsā, Cakkavākā nadīcarā;

Kokilā suka Sāḷikā, Upajīvanti tam saram.

There lived, depending upon that lake,

such birds as Pārevatā, ravihamsa (singing swans), Nadīcarā Cakkavakā (the ruddy goose, roaming about rivers), Kokilā (cuckoos), Suka (parrots) and Sāḷīkā (mynas).

160.1. There, near my hermitage, depending on the lake, lived such birds as Parevata (doves or pigeons), Ravihamsa (singing swans or sun-swans), nadicaracakkavāka (river roaming ruddy goose), Kokilā (cuckoo birds), Sukā (parrots) and Sāḷīkā (mynas). Those winged creatures lived near that lake.

161. Kukuṭṭhakā Kuḷīrakā, vane Pokkharasāṭakā;
Dindibhā suvapotā ca, upajīvanti tam saram.
Living near that lake were such birds as
those named Kukuṭṭhaka (crab-bird), Kuḷīraka
(crab-bird), Pokkharasāṭaka (a species of
crane in the forest), birds named Dindibha, and
Suvapota (young parrots).

161.1. there, Kukuṭṭhaka (crab-eating birds) winged creatures so named, Kuḷīraka, (crab birds) winged creatures so named, Pokkharasāṭaka (lotus-garment crane) in the forest, dindimā, the winged creatures and suvapotā (young parrots); all those winged creatures lived depending upon that lake near my hermitage, thus, is the connection.

162. Hamsā Koñcā Mayūrā ca, Kokilā Tambaculakā;
Pammakā Jivamjīvā ca, Upajīvanti tam saram.
Such birds as swans, herons, peacocks,
cuckoos, the copper-colour-crested-bird,
(Tambaculaka), the birds named Psmmaka,
and the pheasants (jivamjīva) lived
near that lake.

162.1. All these winged creatures beginning with swans and so on lived, looking after their lives depending on that lake; thus, is the meaning.

163. Kosikā Poṭṭhasīsā ca Kurarā Senakā bahū;
Mahākālā ca sakuṇā, upajīvanti tam saram.
Many such birds as owls (Kosikā), Poṭṭhasīsā,
ospreys (Kurarā), hawks (Senakā), and the
big black bird (Mahākāla) lived near that lake.

163.1. There, the winged creatures Kosikā (owls) Poṭṭhasīsā, by name, Kurarā (ospreys), Senakā (hawks) mahākālā (the big black birds) which bahū (were abundant) on land, jīvanti (lived), made their living near that lake.

164. Pasadā ca Varāhā ca, Camarā Gaṇḍakā bahū;
Rohicā Sukapotā ca, upajīvanti tam saram.
Many kinds of such beasts as Pasadā (spotted
antelopes), Varāhā (wild hogs) Camarā (yak
oxen) and the game animal (aṇḍakas), the
deer Rohicca and Sukapota lived near that
lake.

164.1. There, such beasts of prey as spotted deer tam saram, near that lake, (this word is connected with the meaning, land) lived, looking after (their) lives; thus, is the meaning.

165. Sīhabyagghā ca dīpīca, acchakokataraccharā;
Tidhā pābhinnamātaṅgā, upajīvanti tam saram.
Lions, tigers and panthers, bears, wolves,
hyenas, mātaṅga elephants with three different
varieties of bursting rut (tidhā pabhinna) lived
near that lake.

165.1. Such quadrupeds as lions and so on lived near the lake, devoid of danger; thus, is the connection.

166. Kinnarā Vānarā cova, atho pi vanakammikā;

Cetā ca luddakā c'eva, upajīvanti tam saram.

Human-headed birds (kinnara), and monkeys

as well, and moreover, workers in woods,

(vanakammika), decoy-birds (cetā) and

hunters (luddakā), as well, lived near

that lake.

166.1. here, such of these and so named creatures as human-head-birds (kinnarā) and so on, lived near that lake; thus, is the meaning.

167. Tiṇḍukāni Piyālāni, madhuke Kāsumārīyo;

Dhuvamphalāni dhārenti, avidūre mama'ssamam.

Not far from my hermitage, such fruit-bearing

trees as: Tiṇḍuka, (fig), Piyāla, Madhuka, and

Kāsumāri, perennially (or permanently) bore

fruits.

167.1. There, these trees, beginning with Tiṇḍuka and so on, growing not far from my hermitage, bore sweet fruits at all times during the three seasons, counted as snowy, sunny and rainy seasons; thus, is the connection.

168. Kosambā Saḷalā Nimmā, Sādu phalasamāyutā;

Dhuvam phalāni dhārenti, avidūre mamassamam.

Such trees as kosomba, the sweet-scented

Saḷala, and Nimma well-yoked with good

fruits, permanently bore fruits, not far

from my hermitage.

168.1. There, these trees beginning with Kosamba, and so on, whose fruits are tasteful, sweet and most excellent, Samāyutā is (sam, well, properly āyuta, yoked) constituted or well supplied, always bore fruits, adorned the neighbourhood of my hermitage; thus, is the meaning.

169. Harītakā āmalakā, ambajambuvibhītakā;

Kolā bhallātakā bhillā, phalāni dhāratanti te.

Those such trees as: yellow myrobalan tree

(Harītakā), embolic myrobalan tree (āmalakā),

the mango tree (Amba), the Eugenia tree,

(Jambu), Beleric Myrobalan tree (Vibhītaka),

the Jujulh fruit-tree (Kolā), the Marking

Nut tree (Bhallātaka), the Bilva tree (Bhilla),

bore fruits.

169.1. Those trees, beginning with yellow myrobalan and so on which grew near my hermitage bore fruits constantly; thus, is the connection.

170. Āluvā ca Kalambā ca Bijālī takkaḷāni ca;

Jivakā Satakā c'eva, bahukā mama assame.

In my hermitage, there were many such plants,

as: Bulbous plant (Āluva), radish (Kaḷamba),

tuber plant (Bijālī), tuberose (Takkaḷa)

and the jivaka plant as well as sataka plant.

170.1. These slightly sweet root-fruits beginning with Āluva and so on, were plentiful near my hermitage; thus, is the connection.

171. Assamassāvidūramhi, taḷākāsum sunimmitā;

Acchodakā sītajalā, supatiṭṭhā manoramā.

Not far away from my hermitage, there

were well-created lakes with cool water,

crystal clear, delightful to the mind,

with their excellent landing spots.

171.1. there, Assamassāvidūramhi (not far from hermitage) near the hermitage, sunimmitā (well created) (i.e. creatively made) facilitating good ascending and descending; Acchodakā (clear water) transparently clear water; sītajalā (cool water) cold water; Supatiṭṭhā (good ghat) excellent landing place; manoramā (delightful to the mind) lakes which please the mind; āsum (were) became; thus, is the meaning.

172. Padumuppalasañchannā; puṇḍarikasamāyutā;

Mandālakehisañchannā, dibbagandho pavāyati.

These lakes, covered with red and white

lotus flowers, and yoked together with

puṇḍarika lotus as well as being covered

with mandālaka flowers, emit celestial

scent.

172.1. There, Sañchannā (well-covered) filled all round with paduma lotus and uppala lotus flowers; puṇḍarikehi, with puṇḍarika lotus flowers, samāyutā (well yoked with) endowed with; mandālakehi ca sañchannā (well-covered with Mandalaka flowers also) crowded with forest of flowers, the lakes sent out breezes of celestial ??? ??? blew from all surrounding sides; thus, is the meaning.

173. Evam sabbañgasampanne, pupphite phalite vane;

Sukate assameramme, viharāmi ahaṇ tadā.

At that time, I dwelt in the delightful

hermitage, well-built in the forest of

flowers and fruits endowed with all

characteristics in this way.

173.1. There, Evam sabbañga sampanne, thus endowed with all characteristics, endowed and all-round complete with all such details as rivulets (or rivers) and so on, with flower-blooming, fruit-bearing trees becoming crowded-bushy jungle to constitute to, vane sukate in the well-made forest, delightful; Assame (in the hermitage) in the forest abode; tadā (then) at the time I was hermit, I lived (or dwelt); thus, is the meaning.

173.2. having pointed out the comforts of his hermitage so far, in order to show now his own achievements of such quality as precepts and so on, he said thus:-

174. “Sīlavā vata sampanno, jhāyijhānarato sadā;

Pañcabhiññābalapatto, Surucināma tāpaso.” ti,

The ascetic named Suruci was, indeed, endowed

with precepts (Sīla), and duties (vata);

possessing jhāna, he was always joyous of

jhāna (achievement in meditation); he had

attained the strength of five kinds of

higher knowledge.

174.1. There, Sīlavā (possessor of precepts) is to be interpreted thus:- “Well-filled with five precepts which are like the four peerlessly pure precepts associated with jhāna”; thus, is the meaning. Vatasampanno is to be explained as: One who is endowed with undertaking upon oneself the performance of duties saying: “Beginning from now, I shall not indulge in the five strands of sensual pleasure of household life”. Jhāyād (meditator) one who has precept (or habit) of jhāna, possessor of jhāna, with comprehensive insight of characteristics (lakkhaṇa) and objects of contemplation, (ārammaṇa). Jhānarato (one who takes delight in jhāna) one who adheres to joyfully in these jhānas; sadā (always) properly filled with. Pañcabhiññābalapatto (attained the vigour of five kinds of higher knowledge) perfectly filled and endowed with strength of distinguished knowledge, which is higher knowledge of five kinds counted as: Kinds of magical power, divine ear, knowing the thoughts of others, recollection of previous residences, divine eye; thus, is the meaning. Suruci nāma (named Suruci) is: having become the ascetic Suruci by name, I lived; thus, is the connection.

174.2. Having pointed out his own achievement with this much, he recited this stanza and so on in order to show his glory of assembly, thus:-

175. “Catuvīsahasāni sissā mayham upaṭṭhaham;

Sabbe mam brāhmaṇā etc. jātinto yasassino,” ti.

Twenty four thousand pupils attended upon me;

all these brahmins of mine had good breeding

and were of good repute.

175.1. There, all these pupils of mine, the twenty four thousand brahmins were jātinto (possessors of birth) of good breeding, endowed with high birth; yasassino (well-reputed) endowed with retinue, attended upon me, served me; thus, is the connection.

176. Lakkhaṇe itihāse ca, sanighaṇḍu sakeṭubhe;

Pakakā Veyyakuraṇā, Saddhamme pāranugatā.

They had perfected themselves in the brāhmaṇa

lore (saddhamme), became versed in the lines

and words, (padapatha), of the vedas (padakā),
together with grammatical explanations, in the
signs and characteristics on palms (lakkhaṇa), as
well as in traditional records (lītiḥāsa), together
with gloss, (nighaṇḍu), and along with rituals,
(keṭubha).

176.1. There, lakkhaṇe (in signs) is to be interpreted as the science of palmistry. he knows the signs and characteristics of all worldly men and women thus:- “They become miserable or poverty-stricken when endowed with these signs; with these, they are well off or happy”. The treatise which clarifies that is lakkhaṇa. In that treatise of signs, (lakkhaṇa). Itihāse, traditional records, is to be explained thus:- In the treatise which appropriately illuminates the stated words: “Thus, said this part; thus, stated this portion”. Pāramim gatā (gone to perfection) is: gone to the end of the treatise on signs, (lakkhaṇa), and the treatise on traditional record (Itihāsa). The treatise which explained the names of trees, hills, and so on is said to be ‘Nighaṇḍa’ (gloss or vocabulary). ‘Keṭubhe’ (rituals) is the treatise which is the benefactor of learned men in their functions suitable or otherwise. It turns out to be together with gloss (Nighaṇḍu); thus, it is Sanighaṇḍu; it turns out to be together with rituals (ketubha); thus, it is Sakeṭubha. They had gone to or attained perfection in those three vedas together with gloss (nighaṇḍu), and rituals (keṭubha); thus, is the connection. Padakā (versed in words) is to be explained as: clever in such words as nouns, compound words, Taddhita participles, finite verbs, kīta or kitaka participles and so on. Veyyākaraṇāni (grammatical explanations) is they are experts in such treatises on grammar as Canda, Pāṇinī, Kalāpa, and so on. Sadhammepāramim gatā (they had perfected or accomplished themselves in their lore) is to be interpreted as: They had attained, gone to the end and perfected themselves in the three vedas, the Brahmin lore, their own lore (dhamma); thus, is the meaning.

177. Uppātesu nimittesu, lakkhaṇesa ca kovidā;
Pathabyā bhūmantalikkha, mama sissā susikkhitā.
My pupils had been well taught in the science
of earth, ground and sky; they had become
specialists in the risen signs and characteristics.

177.1. There uppātesu nimittesu (risen signs) is to be interpreted as: in such signs as the falling down of stars, earthquakes and so on, as well as in pleasant and unpleasant signs, (nimitta), in the characteristics of women, men and great personages; kovidā (clever) is to be learned. Pathabyābhūmantalikkhe (on earth, ground and in the sky) is on earth as well as on the ground also in the whole world and in the sky as well; thus, everywhere in all respects had my pupils been well trained (or taught).

178. Appicchā nipakā etc, appāhārā alolupā
Lābhālābhena santuṭṭhā, parivārenti mam sadā.
Their needs were few, they were mature in
knowledge, meagre was their nourishment;
they were greedless and contented whether
they gained or not. Constantly they were
around me.

178.1. There, Appicchā (few needs) is they would carry on even with inpayā, mature endowed with a little knowledge or wisdom reckoned as maturity. Appāhārā (meagre nourishment) is of one single meal, eating food once only; thus, is the meaning. Alolupā (greedless) is no occurrence of greedy lust. Lābhālābhena (with gain or otherwise) with gainfulness or gainlessness; Santuṭṭhā, contented, these pupils of mine, delighted in mind; sadā, (always) at all times, permanently; parivārenti (surrounded me) attended upon me or served me; thus, is the meaning.

179. Jhāyī Jhānaratā dhīrā, santacittā samāhita;
Akiñcaññam patthayantā, parivārenti mam sadā.
They were with jhāna, delighted in jhāna
and firmly wise; they were tranquil in mind
and absorbed in meditative attainments; aspiring for nothingness, they always hung round
to serve me.

179.1. There jhāyī (with jhāna) is being endowed with perceptive indulgence in characteristics, (lakkhaṇa) and sense-object contemplation; or precept practice in jhāna. Jhānaratā (to adhere to and take delight in jhāna) as well as in those. (Dhīrā (firmly wise) endowed with firmness. Santacittā (tranquil mind) is mind at peace. Samāhitā (concentrated) is one-pointed mind. Akiñcaññam (nothingness) the condition of having no bother (palibodha). Patthavantā (aspiring) wishing. Agreeable were my pupils who always hung round me to attend upon me and serve me; thus, is the connection.

180. Abhiññā pāramippattā, pettike gocare ratā;
Antalikkhacarā dhīrā, parivārenti mam sadā.
They had attained perfection in higher
knowledge, were delighted in paternal pasture,
wanderers in the sky and firmly wise; they hung
round me constantly.

180.1. There, Abhiññāpāramippattā (attained perfection in higher knowledge) is:- having fulfilled and attained the entire end of perfection in the five kinds of higher knowledge; thus, is the meaning. Pettike gocare ratā (delighted in paternal pasture) is to be interpreted thus:- Had pleasure in the nourishment obtained without physical or verbal hint as approved by

Buddha; thus, is the meaning. Antalikkhacarā (wanderers in the sky) is going and coming through the atmospheric sky; thus, is the meaning. Dhīrā (firmly wise) is to be interpreted as: become firm; have the nature of not trembling amidst such dangers as lion, tiger and so on; thus, is the meaning. Thus, had my hermits become, who hung round, attending always upon me; thus, is the meaning.

181. Samvutā chasu dvāresu, anejā rakkhitindriyā;

Asamsaṭṭhā ca te dhīrā, mama sissā durāsadā.

Well restrained were they at the six doors

free from craving with their controlling

faculties, well-guarded, they never got

mixed up, but firmly wise; my pupils were

difficult to attack and conquer.

181.1. There, samvutā (well restrained) is to be interpreted thus:- protected and guarded doors, covered and closed or such six doors as eyes, etc., and with regard such six sense-objects (ārammaṇa), as visible forms and so on; thus, is the meaning. Anejā is free from craving (taṇhā); rakkhitindriyā, such controlling faculties as eyes, and so on, guarded; asamsaṭṭhā (unmixed) is to be explained as: not become mixed with relative householders; thus, is the meaning. Durāsadā (difficult of attack) is to be explained as:- difficult for attack or conquest, unable to clash, attack and conquer; unyoked; thus, is the meaning.

182. Pallaṅkena nisajjāya, ṭhānacaṅkamanena ca;

Vītināmenti te rattim, mama sissā durāsadā.

My pupils spent their nights sitting cross-

legged, standing and walking to and fro.

They were unassailable, hard to conquer.

182.1. There, Pallaṅkena (cross-legged) is to be explained thus:- my pupils, with sitting cross-legged, seated by binding things, avoiding lying down, with standing and walking to and fro, atināmenti (spent) made to pass beyond, distinguishedly, the entire night; thus, is the connection.

183. Rajaniye na rajjanti, dussaniye na dussare;

Mohaniye na muyhanti, mama sissā durāsadā.

In matters provoking lust, they were not

lustful; in things provoking anger, they

were not angry; in deludable affair they

were not deluded; my pupils were difficult

of attack and conquest.

183.1. Those agreeable pupils of mine who were hermits, rajaniye (in things dyeable) in things liable to be lustful, na rajjanti (did not get dyed) did not arouse stainful lust. Dussaniye (in hateables) in things which should be angry with, in basic things befitting to arouse hatred or anger, na dussare (did not get offended) did not incur anger or hatred. Mohaniye (indeludable affairs) in basic matters fit to get deluded, na muyhanti (they did not get deluded) they did not do delusion; they became associated with knowledge or wisdom; thus, is the meaning.

184. Iddhim vimamsamānā te, vattanti niccakālikam;

Pathavim te pakampenti, sārambhena durāsadā.

Putting their magical power to test, they

turned out to be at all times permanently;

they made the earth quake; they were hard

to be conquered by quarrelling.

184.1. Those pupils of mine, niccakālikam vimamsamānā putting to test permanently, at all times (or constantly) by displaying such different miracles as “having been one and single, which became many; after having been many, ***** (p.401) become one and single,” in this way they turned out to be; thus, is the connection. Those pupils of mine, having created earth in the sky and in water, let their postures (iriyāpatha) shake (or move) Ārambhena is to be explained as: by domineering and making quarrel, they are not to be attacked or conquered; thus, is the meaning.

185. Kijamānā ca te sissā, kīlanti jhānakīlītam;

Jambuto phalamānenti, mama sissā durāsadā.

While sporting, those pupils sported the

sport of jhāna; they brought the eugenia

fruit from the Jambu tree; my pupils were

difficult of attack.

185.1. Those pupils of mine, Kijamānā (sporting) sported such sports as the first jhāna and so on; they thus dallied and bemused themselves; thus, is the meaning. Jambuto phalamānenti (they brought eugenia fruit from Jambu tree) is to be explained thus:- They went by means of their magical powers and brought the jar-sized jambu (or eugenia) fruit from the Jambu (or Eugenia) tree, a hundred yojanas in height in the Himavanta mountain ranges; thus, is the meaning thus, is the meaning.

186. Aññe gacchanti Goyānam aññe Pubbanidehakam;

Aññe ca Uttarakura, esanāya durāsada.

Some went to the West island; some went to

East island; some went to North island;

my pupils, difficult of conquest, went in

search (of necessities).

186.1. Amongst those pupils of mine, aññe (some) a few of them, Goyāna, (West island) went to the island of Aparagoyāna; some of them Pubbavidehakam (to East island) went to the island of Pubbavideha; some of them Uttarakurum (to North island) went to the island of uttarakuru. They being difficult of conquest in these places, asanāya (in search of) they went in order to seek their requisites (or necessities); thus, is the connection.

187. Purato pesenti khārim, pacchato ca vajanti te;

Catuvāsa sahasāni chāditam hoti ambaram.

They sent ahead before them their carrying-

pole and went behind it; the sky was covered

by twenty-four thousand hermits.

187.1. Those pupils of mine, in going through the sky, Khārim (carrying pole) sent ahead, before them, their carrying-pole that would bear and bring back ascetic requisites, having first of all sent forwards, themselves went behind that carrying-pole. Thus, by the twenty four thousand hermits going in that manner, ambaram (the sky) the heavenly surface, chāditam (covered), became hidden; thus, is the connection.

188. Aggipākī anaggīca, danto-cukkhalikāpi ca.

Asmena koṭṭitā keci, pavattaphalabhojanā.

Some cooked their food on fire;

some ate raw without using fire;

some ate using teeth, like mortar and pestle;

some ate after crushing with stone;

some ate fallen fruits.

188.1. There, Keci (some) is: a few of my pupils; aggipākī (cookers on fire) ate after cooking fruits and non-fruits, leaves, etc.; some anaggī (were fireless) ate but raw without cooking on fire; some were teeth-employers; they ate after peeling the skins with teeth even. Some were udukkhalikā (like unto mortar and pestle) they ate after pounding with pestle in mortar. Some asmena koṭṭitā (were crushers by means of stone) they ate after beating or crushing with stone. Some nourished themselves with self-fallen fruits; this, is the connection.

189. Udakorohanā keci, sayam pāto sucīratā;

Toyābhisekanakarā, mama sissā durāsada.

Some were ??descenders down the water

evening and morning being delighted

in cleansing themselves; others were

makers of sprinkling water on their

bodies; so were my pupils, who were

difficult of attack.

189.1. Some of my pupils, who were difficult of attack, Sucīratā (delighting in cleanliness) desirous of purity, in the evening as well as in the morning, udakorohanā. (??descenders down to water) they made their entry into the water; thus, is the meaning. Some tovābhisekanakarā (doors of water sprinkling) did the sprinkling with water on themselves; thus, is the meaning.

190. Parūḷhakacchanakhalomā, pañka-dantā rajassirā

Gandhitā sīlagandhena, mama sissā durāsada.

Grown-hair in armpits and nails got long;

teeth had turned tartar and head had become

dusty. But my pupils, difficult of attack

were fragrant with the scent of precepts

(sīla).

190.1. There, those pupils of mine, difficult of attack, kacchesu (in armpits) in both armpits as well as on hands and feet; parūḷhā (mounted) there had sprung up, long nails and hair; thus, is the meaning. Due to absence of razor work, undecorated and unembellished; thus, is what is meant. Pañkadantā (teeth turned tartar), teeth which had taken in dirty matter, because of not making any washing with such dentifrice (or dental cleanser) as brick-powder, milk-stone powder and so on; thus, is the meaning. Rajassirā (dusty head) their heads soiled with dust (dhūlihi) because of the absence of such toilet as smearing with oil and so on; thus, is the meaning. Gandhitā sīlagandhena (fragrant with the perfume of precept),(sīla), had become sweet scented everywhere in all respects with perfume of worldly precepts because they were endowed with well connected precepts with jhāna, concentration and meditative

attainments; thus, is the meaning. Mama sissā du āsādā (my pupils were difficult of attack) would not be able to attack and knock against my pupils, because of the fact that they were endowed with these said characteristic qualities; thus, is the connection.

191. Pāto va sannipatitvā, jaṭilā uggatāpanā;

Lābhālābham pakittetvā gacchanti ambare tadā.

Having assembled even early in the morning, the plaited-hair ascetic whose austere practices were obvious, announced their major and minor gains, went up the sky then.

191.1. There, Pāto va sannipatitvā, having assembled early in the morning, the case-ending 'to' is employed here to express the meaning of the seventh post positions, even at the time of sun-rise, they became grouped together in my presence. Uggatāpanā (practitioners of highest austerity) obvious austerity-practitioner, stretched or spread out austerity-devotee. Jaṭilā (plaited-hair ascetics) hermits who were braided-hair Lābhālābham pakittetvā (having made obvious of the gains, small and large; tadā (then) at that time; ambare (in the sky) they went on the heavenly surface; thus, is the connection.

192. Again making their qualities even to be clearly evident. recited the stanza, starting with Etesam pakkamantānam. There either in the sky or on dry land, Pakkamantānam (departing) going; etesam (their) of the hermits; there turned out to be a big noise born of reed robes, of the ascetics; thus, is the meaning. Muditā honti devatā (the divinities became joyful) being well satisfied with the sound of antelopes' skins of those hermits having turned out big noise in this way, the divinities became delighted in mind saying: "Well-done, well-done, out lords!", muditā (glad) became satisfied; thus, is the connection.

193. Disodisam (directions and sub-directions) in those hermits; antalikkhacārā (wanderers in the sky) those who went about in the sky, pakkamanti (departed) went to south direction and sub-direction; thus, is the connection. Sake balenupatthaddhā (being endowed with either their own bodily strength) or the vigour of jhāna; yadicchakam (wherever they wanted to go) there and there even they went; thus, is the connection.

194. Again in order to make manifest their power even, recited the stanza beginning with Pathavī kampakā etc. At that time etc (these) who wandered everywhere they wanted, pathavīkampakā (the earthquakes) these who could bring forth the quaking of earth, nabhacārino (travellers in the sky) who wandered in the sky. Uggatejā (people of high power) rising power, stretched or spread-out power; duppasahā (difficult of defeat) would not be able to turn out to be after defeating and overwhelming; thus, is duppasahā, people difficult of defeat. Sāgaro va akhobhiyā (undisturbed like the ocean) similar to the great expanse of water, the mighty ocean not being disturbed and molested by others, they would not be disturbed and shaken by others; thus, is the connection.

195. Jhānacārikamino keci (some were standers and promenaders) amongst those pupils of mine, some hermits were endowed with such postures as standing and walking to and fro; some hermits were Nesajjikā (sitters) endowed with sitting posture; some hermits were pavattabhojanā (eaters of whatever turned out), those who nourished themselves with self-fallen leaves; since they were connected with such qualities as said, they were difficult of defeat; thus, is the connection.

196. Praising them all, he recited the stanza, starting with Mettavīhārino. There, mettavīhārino is to be explained thus: They turned out themselves to be, they lived pervading with loving-kindness, the symbol of affection saying thus: "May the unlimited number of living creatures in hundreds of universes (or countless cakkavāla) be all happy", and so on, those pupils of mine; thus, is the meaning. All those hermits were hitesī (seekers of welfare) bestowers of benefits towards sabbapāṇīnam (all living-beings) every creature. They were anattukkamsakā (not self-praisers) free from pride and would not speak highly of themselves; navambhenti (they would not reproach) did not think lowly kassaci (of anyone) any person whosoever; thus, is the meaning.

197. Those pupils of mine, because of being associated with such qualities as precept, concentration, and meditative attainments (samāpatti) achambhitā (were unshaken), free from danger, resembling the lion-king; gajarājā iva, (king-elephant-like), similar to the elephant-king. They were balamabā (possessor of strength) endowed with the strength of their bodies and vigour of their jhāna; like unto the tiger-king, they were durāsādā (difficult of defeat) unable to be knocked against; they came into my presence; thus, is the connection.

198. Thereafter, making manifest, by the pretext of showing his own power, recited the ;stanza beginning with Vijjādhārā. There, knowers and reciters of charms, sorcerers (vijjādhārā), divinities of earth who dwell on trees and hills, Nāgā (dragons) serpents stationed on earth and dry land, gandhabba (celestial musicians) fierce rakkhasā, (ogres), kumbhaṇḍā, guardian divinities) Dānavā, (titans) who are capable of creating whatever they want and Garuḷā (the big birds) lived depending upon that lake; thus, is the connection.

199. Again also, praising the qualities of those self-same hermits, who were his own pupils, recited these stanzas, beginning with: Tejaṭṭhā khāribhāritā. All that is but openly clear in meaning. Khāribhāra is such ascetic requisites as bucket for drawing water out of a well, the water-pot with long spout and so on.

207. Again also, making manifest his own qualities he recited the stanza, beginning with Uppate supine ca pi. There, the explanation is thus:- Then, at the time of my hermithood, I was the repository of all the sections of charms, signs and symbols, the course of knowledge, that were current in the entire Jambudīpa, being well trained in foretelling over the signs and symbols on the palms of hands and feet of all men and women, and also in foretelling about dreams and their effects, because of my cleverness in reading the stars and planets and because I had become accomplished in Brahmanic science, thus:- "The rising star of this young prince is pleasant or otherwise", and on being asked with regard the risen sign or symbol and the occurrence in dream, thus: "This dream is auspicious; this dream is unfortunate;" Thus, is the connection.

208. Making manifest his own exposition headed by;;the qualities of Buddha, he uttered the stanza, beginning with Anomadassī. There, not low (or inferior) is Anomā. That Glorious one is Anomadassī, because of His superior sight, namely, seeing and looking at all living beings with His such eyes as: physical eye, celestial eye, universal eye, spiritual eye and Buddha's eye. He is Bhagavā (Glorious One) under the circumstances of His having fortune (or good luck) and so on. He is Lokajettṭho (world-eldest) because of the fact that He is the eldest and most excellent of the world; there are three oldest oxen thus: the Usabha bull, Nisabha bull and Āsabha bull. These, the eldest of a hundred oxen is Usabha; the eldest of a thousand oxen is Nisabha; the eldest of a hundred thousand oxen is Āsabha; Narāsabho, the Āsabha-bull of men; Sambuddha is He who had properly penetrated into every dhamma; vivekakāmo (desirous of solitude) wanted to be single one, alone. Himavantam, went towards the Himalaya mountain range; thus, is the connection.

209. Ajjhogāhetvā Himavantam (dived into Himavanta) having gone deep into the vicinity of Himalaya, and entered it; thus, is the meaning. The rest is but clear.

210.1. Jalitam (burning) blazing or brilliant like the blue water-lily; hūṭāsanam, the seat of sacred sacrifice; ādittam (burning) like a mass of fire associated with light; gagane (in the sky) like lightning that is shining like the stately Sal tree properly flowering, I saw the patron of the world, seated; thus, is the connection.

213. (212-137) The celestial being of the divine beings is Devadevo, the god of gods; having seen that Devadeva, God of gods, Buddha, lakkhaṇamupadhāresim, I closely observed His characteristics, I investigated whether He was Buddha or not by making myself know the thirty-two signs, symbols, or characteristics of a great personage of His. By that doing (or circumstance) I saw the Conqueror, cakkhumam (sight possessor), owner of five kinds of eyes; thus, is the connection.

214. Caraputtame (on the most excellent feet) (caraṇa), on the most excellent soles of His feet. Sahassarāni, circular signs or wheel symbols are seen; when I saw in the Tathāgata those characteristics of that Glorious One, niṭṭham gacchim (I arrived at my conclusion) I went towards self-determination and became doubtless, thus, is the meaning. The rest is but clear in meaning.

218. Sayambhu (self-become one) became but by themselves. Amitodaya (the place of springing up) the rising of unlimited and incomparable qualities; these two words are but terms of address (alapana). Imaṇ lokan, this world of living creatures; sam (properly) well; uddharasi (drew out or dragged out), having pulled out from the round of rebirths, let them arrive at the dry land of Nibbāna; thus, is the meaning. All those living beings āgamma, having come for the sake of seeing you, came, and Kaṅkhasotam taranti (cross the stream of doubt) went over beyond the great flood of doubt; thus, is the connection.

219. Praising the Glorious One, the hermit recited the stanza beginning with: tuvam satthā. There, Venerable Omniscient Buddha! You are Satthā (Master) the teacher of this world together with the celestial world; you yourself being established as most excellent are Ketu (banner) high; You yourself are dhajo, (flag) because you are manifestly established in

the whole world; You, yourself are yūpo, (sacrificial post) like the erected pillar, because you had risen up in the three worlds; (pāṇīnam (of living-beings), for all living creatures you, yourself are parāyano (final end) relief, the highest or most excellent reachable place. You yourself are paṭiṭṭhā (standing spot), place of protection; You; yourself are dīpo; (lamp) like an oil-lamp, since you had dispelled the deluding darkness of the world; dvipaduttamo, (the most excellent man), the most excellent and best among such bipeds as divinities, brahmās and human beings; thus, is the connection.

220. Again, praising the Glorious One, even, uttered the stanza, beginning with Sakkā samudde udakam. There, the water of the ocean, eighty-four thousand yojanas deep, would be possible to pametum, to measure, by means of a peg; Venerable Omniscient Buddha! It is simply not possible even, to pametave, measure as “So much in size or quantity”, Your knowledge; thus, is the meaning.

221. Having placed tulamāṇḍale in the measuring hall, weighing cage, it is possible to bear the weight of earth; Venerable Omniscient Buddha! It is not at all possible to weigh Your knowledge.

222. Venerable Omniscient Buddha! It might be possible to measure ākāso (sky), the entire open space, either with rope or finger, Your sky-like knowledge and wisdom, however, could not at all be pametave, measured; thus, is the meaning.

223. Mahāsamudde Udakam, water of the great ocean, eighty four-thousand-yojanas-deep ocean. Akhilam udakañca, unfallen water, four nahutas over and above two hundred thousand yojanas in expanse; akhijam; akhijam pathavim, unfallow land; jahe (would forsake) might abandon, might go beyond, might make equal, Buddha's knowledge, upādāva (having regard) having taken, might weigh, might balance. upamato (as example), by way of illustration; na yujjare (should not be yoked), might not be placed together; His knowledge is but much more; thus, is the meaning.

224. Cakkhuma (O Eye-owner!) O Possessor of five kinds of eyes! This is word of address. Sahadevehi, together with the celestial beings, of the current world; it is a possessive word in the locative sense; inside the world together with the heavenly world; yesam, whosoever, of this number of living-beings, the mind happens (pavattati). Etc, these, so many living beings with their minds, in Your knowledge, antojālagatā, gone into the net, in the net of knowledge, had entered inside; thus, is the connection; You look at all living beings by means of Your net of knowledge; thus, is the meaning.

225. Venerable Sabbāññū. Omniscient Buddha! Yena ñāṇena (by which knowledge) by proper association with four right and noble paths, bodhim patto (attained wakefulness) achieved nibbāna, the most excellent of everything, asi (were) became; by that knowledge, paratitthiye maddasi (You trampled down other heretics) overwhelmed other religious leaders; thus, is the connection.

226. In order to make clear the praise-making, done by that hermit, the theas of collecting together of the dhamma, the theas of the first Buddhist Council, said thus: Imā gāthā thavitvāna. There, imā gāthā (these stanzas) is with so many stanzas; thavitvāna (having praised) the hermit, suruci, by name, having made the eulogy; Sesaṭṭhakathāsu, in other commentaries, however, there came thus:- “Sārādalmāṇavo, the lad Sārada”. That word is the measure or limit, which is but the reading (or reader) according to aṭṭhakathānaya, the commentarial method. In other words, one who might have good, delightful or pleasant wish or desire to have Nibbāna as his resting place; thus, he is Suruci (good pleasure). One who proceeds, goes and turns out to be with subdued sense-faculties, thus, is Sārada (subdued going). Thus, both also are his name even. That hermit Suruci, having spread the antelope's skin, sat himself down; having avoided such six faults of sitting as being too near and so on, Sārada took his seat; thus, is the meaning.

227. The hermit who was seated there, praising the self-same knowledge of that Glorious One, uttered the stanza, beginning with cullāsītisahassāni. There cullāsītisahassāni is eighty-four thousand; girirājā (monarch of mountains) is the hill-king Meru; Mahaṇṇave is in the ocean; ajjhogāblo, (dived into) is: dived deeply into, entered; tāvadeva (that much even) such quantity as eighty-four thousand; accuggato (excessively gone up) now is said to be having gone up excessively; thus, is the connection.

228. Tāva accuggato, like that Neru or Meru mountain had gone up to excessive heights; that great Neru or mighty Meru āyato had extended, in height as well as in breadth in this way, the great Neru king is a hundred thousand crores by way of variety of reckoning; cuṇṇito (was made into pieces and powder).

229. Venerable Omniscient Buddha! When your knowledge is placed in the high numeral of lakh, when place after making droppings one by one of your knowledge as either hundred or thousand or a hundred thousand, that very powder of the great Neru might go exhausted, it is not in the least possible pametave (to measure your knowledge) to calculate the quantity of your wisdom; thus, is the connection.

230. Sukhummaccchikena (fine fish) whoever were to parikkhipe (surround) make circumspection from all sides by surrounding the water of the entire mighty ocean with a lot of fine holes (or very small holes), when thus circumspected, whatever creatures who were born in water all of those aquatic beings, siyam (would be), would become gone into the net; thus, is the meaning.

231. Pointing out that illustrative comparison, he uttered this stanza beginning with Tath eva hi. There, just as aquatic animals become gone into the net, so also, O Great Hero! Mahāvīra (Great Hero! Maker of exertion for the achievement of great Buddhahood! Whoever are puthu, many, titthivā (heretics), makers of wrong views, ditṭhigahaṇapakkhandā having entered the forest-jungle reckoned as heresy, parāmāsenā, due to the characteristic handling from the point of view of sincerity or otherwise, mohitā, were deluded or befuddled or covered up.

232. Suddhena (with purity) is with your knowledge free from impure depravity (kilesa); anāvaraṇadassinā (by the unobstructed seer) by One who has the precept or habit of seeing without obstruction all the truths, (dhamma); etc. (these), all heretics; antojālagatā (gone into the net), or, who had been made to enter the inside of knowledge-net, likewise; thus, is the connection. Nāṇam to nātivattare ;(they could not surpass your knowledge) those heretics could not go beyond your knowledge; thus, is the meaning.

233. At the end of his having spoken in praise of the Glorious One in this way, he recited this stanza, beginning with: Bhagavā tamhi samaye, in order to show his effort of making his own explanation. There, at whatever time the hermit praised the Glorious One, at that time of the termination of praise, the Glorious One, Anomadassī, who was reputedly with such a retinue as would be beyond calculation, because of His having conquered depravity, (kilesa), Māra etc., is jina, the conqueror. Samādhimhā (from concentration), having risen up from His engrossed concentration (samādhi), He looked at or surveyed with his divine eye, the entire Jambu island; thus, is the connection.

234.5. The disciple, Nisaba, by name of that Glorious One Anomadassī, munino, of the sage, who was endowed with such knowledge, as was reckoned to be mona, santacitṭehi, (with tranquil thoughts), with mind devoid of depravity (kilesa), tādihi, with such ones as arahats, who had exhausted their cankers (āsava), because of their untrembling (or unperturbed) nature amidst desirables and undesirables; suddhehi (with the pure things), associated with perfectly pure bodily actions and so on, with such achievements as six kinds of higher knowledge, with the nature of not being perturbed or agitated by the eight kinds of ups and downs of life (lokadhamma), surrounded by a hundred thousand; aññāya (having known), having come to know the mind of Buddha, upesi (approached), went near the patron of the world, at that self-same time; thus, is the connection.

236. They having come in that manner tattha (there) to the vicinity of the Glorious One; antalikke (in the atmosphere) stood in the sky and circumambulated the Glorious One, They all, pañjalikā (clasp-handed) worshipping from the sky and otarum (descended) went down to the presence of the Buddha; thus, is the connection.

237. Again, in order to make manifest the making of the early portion of the giving of explanation, he uttered this stanza, beginning with Sitam pātukarī. All that is but clear.

241. Yomam pupphena, the hermit whose mind was pleased with me or who roused up his pious mind in me, honoured me by offering many a flower; anuthavi, he praised my knowledge again and again; tamahaṇ kittayissāmi, I shall make manifest (or clear announcement of), that hermit; mama bhāsato suṇoṭha (make yourself minded), make within your hearing the words spoken by me.

250. Pacchime bhavasampatte, thus, the Glorious One said in order to give his explanation (or make His prophecy). There, pacchime (at last), when the existence which became final had reached. Manussattam (human status), gamissati, will go to the birth as a human being; he will be reborn in the human world; thus, is the meaning. The brahmin lady Sārī, so named because of possessing such essence as the essence of beauty, the essence of wealth, the essence of age, the essence of family, the essence of luxury, the essence of merit and so on, will bear in her womb.

253. Aparimeyye ito kappe, immeasurable kappas hence, thus, He began the root or origin of His prophecy (byākaraṇa). Here, the perfection of the two chief disciples are fulfilled in the long period of one innumerable aeons and a hundred thousand aeons (kappas); in spite of being so, for the sake of ease in poetic composition of the stanza, it was thus said with reference to intervening aeons (antara kappā); thus, it should be looked at.

254. The prophecy (byākaraṇa) is given thus:- “He will be chief disciple known by the name of Sāriputta”. Having given the prophecy (byākaraṇa), praising him, that Glorious One said thus: “Āyam Bhāgīrathī” and so on; this first great river, known as Bhāgīrathī, among these five rivers, namely, Ganges, (Gaṅgā), (Jumna), Yamunā, Sarabhū, Mahī and Aciravatī. Himavanta pabhāvitā (originated from Himavanta) originated from the Anotatta lake and had come down from the Himalaya. Mahodadhim (great ocean) the massive mass of water; appayanita (reach) arrive at; Mahāsamuddam, the big ocean; appeti, just as they go near or towards; in that same way also, this Sāriputta, Sake tīsu visārado (confident in his own three) would be one whose knowledge or wisdom will stretch or spread out, untroubled or unstaggered being confidently versed in the three vedas current in his own family. Paññāya pāramim gantvā, having gone to the final end of his own disciple-knowledge; paññe all the living beings; tappayissati (will satisfy) will make them contented and will bring about their excellent welfare; thus, is the meaning.

257. Himavantamupādāya, having made Himalaya hill the beginning; making mahodadhim, the great ocean, sāgaram, the bearer of water, the final end; etthantare (inside this), in the middle of these two, mountain and ocean; yampulinam, as much as there are heaps and collection of sand; ganānato, by way of calculation or counting asaṅkhiyam (innumerable), beyond reckoning or enumerating; numberless.

258. Tampi sakkā asesena, even those heaps of sand without remainder, saṅkhātum (to count), It could become possible to count, as so and so is that total number; thus, is the connection. Likewise, anto (the end), the final end of Sāriputta's knowledge will not happen (bhavissati) at all; thus, is the meaning.

259. Lakkhe; :P: bhavissati; here, lakkhe (in writ or lakh) is: in knowledge writ or lakh, a portion of knowledge; ṭhapiyamānamhi (when placed), is: should it be placed, sands of Ganges; Khiye (exhausted), would go completely exhausted; thus, is the meaning.

260. Mahāsamudde (in the big ocean), is: in the four great oceans, eighty four thousand yojanas deep. Umiyo (waves), such varieties of heaps of waves as gāvuta and so on. ganānato asaṅkhiya (innumerable from counting) is: just as they are beyond calculation, so also, the extent of Sāriputta's knowledge, anto (end), the extreme end, na hessati (will not be) will not become; thus, is the connection.

261. Thus, that Sāriputta was learned or possessor of knowledge; because of the Gotama clan Gotamam, Gotama, the eldest in the Sakyan-family, the bull-man of the Sakyans, the self-enlightened (or self-awakened) Buddha; āradhayitvā (having pleased), having done the pleasing of the mind with proper practice of duties, good precepts and good conduct, etc., paññāya, of knowledge, of disciple's knowledge, pāramim (perfection), having gone to complete conclusion, he will become the chief disciple of that Glorious One; thus, is the connection.

262. Having thus attained the position of chief disciple, dhammacakkam anuvattessati (will subsequently turn the wheel of dhamma) will bear the burden of maintaining the good dhamma, made manifest and kept current without the nature of being shaken amidst desirables and undesirables, by the Glorious One, the Son of Sakya. Dhammavutthiyo (the rain showers of dhamma) rain-showers reckoned as the preaching of noble truths; vassanto (raining) showering (or preaching), clarifying, opening, sharing, simplifying, he will turn out to be; thus, is the meaning.

263. The Glorious One, Gotama, the bull-man of the Sakyans, abhiññāya (by means of higher knowledge) having known by means of His distinguished knowledge, all these; bhikkhusaṅge (in the congregation of bhikkhus), having sat Himself down in the midst of noble (ariya) individuals; aggaṭṭhāne (at the top place, will establish him in the highest place of one who has particular pleasure in such mass of qualities as entire knowledge and so on; thus, is the connection.

264. Having thus obtained the prophesy, he became good-hearted (or delighted), and making his joyously solemn utterance by way of zest and delight, uttered this stanza beginning with: Aho me sukataṃ kammam and so on. There, Aho is an indeclinable particle to express astonishment; Satthuno (of the Master), of the Glorious One Anomadassī, the Teacher; sukataṃ (well-done) properly done, having believed and made; kammam (deed) the share of merit is indeed, alas! wonderfully powerful, unthinkable; thus, is the meaning Yassa (whose) of the Glorious One; ahaṃ karam (I, making) having done the accumulation of merit; sabbattha, (everywhere), in the mass of all qualities; pāramim (perfection) entire end; gato, (gone) attained the absolute limit; O indeed! That Glorious One is wonderful! Thus, is the connection.

265. Aparimeyyo (immeasurable) the good deed done during the period of time beyond calculation; me (my) idha, in his last and final existence; phalaṃ (fruit) showed the result. Sumutto (well emancipated) properly released, jhāpayim (I caused to burn), I set fire to all my depravities (kilesa), by the fruition of that merit like unto the speed of arrow shot by the clever archer; thus, is the meaning.

266. Making manifest his own exertion even, he uttered this stanza starting with Asaṅkhatāṇ. There, asaṅkhatāṇ (uncreated), is not self-made; not done due to causes; thus, is the meaning. Acalam padam gavesanto (seeding the unshakable path), in my quest for that uncreated Nibbāna, by means of absence of the obscurity of depravity and by the sense of establishment of accumulated good-deeds; sabbe tithiye (all heretics) all the individuals, who set up heresy, and brought about wrong views; vicinam (investigating), closely checking, esāham (this I); bhava (the existences) such existences as the sensual world and so on; saṅsāriṇ (underwent rebirths) I thoroughly rolled round; thus, is the connection.

267. Making manifest his own meaning, he uttered this stanza beginning with:- Yathā pi byādhito poso. There, byādhito (diseased) is oppressed with ailment; poso (man) a person, just as a sick man would seek medicinal remedy, so also I, seeking Nibbāna, the uncreated path of immortality, abbokkhiṇṇam (not mixed down) without any break, uninterruptedly, without interval, pañcasatam (five hundred) I did the renunciation of hermitism in five hundred of my rebirths or existences; thus, is the connection.

271. kuttitthe sañcarim ahaṃ (I went through rounds of rebirths at a bad landing place) I wandered round the travelling road at the sinful landing-place.

272. Sāratthiko poso (essence-desiring man) a man who is the seeker of essence. Kadalim chetvāna phālaye (having cut plantain, he would burst open) having cut off the trunk of banana tree, he would split it into two; Na tattha sāram vindeyya (he would not obtain essence there) having split it also, he would not get or gain essence there, in the banana trunk, however that man is ritto (devoid of) empty of essence thus, is the connection.

273. Just as the banana trunk is ritto (devoid of) empty of essence, tatheva (so also) even likewise, in the world, tithiyā (heretics) many people who follow different wrong views are rittā (devoid of) empty of Nibbāna, the uncreated; thus, is the connection. The word: se is but an indeclinable particle (nipāta).

274. Pacchimabhave (in the last existence) in the final-most birth, brahmadāyaka (relative of Brahmā) I was born in a brahmin family; thus, is the meaning; mahābhogamchādetvāna (having discarded large wealth), having thrown away the mighty mass of wealth as if it were a lump of saliva; anāgāriyam (houseless life), devoid or shorn of such occupations as ploughing trading and so on, pabbajjī (I became a recluse) entered upon the renunciation of hermitism; thus, is the meaning.

The commentary on the first recital

occasion has ended.

275.7. Ajjhāyako:- :P: munim mone samāhitam, The reciter.. etc.... the sage whose mind is properly or absorbedly concentrated in knowledge. Mona is said to be knowledge or intelligence (ñāṇa); (mona) the mind well concentrated, properly placed in that knowledge (mona); thus, is the meaning. One is a nāga (elephant) because he does not do evil reckoned as offence (āgu); the therā Assaji; that great elephant (mahānāga), shining gracefully similar to flowering lotus, blooming properly; thus, is the meaning.

278-281. Disvā me :P: pucchitum amotam padam, Having seen by me.. etc ... to ask about the immortal path. The meaning is but clear.

282. vithintare is: vithi antare, inside the street; anuppattam (arrived after), that therā who had gone near and reached; upagantvāna (having approached), I went near and asked; thus, is the connection.

284. Kīdisam te mahāvīra (O Great hero! How are they like?) O Great hero, you, who had attained arahatship, when the wheel of dhamma was first turned, inside (or amidst) the arahats, in the dispensation; O All-firm Man! Mahāyasa te (Great fame to you) because of resembling having many followers or much retinue in which how like you are unto Buddha! Sāsanam dhammam (dispensation doctrine) the dispensation reckoned as preaching of dhamma; thus, is the connection. Bho, friend! Good Face! bhādrāmukha! me, my; sādhu, well, the good dispensation or teaching; kathayassu, kathehi, you please speak (or say); thus, is the meaning.

285. thereafter in order to show the character of speech or preaching, uttered this stanza, starting with so me puṭṭho. There so (he), is the thera Assaji; me, by me, puṭṭho (asked), when spoken to thus: "How is the dispensation or teaching like?", he preached the whole teaching (or discourse). Gambhīram (deep), the whole preaching or dispensation being profound in meaning; gambhīram (profound), because of the depth for penetrating the dhamma preached by Buddha; nipuṇampadam (subtle path, Nibbāna) which is subtle by way of ascertainment of perfectly significant noble truth, etc.; hantāram (killing) doing the destruction of the thorn of craving desire, and of the entire misery of rounds of rebirths; apanudanam (uprooting) have the nature (dhamma), of being thrown away; thus, is the connection.

286. In order to show the character of preaching by him, he uttered this stanza, starting with ye dhammā. hetuppabhāvā (origination from cause) which was particularly born, ordinarily born, properly produced had become, happened, sprung up from cause, and circumstance; ** dhammā (whichever things) whichever, things of nature along with causes, are present, do exist, obtain; thus, is the connection. Tesam (their) of the dhamma, hetum, cause circumstance; āha (said) the Tathāgata preached. Tesañca yo nirodho, (whatever cessation of tem also) whatever cessation, the nature of coming to an end of those which are subject to cause; evam vādī mahāsamano (the great Monk is such a speaker) the Glorious One was the Great Monk, Mahāsamana, because of the greatness of his retinue of such qualities as precepts (sīla), concentration (samādhi), knowledge or wisdom (pañña) and so on, because of the cessation of his evils and because of the complete destruction of his evils, was the speaker in this wise, spoke so, because He was in the habit of speaking such sayings as the entire cessation of causes and so on; thus, is the meaning.

287. thereafter, having heard the dhamma that was spoken or preached to him, he recited this stanza, beginning with so'ham in order to show the character of what was done by himself at that present (or seen) moment. That is but clear.

289. Es'eva dhammo yaditāvadeva (In case this self-same dhamma is that much only) should there be nothing beyond this, to this very extent, this very fruition of the first noble righteous path (sotāpatti), ought to be attained. Like-wise is but this dhamma even; thus, is the meaning. Paccabyatha, padam, the path, you all penetrate into the anxiety-free Nibbāna. This path had not but been seen for such a long period of time as many aeons (kappa), counted by nahuta, namely, by us.

290. Y'āham dhammam gavesanto is: yo ahañ, this I, seeking dhamma, going in search of, in quest of the dhamma of tranquil path; kutitthe (on the bad landing place) on the despicable landing place, on the blamable landing place; sañcarim (I had wandered myself), rolled myself round; thus, is the meaning. So me attho anupatto (that desire of mine had materialised), that welfare (or benefit) which ought to be sought for had been appropriately attained and reached by me; now, me, my, nappamajjitum (not to forget (or) be negligent) it is time to become diligent; thus, is the meaning.

291. Tosito (gladdened) I was made delighted by the thera Assaji, aalam patvāna (having attained the unshakable) having attained Nibbāna, the never shakable; sahāyakam, the associate, the lad Kolita; gavesanto (seeking) i went to the basic recluses' residence in search of; thus, is the meaning.

292. Dūrato va mamam disvā (Having seen me from afar even) having seen me coming from afar even from his basic recluses' residence; me (my) the well-disciplined companion of mine; sampanno (endowed with) being replete with such postures as standing, sitting and so on; idam (this), the above would-be-said words, abravi (spoke), said; thus, is the meaning.

293. O Associate! Pasanna mukhanettosi (you are with clear pleasant face and eyes) you are endowed with pleasant, graceful, brilliantly shining face and eyes. Dissati (seen), in you there looms large like unto the state of a sage; amatādhigato, (achieved immortality), certainly definite, you must have achieved Nibbāna, the immortal peace; kacci accutam padam have you in any way made for the immortal path?, I ask you thus: "Has Nibbāna, the immortal path, been achieved by you?" -thus, is the meaning.

294. Xubhānurūpo āyāsi (you have come looking pleasant) having become similar to one of graceful and pleasing complexion, you have come and reached here. Āneñjakārito viya, as if made imperturbable, like unto the unperturbed elephant, done by such weapons as: the lance of an elephant driver and so on; danto va (but tamed) as if well-disciplined for three months; brāhmaṇa danto damatho (subdued and tamed brahmin) because of having driven out evil, he is a brahmin, trained in discipline, he asked: are you well tranquillised in the path of Nibbāna?

295. When asked by him, Sāriputta replied: Amatam mayā, by me the immortality, and so on. That is but clear.

299. Apariyositasaañkappo (not completely ended intention) the intention not yet materialised, the extreme end of the aspiration, aspired thus:- "May I become chief disciple, of a Buddha, in future" thus, is the meaning. Kutitthe, (bad landing) the journey or road that ought not to be gone; ahañ sañcarim (I wandered myself) rolled about myself. venerable Gotama! O Eldest of the world! āgamma (come) I have arrived here to see you, and having come, mama sañkappo (my intention) my aspiration; pūrito (fulfilled) I am now completely filled with the attainment of the knowledge of disciples perfection with the achievement of the right path of noble arahatship; thus, is the meaning.

300. Pathaviyam patiṭṭhāya (established on the earth) being born on earth, samaye (at the time) in the cold season, pupphanti (bloom) flower; dibbagandhā (divine fragrance) good and excellent scent; pavanti (blow) bring breeze, emit; sabbapāṇinam (to all beings) all human and divine beings; tosentī (gladden), as if they make to be associated with mental pleasure.

301. Tathevāham mahāvīra (Likewise even I, O Great hero!) O you who have great retinue, Son of Sakyan family, possessed of enormous exertion! Te (your) in your dispensation; patiṭṭhāya (having established myself) I stood; pupphitum (to blossom) to flower with the knowledge of the righteous path of noble arahatship; samayam, time, esāmi (I seek) likewise even, I shall go inquest; thus, is the connection.

302. Vimuttipuppham (the flower of emancipation) the flower reckoned as the emancipation of the fruit of righteous noble arahatship, because of being released from and becoming free from all kinds of depravity (kilesa), one gets, emancipation (vimutti); esanto (seeking) going in search of, that, also indeed, bhavasamsāramocanam (escape from the rounds of rebirths) going, wandering oneself in such existences as sensual existence and so on is: wandering round the existences (bhavasamsāra) escape from it is: escape from rounds of repeated rebirths; vimuttipupphalābhena (with the gain of fruit of escape or emancipation) either escaping the escape, or accumulation done by this, is: emancipation or escape, the topmost fruit; the guidable (or leadable) bloom and flower by this, thus, is flower; the flower of freedom even, is the flower of emancipation; the getting is gain, the getting of the flower of freedom is the gaining of emancipation flower; with that gaining of freedom flower and achievement, sabbapāṇinam (all living beings) tosemi (I gladden), I make for them attainment of delight; thus, is the meaning.

303. "Yāvatā Buddhakhetamhi" "(as far as Buddha's field)" and so on. Here, cakkhuma (O Possessor of Eye) O Possessor of five kinds of eyes! As far as the place where the power and influence of such paritta, protective incantations, as Ratana Sutta, Gem-like discourse, and so on turn out to be so far and wide in the field of Buddha, reckoned as a hundred thousand crores of universes (cakkavāḷa); Thapetvāna Mahāmunim (putting the Great Sage) aside, avoiding the Self-enlightened or Omniscient buddha, no one else amongst the remaining living-beings; tava puttassa (of your son) with me, your son; paññāya sadiso (resembling in knowledge) there is no equal; thus, is the connection. The rest is but easy or clear.

308. Paṭipannā (properly attained) replete with four right noble paths (magga) also phalaṭṭhā (stood in the fruition) also established in the fruition of arahatship; sekhalasamāgino (initiated, and endowed with fruition) also endowed with three lower fruitions, these eight categories of noble bhikkhus; uttamattam (the most excellent benefit) Nibbāna; āsisatā (aiming at) seeking for; tam (that) the possessor of knowledge; parivārenti sadā (always surrounded) at all times they approach, serve and attend upon; thus, is the meaning.

310. kusalā (clever) expert in the four foundations of mindfulness reckoned as, seeing the body, sensation, mind and dhamma, with spiritual insight; bhāvanāya (by developing) by increasing the seven elements of self-enlightenment beginning with mindfulness as element of self-enlightenment; ratā (delighted) adhered to.

314. Ulurājāva (like the star-sovereign) it shines also like unto the king of stars and planets.

315. Dharaṇīruhā (riding on the ground) trees, the earth or ground is dharaṇī, because it bears trees, hills, gems, living beings and so on; riding on, growing, increasing or prospering on the earth or ground is dharaṇīruhā trees; ruhanti (ride on) having properly established or stood on the ground, they increase and proceed to develop and grow up, Vepullatam (the state of prosperity) the condition of being full all round pāpuṇanti, attained; te (they) those trees, in succession, phalam dassayanti (show fruits) become fruit-bearers.

317.9. Again also, praising the glorious One in the self-same manner, uttered this stanza, starting with Sindhu sarassatī. there such names as Sindhu and so on, such names as Gaṅgā and Sarassatī, and such names as Gaṅgā and Yamunā, also are rivers; sandsamānānam (flowing) going; etāsam (of these) of the rivers; sāgara va (like the ocean) the ocean even; Sampatīcchati (consents) accepts, bears; at that time, then, all these rivers; purimam nāmam (former name) such previous name, designation, terminology as Sindhu, etc., Ganges and so on; jahanti (forsake) discard; sāgara teva (as sāgara only) even as the ocean; nāyati (known) just as become evident. Tatheva (likewise) even as that time catubbaṇṇā (the four colours) four families reckoned as princely warrior, brahmin, mercantile trader and common cultivator; tavantike (in your presence) your vicinity, nearby; pabbajitvā (having become monks) wandering round as bearers of begging bowls and yellow robes; purimam nāmam (former name) designation word bearing such names as princely warrior and so on; jahanti (forsake) cast off; buddhaputtā (buddha's sons) bosom children of Buddha; nāraye, known, would become evidently clear.

320.4. Cando (moon) the disc of moon; Vimalo (stainless) free from impurities, devoid of dirt, because of having got rid of such five clinging corruptions (kilesa), as clouds, earth fumes, dust, smoke, saturn or eclipse; ākāsa dhātuyā (in the sky-element) in the womb of the sky; gaccham (going) travelling; sabbe (all) the collection of stars, atirocati (outshines) just as it shines with brilliance in the world, treading upon or overwhelming by its light; tatheva (even likewise) you are like that.

325.7. Udaḥ jātā (born in water) kumuda and mandālaka lotus flowers which develop themselves in water; bahū (many) beyond calculation; toyena (with water) with soft-soil muddy water; upalimpanti (smear) just as they adhere to or stick to; so also bahukāsattā (many creatures) incalculable living beings in the world; jātā (born) developed or increased aṭṭhitā (attacked or harassed) bound by lust and anger; virūhare (ride) mount; just as the lotus flower rides, springs up by itself in the mud; kesarī (lotus) name of lily.

329.30. Rammake māse (Rammaka month) in the month of kattika, because it has been said. "The four-months period of Kumuda lotuses". Vārijā (products of water) paduma lotus flowers and so on; bahū (many) flowers; pupphanti (bloom) flower; tam māsam (that month) the water-born lotus flowers do not turn out to be beyond that kattika month; thus, is the connection. Samayo pupphanāya so (that is the flowering time) that kattika month, is the time and season for (blossomed) just as lotuses bloom, likewise, O Son of the Sakyan! you became blossomed. Pupphito te vimuttiyā (blossomed for your emancipation) those pupils of yours, bhikkhus who had made their accumulation of means for freedom, bloomed and flowered with the knowledge of fruition of arahatship. Nātivattanti (do not occur beyond) do not go beyond the admonition and advice in the teaching or dispensation of yours, likewise, just as the water-born paduma lotus flower does not go beyond the flowering season; thus, is the meaning.

33.4. Yathā pi Selo Himavā (just as also the stony Himavā hill) the hill made of stone Himavā, by name; sabbapāṇinam (of all creatures), to all living-beings, afflicted with ailment; osadho (medicine) of all dragons, of all titans, of all divinities, possessing medicine; ālayo (resting place) just as has become a house; likewise, O Great Hero! You resemble medicine because you made for the escape of all living beings from such sickness as old age, disease, death, and so on; just as that Himavā hill is the resting place or house of dragons and so on, likewise, pāramim gatā (having gone to perfection) attained the three kinds of wisdom (vijjā), six kinds of higher knowledge (abhiññā), and magical powers (iddhi), live depending upon you; thus, is the connection. either below or above, methods of connection of stanzas, one should know clearly well, by way of similes and examples.

342. Āsayānusayam nātva; here, āsaya (desire) is keen desire, practice; anusaya (chronic condition) the depravity that had gone strong, having known the ordinary desire, chronic desire and occurrence of depravity, with such a remark as: "This one is lust-addict", this one is the meaning. Indriyānam balābalaṃ (strength and weakness of controlling faculties) having known the strength and weakness in such a way as: whether the candidate is to be easily made to understand or otherwise, i.e. difficulty, of good or bad symptoms of sharp or soft faculties in such five controlling or developable faculties as the faculty of clear piety (saddhā) and so on. Bhabbābhabbe vidivāna (having known the possible and impossible) having known and made self-seen thus: "This person is possibly able to properly penetrate into the truth (dhamma) preached by me, this person is not possible", Venerable Omniscient buddha! Like the great four-island rain, You gajjasi (thundered) made a great roaring voice, unanimously echoing the whole universe (cakkavāḷa), with the fearless roar, with the roar of a lion of preaching truth (dhamma).

343.4. Cakkavāḷapariyāntā (extreme boundary of the universe) the audience would be seated filling up the womb or surface of the universe (cakkavāḷa), on all sides. Nānā dīṭṭhi (different heresy-holders) having thus seated, they who held many a view, disputing, entered into controversy, having become two factions or divisions (dvejhaka); Vimaticchedanāya (for cutting off doubt) for the purpose of cutting down that bad intelligence of their; sabbesam (of all) of all living beings, cittamaññāya (having known the mind) knowing the propensity of their mind; opammakusala (clever in illustration) the expert in similes and examples; ekam pañham kathento va (just speaking of one problem) by answering but a single question, vimatim chindati (cut away doubt) made doubtless the doubts of living beings, seated on the surface of the whole universe (cakkavāḷa) thus, is the meaning.

345. Upadisāsadiṣeḥva, indeed even like the aquatic plant or moss (upadisa); here, seen and become clearly evident above water; thus, it is moss (upadisā), aquatic plant (sevālā); identical with moss are human-beings, resembling moss (upadisa); just as, indeed, moss and aquatic plants are stationed, having spread themselves over the water, making water, making water unseeable, so also vasudhā (earth) the earth would become filled by the establishment after having spread or stretched out without intervening interval by those human beings, resembling those moss even; pañjalikā (clasp-hand) with clasped hands raised on head; kittayum lokanāyakaṃ (eulogised the world-patron) would speak of the qualities of Buddha, the protector of the world.

346. Te (they) all human and divine beings; kappamya (world or), the whole world-period (kappa); Kittayanta, eulogising, speaking of qualities also; nānāvaṇṇehi (with varieties of colours) they eulogised with different varieties of qualities; in spite of that also, they all parimetum (to measure) to speak of the quantity of qualities, napappeyū (would not make reach) would not arrive well, would not be able; appameyyo tathāgato (the Tathāgata is immeasurable) the Self-enlightened Omniscient buddha is all round immeasurable, He has many a quality; by this, he illuminates the greatness of buddha's qualities.

347. Sakena thāmena (with one's own strength) by means of his own vigour, by way of similes and examples, below; jino (conqueror) Buddha who had conquered depravity (kilesa), mayā kittiyo (eulogised by me) just as He had been praised by me, kittentā pakittayum (would eulogise in praising) exactly in the same way, all celestial and human beings would speak in praise for crores of world-periods (or aeons) and for hundred crores of world cycles; thus, is the meaning.

348. again also in order to light up the immeasurableness of Buddha's qualities, he uttered this stanza, starting with: Sace hi koci devo vā, pūritam parikāddheyya filled and drawn towards surroundings, the filled up water in the great ocean would pull itself to all surrounding sides; so (he) that person, vighātā, death, misery (dukkha), even; labheyya, would attain or arrive at; thus, is the meaning.

350. Vattemi jinasāsanam (I keep turning the teaching (or dispensation) of the conqueror) I keep turning and turning and look after the entire three piṭakas, preached by the conqueror; thus, is the meaning. Dhammasenāpati (the generalissimo of truth) he is the prominent lord of assembly, reckoned as the Glorious One's fourfold assembly (or audience), by his knowledge of truth (dhamma); thus, he is the commander-in-chief of truth (dhammasenāpati), Sākyaputtassa, (of Sākya's) son, in the dispensation or preaching of the Glorious One; ajja (now) in this current occasion, I guard the entire dispensation of the Buddha similar to the eldest son of a world-king.

352.3. In order to show his own rolling round of repeated rebirths, he uttered this ** (p.431) starting with: Yo kocimanujo bhāram. Manujo (man) any *** (p.431) bhāram (load) head load; matthake (on the head) **** (p.431) placed on his head; dhāreyya (would bear) would take; sadā ***** (P.431) at all times, bhārena dukkhito (distressed by load) that man, being oppressed and overwhelmed by that load (or burden); assa (would be) burden, borne load, burdened; exceedingly burdened. Tathā (like that) by that manner, I, being burnt by three kinds of fire, reckoned as the fire of lust, anger and delusion, girim uddharito yathā (just as the hill had been held up) having lifted up, held up and placed the mighty meru mountain on my head; bhavabhārena (by the burden of existence) with the burden of springing up in the cycle of existences; bhārito (had been burdened) distressed in the existences, saṃsāriṇ (I went through the rounds of rebirths) I rolled myself round; thus, is the connection.

354. Oropito ca me bhāro (my burden had been dropped down also) now, beginning from the time of my becoming monk, that burden of existence had been dropped and thrown down. bhavā ugghātītā mayā (existences had been killed by me) all new existences had been crushed by me; Sākyaputtassa (of the Sakyan son) in the dispensation of the Glorious One Karaṇiyam (that ought to be done) whatever should be done by a series of right noble paths (magga) there is the work of smashing up the depravity (kilesa), all that had been done by me; thus, is the meaning.

355. Again, in order to show his own distinction, he uttered the stanza, beginning with: Yāvātā Buddhakhetamhi. There, yāvātā (as far as) as extensive as all over Buddha's field, reckoned as the ten thousand universes (cakkavāḷa), sekyapuṇḡavam (the Sakyan man-bull) having placed (or left aside) the Glorious One, the eldest in the families of Sakya, no one else, among the remaining living beings, me (with me) is equal to me in knowledge or wisdom; thus, he illuminates. Therefore, Buddha said: "I am topmost in knowledge; similar to me, there does not exist."

356. Again, to make evidently clear, is own power or influence, he uttered this stanza, starting with samādhimhi. That would be well understood only.

360. Jhānavimokkhānakhippapaṭilābhī (quick gainer of jhāna and emancipation) is: He attains quickly being quick getter of such jhānas as the first stage of success fully effective meditation, and so on, and of the eight kinds of transcendental emancipation which had gone to be reckoned as escape (vimokkha), due to freedom from the ordinary world.

362. In order to make clearly evident his possession of abundant respect towards his own fellow holy-life leaders, in spite of his having great power or influence, he uttered this stanza, starting with Uddhataviso va. There, Uddhataviso (poison-taken off) like the venomous snake with its violent venom extracted; chinnavisāṇova (like horn cut off) like the bovine bull, whose horns are cut off, I, now nikkhattamānadappo va (even having thrown down pride and arrogance or wantonness) simply with discarded clan-conceit, etc., pride and arrogance, gaṇam (group) to (or in) the presence of the clergy; garugāravena (with solemn respect), with much measure of reverence; upemi (I approach) I go near.

363. Now, in order to make the greatness of his own knowledge clearly evident, he uttered this stanza beginning with Yadi rūpīnī. My knowledge is so great that, though it is formless, should it be with form, then that knowledge of mine would be vasupatinam sameyya (equal to lord of land) reigning monarchs of earth; thus, is the meaning. Having thus shown the greatness of his own knowledge, thereafter, remembering his form bodes, uttered this stanza, beginning with Anomadassissa. There, this greatness is knowledge of mine is the result or fruition of the praise made by me of the knowledge of the Glorious One Anomadassī; thus, is the meaning.

364. Pavattitam dhammacakkam (the wheel of truth (dhamma), was turned) here, this word cakka, however, turns out to be with regard to such conveyance or transport as: "catucakkayāna, four-wheeled carriage", and so on; this is such Buddha's preaching as in: "Pavattite ca pana bhagavatā dhammacakke, when the wheel of truth was turned, however, by the Glorious One", and so on; in such contexts as: "Cakkamvattaya sabbapāṇīnam, turning the wheel towards, or circle of distributing (food) to all living beings", and so on, this word cakka is act of merit made of charitable offering; in such contexts as: "Cakkamvatteti ahorattam, cause to turn the wheel day and night", and so on, it occurs, in postures; (iriyāpathe); in such contexts as: "Icchāhatassa posassa, cakkam bhamati matthake, the wheel rolls on the head of a man brought by his desire", and so on, it occurs in, razor-wheel (kharacakka); in such contexts as: "Rājācakkavatti cakkānubhavana vattanako, the world-king who turns out to be, by means of the power of his wheel", and so on, it occurs, in the wheel gem (ratana-cakka), jewel-wheel; here, however, this word is with regard to Buddha's preaching (desanā). Tādinā (with such) by that wise! by one who is endowed with such qualities (tādi); Sakyaputtena (Sakya's Son) by the Self-enlightened Omniscient Buddha Gotama; pavattitam (turned) preached or pointed out; dhammacakkam (the wheel of truth) reckoned as three piṭakas, sammā (well) without distortion; anuvattemi (I turn after Buddha) I follow and turn, point out and make the preaching; idam (this) the follow-up turning, having gone after what had been preached, preaching afterwards, which is the result or fruition of my performance of praising the knowledge of previous Buddhas' thus, is the connection.

365. Thereafter, in order to show the result or fruition of such merit as reliance on good people, wise mental attention and so on, he uttered this stanza, starting with Mā me kadāci pāpiccho. There, pāpiccho (having evil desire) endowed with inferior or sinful desire; in the performance of different kinds of duties, and in such postures as standing, sitting and so on, also a person of evil conduct, Kūṣito (lazy also) in doing such deeds as jhāna (effective meditation) concentration, development of right noble path and so on, hinavīriyo (given up exertion also) because of absence of heavy duty of learning treatises and heavy duty of developing spiritual insight, appassuto (little learned) because of being bereft of good behaviour or practice among such personages as teacher, preceptor (upajjhāya), and so on, he is anācāra, a person without proper practice also; kadāci (sometimes) at times, katthaci (anywhere), in places; me (by me) together with me; sameto (come well) come together, mā ahu (let it not be) do not let it become; thus, is the connection.

366. Bahussuto (much learned) there are two kinds of much learned men by way of being learned in the treatises of teaching and proper penetration into the truths preached; medhāvī (wise) man) endowed with wise knowledge also; sīlesu susamāhito (well concentrated in the precepts) well-placed and established mind in such precepts as: the four perfectly pure precepts, the precept connected or associated with the right noble path, the eight fold precepts in observing fast, and so on; cetosamathānuyutto (devoted to tranquillising the mind) a person, who also is devoted to one and single state of mind; appmuddhani tiṭṭhatu (let him stand on my head even) let this alike man stand on the top of my head even; thus, is the meaning.

367. Having spoken about the benefits or advantages gained by himself, he uttered this stanza starting with Tam vo vadāmi bhaddante, urging others there,

368-9. Yamahaṇ, this I, paṭhamam (first) this I, having seen the therā Assaji for the first time (or on the first occasion); vimalo (stainless) devoid of impurities, because of having forsaken such kinds of depravity (kilesa), as self-heresy (sakkāya-diṭṭhi), and so on, due to the good gain of the first stage of sanctification (sotāpatti), aham (was) I became; so (he) the therā Assaji, me (my), of mine; ācariyo (teacher) he was the trainer to me in transcendental truth (dhamma); I became the generalissimo of truth (dhamma), now, on account of his appropriate admonition by my listening to his teaching; sabbattha (everywhere) in all the qualities; pāramim patto (arrived at perfection) attained the extreme end; anāsavo (free from cankers) I live devoid of depravity, (kilesa).

370. In order to show his own respect (or reverence) in his own teacher he uttered this stanza, starting with: Yo me ācariyo. Yo (this) the therā named Assaji, the disciple of the master; me (my) my teacher; asi (was) he became; Yassam disāyam (whatever direction) in whatsoever quarter (or portion of direction) that therā dwells, ussīsamhi (I placed my head) I made that portion of direction (or quarter), the higher (or top) portion for my head; thus is the connection.

371. Thereafter, in order to show his own attainment of high position, he recited this stanza beginning with mama kammam Gotamo, the Glorious One; Sakya puṇḡavo (the Bull Sakyan) the banner of the Sakyan family; saritvāna (*****p.436) having known my deeds done formerly by means of His Omniscient knowledge, seated in the midst of congregation of bhikkhus, aggaṭṭhāne (in the top place) placed me in the position of His chief disciple; thus, is the connection.

374. Paṭisambhidāmagge (in the right noble path of analytical knowledge) these four kinds of analytical knowledge, namely: Atthapaṭisambhidā (analytical knowledge of meaning) dhammapaṭisambhidā (the analytical knowledge of text) niruttapaṭisambhidā (analytical knowledge of philology) paṭibhāṇa paṭisambhidā (analytical knowledge of ready reply) their variety has but been stated; sacchikatā (visualised) made self-seeing of, the eight kinds of exquisite escape (vimokkha) and the deeds (dhamma), conducive towards freedom from rounds of rebirths, as well as the six forms of higher knowledge, beginning with all kinds of magical powers (iddhividha) either by way of four right-noble paths and four noble fruitions or by way of form-jhāna and formless-jhāna; katam Buddhassa sāsanam (had carried out the Buddhas instruction) I had carried out and completed by means of my knowledge of Arahat's noble path the dispensation reckoned as Buddha's admonishing advice; thus, is the meaning.

Ittham sudam, thus; Here, ittham is indeclinable particle which means pointing out, with this variety; thus, is the meaning. Sudam, is an indeclinable particle in filling up a word; āyasmā (venerable) word of regard and respect; Sāriputto, the name of therā whose naming was made by way of mother's name; imā gāthāyo (these stanzas) he uttered, recited all these stanzas of the biography of the therā Sāriputta iti (thus) the word is an indeclinable particle in the meaning of creation of audience, the entire biography of Sāriputta has ended; thus, is the meaning.

The commentary on the biography of

Sāriputta has ended.

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3-2. The Commentary on the biography of the Thera Mahāmoggallāna

The biography of the venerable therā Moggallāna begins with Anomadassī Bhagavā. This therā also, having done service towards former (or previous) Buddhas, accumulating meritorious deeds done with a view to escape from rounds of rebirths, in existences, there and thither, at the time of the Glorious One Anomadassī, etc., up to here, has been but said in the story of generalissimo of dhamma, the therā Sāriputta. The therā, indeed, on the seventh day, beginning from the day of his becoming monk, doing his monk's duties relying on the Kallavāla village in the magadha kingdom when he was descending down to sleepy drowsiness, he was made to repent by the Master saying: "O Moggallāna! Let not your exertion come to nothing (or emptiness)", and so on; then, having got rid of sleeping drowsiness, listening even to the element of mental (exercise or) contemplation on elements (dhātu), as being told

by the Glorious One, achieved the three higher noble paths by means of successive development of spiritual insight, and attained the top of disciple's knowledge in the characteristic of top fruition (phala).

375. Having thus attained the state of second (chief) disciple, the venerable therā mahā Moggallāna, remembering his own former deeds in order to make manifest the deeds of his previous practice, by way of mental delight, uttered this stanza, beginning with Anomadassī Bhagavā. There, to Him, there was seeing and looking at nothing low and inferior; thus, He was Anomadassī; there was no seeing made contented or satisfied of the witnessing divine and human beings for the whole day, for the whole month, for the whole year, for the entire hundred thousand years also, because of His body being indeed, well adorned with thirty-two characteristic signs of a great personage; thus, or being in the habit of seeing Nibbāna, which is not low or inferior; thus, or the name gained as “Anomadassī, the Excellent Seer”. Due to the cause of being possessed of glory etc., He is Bhagavā, the Glorious One. Lokajettḥo, the eldest in the world, the main chief and eldest of the whole world of living creatures. Narāsaḥo (the Bull-Man) the Bull of men, because of his being similar to a big bull, He is Āsābha (Big Bull; that Eldest of the world, Bull-man, the Glorious One Anomadassī; devasañghapurakkhato (made in front of crowd of celestial beings) surrounded by collection of celestial creatures, lived in the Himavanta; thus, is the connection.

376. When I made the aspiration for the second time for the second discipleship, then, I was born to be a dragon king, known by the name of Varuṇa; thus, is the meaning; therefore, it has been stated: “At that time, I was a dragon king, known by the name of Varuṇa”. Kāmarūpī (be-formed as desired) had the habit of creating the desired form of my choice; vikubbāmi (I make) I make the performance of various kinds of magical power; mahodadhiniṇvāsahar (I am the dweller in the big ocean) amidst such dragons as sprouting mañherika dragon, ground-going (bhūmigata) dragon, standing or stationed on hill (pabbataṭṭha) dragon, river-carrier (gaṅgāvāheyya) dragon, ocean-dweller (sāmuḍḍikā) dragon (nāga), I am of ocean-dweller type; I lived in the sea of big ocean; I took up my abode there; thus, is the meaning.

377. Saṅganiyam gaṇam hitvā (having forsaken the crowd of society) being without and forsaking the collection of dragons, which constituted my own retinue which had become my permanent environment; tūriyam paṭṭhapesahar (I had music provided) I put up music, I made music to be released; thus, is the meaning. Sambuddham parivāretvā (having surrounded the Self-enlightened Omniscient Buddha) attending upon the Omniscient Buddha Anomadassī from all sides; accharā (nymphs) dragon-maids; vādesum (sounded) they produced sounds of music with celestial musical instruments, singing songs and so on, at that time they let out in proportion to their gains or to what they had got; thus, is the meaning.

378. Vajjamānesu tūresu (when music was released) when human and dragon musical instruments of five kinds were let out; devā turāni vajjayum (divinities released their music) divinities of the divine world of four great kings released theirs and sounded their celestial musical instruments; thus, is the meaning; Ubhinnaṃ saddam sutvāna (having heard both sounds) having heard the drum-sound of both beings, divine and human; sampabujjathā (well awake) in spite of being revered by the three worlds (loka) Buddha knew and listened to it; thus, is the meaning.

379. Nimaṇṭetvāna sambuddham (having invited the Omniscient Buddha) having surrounded and invited the Omniscient Buddha, together with His disciples to the next-day meal; sakabhavanam (his own mansion) I went towards my own mansion; āsanam paññāpetvā (having prepared seats) having gone, I prepared and got ready the night-resting place, place of day sojourn, privy, hall (or pandal), sleeping and sitting places; thus, is the meaning; kālamārocayim ahar (I informed the time) having thus made previous arrangements I informed and made known clearly the time thus: “Venerable Sir! It is time; the meal is ready.”

380. Khīṇāsavasahashehi (with a thousand cankerless arahats) at that time, that Glorious One, the Patron of the world, surrounded by a thousand arahats, lighting up all directions, upāgami (came towards) arrived at my mansion; thus, is the meaning.

381. In order to show the Glorious One's act of eating his meal after having entered his own mansion, he uttered this stanza, starting with Upaviṭṭham Mahāvīra. It is but easily understood.

386. Okkākakulasambhavo (born of Okkāka family) born in the royal family that had gone to or come down from generation after generation of King Okkāka; or born in the family of well-known king in the entire island of Jambu; gotama (by clan) there will become in the world of human beings, a Master, Gotama by name, by way of clan.

388. So pacchā pabbajitvāna (he later became monk) that dragon king afterwards in his final existence; kusalamūlena (due to root of merit) on account of accumulation of merit; codito (urged) being instigated, became a monk in the dispensation (sāsana), will become the second chief disciple of the Glorious One Gotama.

389. Āraddhavīriyo (started exertion) possessor of exertion in such postures as standing, sitting, etc.; pahitatto (self-sent) despatch-minded towards Nibbāna; iddhiyā pāramim gato (gone to perfection in magical power) gone and attained the extreme and of perfection such magical powers as: performance of magical power according to self-resolution, the magical power arising out of action and reaction and so on thus: “O Bhikkhus! Among my disciples of bhikkhus, possessors of magical powers, this one, namely, mahāmoggallāna, is chief or topmost”; Sabbāsava (all cankers) here, ā, is; from all sides, sava, is: because of flowing, turning out to be, thus, ‘Āsavā (cankers)’ in the name obtained thus in the matter (dhamma), of sensual desire, existence, heresy and ignorance, all, everything; pariññāya (knowing all round) having known, understood from all sides and forsaken; anāsavo (free from cankers) devoid of depravity; nibbāyissati (will enter nibbāna) will enter nibbāna by the complete cessation of depravity (kileska), and aggregate, (Khandha); thus, is the connection.

390. Having spoken thus about the prophecy he had obtained due to his own merit, the therā again recited this stanza to make manifest his evil conduct, starting with pāpamittopaniṣāya. There, pāpamitte (bad friends) evil inferior friends; upaniṣāya (depending on) having made reliance on and become closely clung to them or connected with them; thus, is the meaning.

390.1. There, this is the gradual discourse:-

At one time the heretics assembled and consulted each other thus:- “Friend! Do you know due to what cause the gain and fame of the Monk Gotama had become great and current?” “We do not know; You, however, do not know”. “Yes, we know. Depending on a bhikkhu, Moggallāna, by name, it had sprung up. Indeed, he went to the celestial world, asked what the divine beings had done, came back, and spoke to the human-beings about them, thus: ‘Having done, namely, this, they gained achievement of this form.’ Having asked about the deed that caused birth in hell (or purgatory) he came back and preached it to the human beings thus: ‘Having done, namely, this, they suffer misery of this form.’ Human beings heard this teaching, brought to him great gain and fame. If we could kill him, that gain and fame will arise to us; there is this means”, they all were of one desire and saying to themselves: “Having done and any everything, we shall kill him”, made their own devotees do the undertaking, obtained a thousand kahāpanas, sent for robbers, killers of men, and gave that thousand to them with this instruction: “The disciple of Monk Gotama, the therā Mahāmoggallāna, by name, dwells in the black-stone hill (Kālasilā); you all go there and kill him”. The robbers, due to their gain of wealth (or money) consented saying: “We shall murder the therā”; went away and surrounded his dwelling place. The therā, knowing the condition of his being surrounded by them, went out through the hole of hill-cavity and made his departure. The robbers, not seeing the therā that day, again on a certain day went to his residence and surrounded it. The therā came to know of it, broke the part of the roof of residence and escaped from their danger. In this way, in the first as well as in the middle month, they were unable to capture the therā. When the last month arrived however, the therā did not go out knowing the lingering condition of the consequences of the deed done by himself. The robbers, beating him, broke his bones making them into pieces of rice-grain size. Then, they threw him on to the top of a bush, thinking that he was dead.

390.2. The therā, saying to himself that he would pass away completely into nibbāna after seeing and adoring the Master, wrapped up his body with the wrapper of jhāna, went to the presence of the Master, through the sky, paid homage to the Master, and said: “Venerable Sir! I am passing away completely into nibbāna.” Buddha asked: “Moggallāna! Are you going to pass away completely into nibbāna? Having gone where, will you enter nibbāna completely?” The therā replied: “Venerable Sir! having gone to the black-stone hill (or place)”. Buddha said: “Well then, indeed, O Moggallāna, you should go after preaching dhamma to me; indeed, I do not see, now, such a disciple as you”. That therā saying: “Venerable Sir! I shall do so”, paid homage to the master, rose up to the sky, performed different varieties of magical powers on the day of complete entry into nibbāna like unto the therā Sāriputta, preached the dhamma, adored the master, went to the black stone place (Kālasilā), and passed away completely to nibbāna. This (discourse or) talk spread all over Jambudīpa thus: “It is said that robbers killed the therā”.

390.3. King Ajatasattu despatched the spies (or wandering men) too seek and capture the robbers. When those robbers were drinking liquor at the liquor shop and became drunk, one struck the back of another, and fell down the latter. Threatening the former, the latter said thus; “You badly misled fellow! Why did you strike my back and fell me down? Look here! Guilty (or wicked) robber! But what? It was you by whom the therā Mahāmoggallāna was first beaten”. “How is that, you know the fact that the first blow was given by me?” retorted the former. Having heard them saying thus: “Struck by us, beaten by us”, those spies captured all those robbers and reported the matter to the king. The king sent for those robbers and asked: “Was the therā murdered by you all?” The answer was: “Yes, Your Majesty!” The king asked again thus: “By whom were you instigated?” The answer was: “Your Majesty! We were

instigated by the naked monks". The king had the five hundred naked monks arrested, made them, together with the five hundred robbers, dig and buried deep up to level of their navels in the royal courtyard, covered them up with straw and set fire to them. Then, having come to know the state of their being burnt, had them ploughed across by means of iron ploughshares and made them break into broken bits. On that occasion bhikkhus raised a talk in their ceremonial hall of dhamma thus: "The therā Mahāmogallāna arrived at death not appropriate to himself". The Master came over and asked thus: "Over what talk, O Bhikkhus! are you all now assembled here?", and on being told that they were talking over such and such a matter, Buddha made His answer thus: "O Bhikkhus! It is only in this existence of Moggallāna that his death is not commensurate with his position; it is, however, quite suitable to the deed done by him formerly". When asked thus: "Venerable Sir! What, however, was his former deed?" Buddha spoke about it in extenso.

391. O Monks! Long ago, in Benares, a certain son of a family, supported his parents doing such things as pounding and cooking and so on all by himself. Then, his parents said: "Dear Son! You tire yourself doing work all alone both in the forest and at home; we shall bring a girl for you". Although declined by him saying: "Dear Mother and Father! As long as you both live, so long I shall attend upon you by means of my own hands", his parents made that request of theirs repeatedly and brought in a young wife for their son. For a few days only, she attended upon them and later, not desiring the sight of them even, she grumbled thus:- "I am unable to live in one and the same place with your parents". When her husband did not take her word, she caught hold of broken bits of rice-gruel and scattered them here and there when her husband had gone out of their house. When her husband came home and asked her why their home was in such a mess as that, she replied: "This act is that of these blind old people; they go about making the whole house dirty; I can no more live in one and the same place together with them". On account of being thus told again and again by her, even such a creature as one who had fulfilled his perfections, got broken from his parents. He, saying: "Let it be, I shall come to know what ought to be done to them", fed his parents and had them ride on a conveyance (or cart) saying: "Dear Mother and Father! At such and such a place, namely, your relatives are welcoming your coming to them; let us go there". As he went away taking his parents along, he gave the reins of the bullocks into the hands of his father when they reached the mid-forest, saying thus: "Dear Father! Please take hold of the reins, the oxen will go with the sign of the goading stick; in this place robbers live; I shall get down from the cart and come along on foot". So saying, he descended from the cart and as he went along he made the sound to turn out and made the sound of the rising up of robbers. His parents heard the sound, came under the impression that robbers had arisen and said thus:- "Dear Son! Robbers had risen; we are old; You might look after your very self only". While his parents were thus crying he made sound of robbers, pounded them, killed them, threw them away in the forest and returned home.

392. The Master, having spoken about his former deed, continued saying thus: "O Monks! Moggallāna, having done this much deed, because cooked in purgatory for many a hundred thousand years, and met his death even thus being pounded and reduced to pieces and powder for a hundred existences in consequence of the remaining portion of maturity, to that extent; in this way, death was obtained by Moggallāna in accordance to his own deed. The five hundred heretics also, together with the five hundred robbers, having offended the inoffensive son of mine underwent death but appropriately even. Indeed, the offender towards the inoffensive people, but has to come to distressing destruction, complete with ten circumstances". Having thus connected the sequence, Buddha recited these stanzas preaching the dhamma, thus:-

"Whoever offends with weapon towards the inoffensive weaponless people, that offender has to go down, but quickly to one or other of the ten consequences. Severe suffering, destitution, amputation of but bodily limbs, even also violent ailment, reaching the state of being demented; either accusation from the king or severe scandal, total elimination even of relatives, ruination of prosperous wealth. Moreover, ordinary fire and incendiary fire would burn his houses; on the dissolution of his body that man of bad wisdom has to be re-born in purgatory."

393. Pavivekamanuyutto (devoted to solitude), yoked to, connected with, harnessed to and devoted to being one and all alone and in seclusion, characteristically, samādhībhāvanā rato (delighted in developing concentration) adhered to and delighted in such development as the first jhāna and so on also; Sabbāsava parīññāya (knowing all round all the cankers) having known and forsaken all kinds of depravity (kilesa); anāsavo (free from cankers) I dwell devoid of depravity; thus, is the connection.

394. Now, in order to show the fruition of his former conduct by way of his own accumulation of good deeds of merit, he uttered this stanza starting with: Varāṇṇimpī sugambhīram.

394.1. There, this is the gradual discourse:- Buddhena codito (being urged by Buddha) on being argued and asked by the Omniscient Buddha; bhikkhusaṅghassa pekkhato (while being looked at by the congregation of bhikkhus) while the great group of bhikkhus were seeing; Migāramātopāsādam pādaṅguṭṭhena kampayim (I shook the palatial mansion of Migara's mother with my foot-toe) with my own foot-toe I shook the great palace adorned with a thousand pillars built by the great devotee Visākhā in the East Ashram (Pubbārāma). At one time, while the Glorious One was residing in the thus aforesaid palace in the East Ashram (Pubbārāma), many younger bhikkhus, sat themselves down on the upper storey of the palace, and began to talk about animal talks, without regard for the Master even; having heard about the matter, the Glorious One, being desirous of making them remorseful, by becoming shareholders of His teaching of dhamma, addressed the venerable therā Mahāmogallāna thus: "O Moggallāna! Do you notice the young bhikkhus engaged in beastly talk?" Having heard what the Buddha said, he came to find out the motive of the Master, entered properly upon the fourth jhāna, after concentrating upon the water-object (kaṣiṇa), based upon his higher knowledge, rose up and struck the pinnacle on the palace-top with his self-resolution thus: "Let there be water at the site where the palace is established"; the palace bent over and stood on one side. Again also he struck; the structure stood by means of another side. Those bhikkhus became afraid, repented, came out from the palace over the danger of the palace falling down, and stood near the Glorious One. The master after observing their inner inclinations, preached the dhamma. Having heard that preaching, some of them became established in the fruition of the first stage of sanctification, some in the second, some in the third stage of holiness (anāgāmi-phala), and some became established in the fruition of arahantship. This meaning of that should be understood by the discourse: Pāsādakampana Sutta.

394.2. Vejāyantapāsādam (the palace of victory) that palace of victory (Vejayanta Pāsāda), is the mansion which received such a name as "Veyayanta, Victory" because of its being born due to victory (or conquest); it sprang up when Sakka, king of divine beings, stood at the centre of his city after having conquered the titan (asura), in the battle field of celestial beings and titans; this palace is well adorned with many a thousand turrets and pinnacles, a hundred yojanas in height, in the Tāvatiṇsa heaven. With reference to it, Buddha said: "Vejāyantapāsādam, palace of victory". It, also, this therā made to shake with his foot-toe. Indeed, on one occasion, Sakka, king of divine-beings, approached the Glorious One who was residing in the East Ashram (Pubbārāmā), and asked Him about emancipation after proper destruction of craving (taṇhā). The Glorious One answered his questions. That king of divine-beings, having heard that answer, became in his own elements or self-willed and glad, worshipped Him, circumambulated Him and went back to his own celestial world. Then the venerable Mahāmogallāna thought thus:- "This Sakka approached the Glorious One and asked such questions had been answered also by the Glorious One; how is it, indeed! has he gone back after having known the truth or without knowing it? What if I were to go to the divine world and find out that matter?" There and then, the therā went to the Tāvatiṇsa mansion and asked Sakka, the king of divine-beings, about that matter. Sakka, being forgetful due to divine bliss made slippery statement. The therā shook with his foot-toe the palace of victory, (Vejāyantapāsāda), in order to bring about his remorse. Therefore, it has been stated thus:-

"Such a therā shook with his foot-toe, the victory palace (Vejāyantapāsāda), supported by the strength of his magical power, he made also the divine-beings remorseful."

394.3. This meaning of the stanza, however, ought to be made clear by means of Cūlatāṇhādāṅkhaṇḍavimutti-sutta. The characteristic of shaking has but been spoken of already (hetṭhā). "Sakkam so paripucchati, he asked Sakka all round," according as having been said even; statement has been made with reference to the therā's question on emancipation after proper destruction (or exhaustion) of craving (taṇhā); therefore the therā said: "Perhaps! my friend knows, about emancipations after extinction of craving (taṇhā)?" Sakka answered to his question. This is stated regarding answering question while the shaking of the palace was being done by the therā, Sakka, with a remorseful heart forsook this forgetfulness of his; made his mind wise to answer the question correctly. The therā then preached, indeed, in the very manner as preached by Buddha. Therefore, the therā said: "When question was asked like that". There, Sakkarō so paripucchati (he asked Sakka all-round) the therā Mahāmogallāna asked Sakka, the king of divine beings, the condition of his having properly grasped the (fact that) emancipation (is gained) after proper destruction of craving (taṇhā) as preached by the Master. This present-tense verb is indeed said in the sense of the past; Apāvuso jānāsi, Perhaps! My friend! Do you know? My friend! Perhaps! you know? What do you know?; taṇhakkhava vimuttiyo (destruction (or exhaustion) of craving, (taṇhā) and escapes) that extinction of craving, and emancipation, preached to you by the Master! likewise, the therā asked: "What do you know?" He asked about the teaching of either the Sutta about the proper extinction of taṇhā and emancipation or the destruction of craving and escapes.

394.4. Brahmāṇaṇ (of the brahmās) of the great brahmās; Sudhammāyābhitto sabham (in the Assembly Hall of Sudhamma) this, however, is the Sudhamma hall of Brahmā world, not the one in Tāvatiṇsa mansion. There is, namely no divine world without Sudhamma-hall. "Friends! Is that view (diṭṭhi), which was formerly yours still with you now? namely, there does not exist anybody, whether monk or brahmin, who is capable of coming over to this world of brahmā? Previous to the coming or arrival of the Master here, whatever there was your view (diṭṭhi), how is it? Today also, now also, has not that view gone away? Passasi vitvattantam brahmaloke pabbassaram (do you see the outshining over and above the brilliance in Brahmā world? Do you see the space (okāsa) or (light?) of the Glorious One, with His disciples, seated after having well entered upon the element of heat, surrounded by such disciples as

mahākappina, Mahākassapa, and so on, outshining in the Brahmā world? Thus, is the meaning. indeed, on one occasion, the Glorious One came to know the mind of Brahmā, who was holding an audience having held a meeting in the Assembly hall of Sudhamma in the Brahmā-world, and who was thinking: "Is there, indeed, anyone, whether monk or brahmin, of such high magical power as would enable him to come over here", went there, sat Himself down in the air above the Brahmā, entered properly upon the element of heat (tejodhātu), reflected upon the coming of such disciples of His as Mahāmoggallāna and so on, above Brahmā's head, releasing His rays of light. With the thinking of the Buddha, they also went there, paid homage to the Master, came to know the inner intention of Buddha, entered properly upon the element of heat (tejodhātu), sat themselves down in their respective directions and released their rays of light. The whole Brahmā-world became one solid ray of light. The Master came to know of the favourable condition of Brahmā's mind, preached the dhamma making the four noble truths manifestly clear. At the end of the preaching, many a thousand brahmās became established in the right noble paths and their fruitions (maggaphala). He recited this stanza containing: Ajjapite āvuso sā diṭṭhi, in order to argue and ask regarding it. This meaning should, however, be brought to light by means of Bakabrahmāsutta. Indeed! This has been stated:-

" At one time the Glorious One was residing at Jeta grove in the monastery of Anāthapiṇḍika. At that time, indeed!, however, there arose such an evil view to a certain brahmā, as: "There is neither any monk nor brahmin who would come here". Then, indeed, the Glorious One came to know what was revolving in that brahmā's mind by means of his own mind, disappeared from the Jetavana monastery in such short moment as would be taken by a strong man either in stretching out his folded arm or folding back his outstretched arm, and become apparent in the Brahmā-world. Then, indeed, the Glorious One sat himself down cross-legged in the air above that brahmā, after having entered properly upon heat-element. then, indeed, this idea occurred to the venerable Mahāmoggallāna: "Where, indeed, is the Glorious One staying now?" The venerable Mahāmoggallāna saw, indeed, with his divine eyes, the Glorious One seated cross-legged, in the air, above that Brahmā, having entered upon the element of heat, (tejodhātu). Having seen Him, the therā disappeared himself from the Jetavana and made himself apparent in that Brahmā-world in such a split second as would be taken by a strong man for stretching out his folded arm or for folding back his outstretched arm. Then, indeed, the venerable Mahā moggallāna, relying on the east direction, sat himself cross-legged in the air, above that brahmā, lower than that of the seat of the Glorious One after having entered upon the heat element."

" Then, indeed, this idea occurred to the venerable Mahākassapa: "Where, indeed, is the Glorious One staying at the present moment?" The venerable Mahākassapa saw, indeed, the Glorious One, with his divine eyes, clearly pure, superior to human eyes, the Glorious One, seated cross-legged in the air, above that brahmā, having entered upon the heat-element (tejodhātu). Having seen Him, just as, namely, a strong man..... exactly in the same way, the therā disappeared himself from the Jetavana monastery and made himself apparent in the brahmaloka. then, indeed, the venerable Mahākassapa, relying on the south side or direction, sat himself cross-legged in the air above that brahmā, lower than that of the seat of the Glorious One, after having entered upon the heat element."

" Then, indeed, this idea occurred to the venerable Mahākappina: "Where, indeed, is the Glorious One staying at the present moment?" The venerable Mahākappina saw, indeed, the Glorious One, with his divine eyes, clearly pure, superior to human eyes, seated cross-legged, in the air, above that brahmā, after having entered upon the heat-element (tejodhātu). Having seen Him, just as, namely, a strong man... .., exactly in the same way, the therā disappeared himself from the Jetavana monastery and made himself apparent in that brahmā world. Then, indeed, the venerable Mahākappina, relying on the west direction, sat himself cross-legged in the air, above that brahmā, but lower than that seat of the glorious One, after having entered upon the heat-element (tejodhātu)."

" Then, indeed, this idea occurred to the venerable Anuruddha: "Where indeed, is the Glorious One staying at the present moment?" The venerable Anuruddha saw, indeed, the glorious One, with his divine eyes, clearly pure, superior to human eyes, seated cross-legged, in the air, above that brahmā, after having entered upon the heat-element (tejodhātu). Having seen Him, just as, namely, a strong man....., exactly in the same manner, the therā disappeared himself from the Jetavana monastery and made himself apparent in that brahmā-world. Then, indeed, the venerable Anuruddha, relying on the north direction, sat himself cross-legged, in the air, above that brahmā, but lower than that seat of the Glorious One, after having entered upon the heat-element (tejodhātu)."

394.5. then, indeed, the venerable Mahāmoggallāna addressed that brahmā by means of a stanza:-

" Now also, O Friend! Does that view of yours, which had formerly been your view, exist? Do you see the outstanding rays of light in the brahmā world?"

The brahmā replied thus:-

" Friend! That view of mine which I had before, does not exist with me (now); I see the outshining ray of light in the brahmā-world. I realise now that the talk is faulty, namely, I am permanent and eternal."

" Then, indeed, having made that brahmā, remorseful, just as, namely, a strong man, exactly in the same way, the Glorious One disappeared Himself from that brahmā-world, and made Himself apparent at Jeta grove. Then, indeed, that brahmā addressed a certain brahmā councillor, (brahmā pārisajja), thus:- "Come, you, my friend! Go near where the venerable Mahā- moggallāna is; having approached him, tell Mahāmoggallāna thus:- "Friend Moggallāna! Are there other disciples of that Glorious One who are thus of high magical powers and thus of great influence similar also to the venerable Moggallāna, kassapa, Kappina and Anuruddha?" That brahmā councillor, indeed, replied to that brahmā saying: "Very well, my friend!", went toward where the venerable Mahāmoggallāna was and said to the venerable Mahāmoggallāna: "Are there, indeed, my friend! other disciples also of that Glorious One who are thus of high magical powers and thus of great influence, similar also to the venerable Moggallāna, Kassapa, Kappina and Anuruddha?"

Then, indeed, the venerable Mahāmoggallāna addressed in reply to that brahmā councillor, by means of a stanza:-

" Many disciples of Buddha are cankerless (khīṇāsava), arahants, who are learned in three kinds of transcendental knowledge, had attained magical powers, and become experts in fathoming the thoughts of others."

Then, indeed, that brahmā councillor became pleased with the statement of the Venerable mahāmoggallāna, congratulated him and went back towards where that brahmā was; having approached him, the brahmā councillor said this to him:- "Friend! The Venerable Mahāmoggallāna said thus:-

" There are many disciples of Buddha, who are canker-free (khīṇāsava), arahants, who are learned in the three kinds of transcendental knowledge, had reached the height of magical power and become experts in delving deep into the minds of others."

394.6. That brahmā councillor said this and that brahmā also became self-willed (attamanā), and fully appreciated the statement of that brahmā councillor.

It has been said regarding this thus: "This meaning, however, should be brought to light by means of Bakabrahmāsutta, the discourse on the brahmā Baka".

394.7. Mahāneruno Kūṭam (the peak of the great Neru) with the peak-head, he spoke of the whole mountain-king of Sineru even; Vimokkhena apassayi (saw by means of emancipation) he saw by means of being dependent on the emancipation by jhāna, and by means of higher knowledge; thus, is what is meant; Vana (forest) is the jambu island; indeed, that jambu island is spoken of as "Vana, forest", because of its being abundant in forests; therefore he said: "Jambumaṇḍassa issaro, ruler of eugenia essence"; Pubbavidehānam (the east island) the place also of the east island itself is the east island (pubbavideha); thus, is the meaning. Ye ca bhūmisayā narā (whatever people who lie on the ground) human-beings who are islanders of West (Aparagoyāna) and North (uttarakuru), are known as those who sleep on the ground; since, indeed, they have no home or house they are said to be "bhūmisayā, those who sleep on the ground!; he saw all of them also; thus, is the connection. This meaning, however, should be brought to light by means of the taming of Nandopananda. It is said that on one occasion, the banker-householder Anāthapiṇḍika, having heard the preaching of dhamma of the Glorious One, invited Him saying: "Venerable Sir! Tomorrow, kindly take your meal at my house together with five hundred bhikkhus and made his departure. On that day also, while the Glorious One was surveying the ten thousand world-elements, early in the morning, the dragon king, named Nandopānanda came into the focus of His knowledge-facade. Reflecting thus: :This dragon king comes into the focus of my knowledge-facade; what, indeed, is going to happen?", the glorious One saw the dragon's chance of going into refuge (saraṇāgamaṇa), pondering over thus: "This heretic dragon has no pious faith in the three Gems; who, indeed, would effectively release this dragon from it's heresy?", saw the therā mahāmoggallāna. Thereafter, when the night passed into dawn, the Glorious One did His bodily ablutions, and addressed the Venerable Ānanda thus:- O Ānanda! Inform the five hundred bhikkhus that very day, the dragons prepared the banqueting hall for Nandopānanda. That dragon-king was seated on the bejewelled celestial throne, surrounded by dragon-assembly, as well as by three kinds of dancing-king saw Him, proceeded to go facing towards the divine world of Tāvatiṇsa, accompanied by five hundred bhikkhus through the sky above his very mansion.

394.8. On that occasion, indeed, however, there was arisen such an evil heretical view to the dragon king as: "Indeed, these, namely, bald-headed monks enter into and come out also the mansion (or abode) of the thirty three (Tāvatiṇṣa) divine-beings, by air over our mansion; from now on, I am not going to allow their going scattering down their feet-dust on our heads". Over this evil thought, the dragon-king rose up from his seat, went to the foot of Sineru, abandoned its normal body, threw round sineru its coils seven times over made its hood above sineru, rendered the Tāvatiṇṣa abode invisible by its spread-out hood.

394.9. Then, indeed, the venerable Raṭṭhapāla said this to the glorious One: "Venerable Sir! Standing here, formerly, I used to see the Sineru hill; I used to see the environs of Sineru; I used to see Tāvatiṇṣa, I used to see Vejayaṇṭa (the Victory palace); I used to see the flag above the palace of victory (Vejayaṇṭa); Venerable Sir! What, indeed, is the cause, what is the reason (or source) in this, that now, I do see neither Sineru, nor the flag above the palace of victory?" Buddha replied: "O Raṭṭhapāla! this dragon king, named Nandopānanda, being angry with you, had surrounded Sineru seven times by means of its long body turned into coils and stood after creating darkness, having covered the peak with his hood". Raṭṭhapāla said: "Venerable Sir! May I tame it?" The Glorious One did not allow the therā to do so. Then, indeed, the Venerable Bhaddiya, the Venerable Rāhula; thus, one by one, in succession, all the bhikkhus also rose up. The Glorious One did not allow them all.

394.10. Finally at last, the therā Mahāmoggallāna said: "Venerable Sir! May I tame it?" The Glorious One gave His consent saying: "Moggallāna! You should tame it". The therā discarded his normal human body, created the likeness of a massively majestic nāga, rounded up Nandopānanda fourteen times, with coils of his long body, placed his own hood above that nāga's hood and firmly pressed the dragon down against Sineru. The dragon-king sent forth fumes; the therā also issued fumes, saying: "Not in your body only is there fume, I have it also in my body". The fume of the dragon-king did not sicken the therā; but the therā's fume sickened the dragon-king. thereafter the dragon-king made itself aflame; the therā also, saying, "It is not in your body only, there is fire, my body also has it" and set fire ablaze. The heat of the dragon-king did not burn the therā, but the therā's heat burnt the dragon-king. The dragon-king thought to himself: "This therā pressed me down against Sineru, sent out fumes and flames also", asked properly: "Friend! who are you?" The reply was; "O Nanda! I am, indeed, Moggallāna". The dragon-king requested thus: "Venerable Sir! Please stand in your own state of bhikkhu".

394.11. The therā discarded that dragon body, entered the dragon-king's body through its right ear-hole and made his exit through its left ear-hole; having entered through the left ear-hole he made his exit through the right ear-hole. Thereafter, the dragon-king opened its mouth; the therā entered through its mouth and walked to and fro from east to west and west to east inside its stomach. The Glorious One said: "O Moggallāna". Mind yourself; the dragon is highly powerful". The therā said! "Venerable Sir! In me, indeed!, the fourfold foundations of magical power, have been developed, made in abundance, rendered to be my vehicle, laid as basic foundation, made ???unraisable, thoroughly experienced and easily well-begun; Venerable Sir! Leave alone this Nandopānanda, I would tame a hundred as well as a thousand dragon-kings, of Nandopānanda type," and so on.

394.12. The dragon-king thought to itself thus: "Entering, so far, was not noticed by me; at the time of his exit, now, I shall throw him in between my tusk-teeth and eat him up", and having thought so, it said: "Venerable Sir! Please come out; please do not beseech me walking to and fro, now and then inside my belly". The therā made his exit and stood outside. The dragon-king saw him and saying to itself: "This is he", released its nose-breath. The therā entered upon the fourth jhāna; the wind that came from the dragon's nose was not able to shake or shiver his hair-holes (or pores) even. It is said that the rest of the bhikkhus would be capable of doing or making all kinds of miracles starting from the beginning; having reached this place, however, no other bhikkhu would be able to enter upon jhāna, after having quick careful-attention in this manner; thus, to them, the Glorious One did not allow to tame the dragon king.

394.13. The dragon king considered thus:- "I was not able to make even the hair-holes (or pores) of this monk shake by my nose-breath (or breeze); that samaṇa is of high magical powers. The therā abandoned his own form, created the form of a garuḷa bird and pursued (or chased) the dragon-king showing the speed (or breeze) of the Garuḷa bird. The dragon-king forsook its own appearance, created the appearance of a lad and bowed down in adoration at the feet of the therā saying: "Venerable Sir! I take refuge in you". the therā, saying: "O Nanda! The Master had arrived; come with me; let us go to Him", tamed the dragon king, made it devoid of poison, took it and went to the presence of the glorious One. The dragon-king paid his homage to the Glorious One and said "Venerable Sir! I take my refuge in you". The Glorious One said: "Oh Dragon-king! may you be happy"; and went to the residence of Anāthapiṇḍika.

394.14. Anāthapiṇḍika asked thus: "Venerable Sir! What is the cause of Your coming late in the day?" Buddha replied: "There was a battle between Moggallāna and Nandopānanda as well". Anāthapiṇḍika enquired thus: "Venerable Sir! whose victory was it, however? And whose defeat?" And whose defeat?" Buddha replied: "The victory was of Moggallāna; the defeat was Nanda's".

Anāthapiṇḍika said to Buddha thus: "Venerable Sir! I shall do honour to the therā, myself, at a single stretch in succession with seven-day meal; let the Glorious One give His consent (or approval), and made a great offering to five hundred bhikkhus headed by Buddha for seven days. Therefore, has it been said: "It ought to be brought to light with the taming of Nandopānanda".

394.15. Indeed, on one occasion, while the Glorious One was residing in the palatial mansion of the great lady-devotee viśākhā, adorned properly with well executed thousand chambers, at Pubbārāma, He made divine-beings also to become remorseful. Therefore, it has been said thus:-

“ Having arrived at perfection in magical powers, I would shake with my left toe even the earth, profoundly deep and abundantly difficult to assault.”

There, iddhiyā pāramim gato (gone to perfection in magical power) had gone and attained the extreme end in such magical power as working transformation by magic and so on.

395. Asmimānam ('I am' conceit) I am endowed with knowledge, precept and concentration, etc., which constitute I am-pride; na passāmi (I do not see) I do not find; thus, is the meaning. Bringing into light even that matter, he said thus: "Māno mayham na vijjati, there does not exist pride in me". Sāmaṇere upādāya (taking the novices closely) making the novices the beginning the entire congregation of bhikkhus; garucittam (respect-minded) I make my mind respectful, and possess much reverence; thus, is the meaning.

396. Apa imeyya ito kappe (immeasurable aeons from now) from this kappa of our rising up, at the head of a hundred thousand aeons (kappa), over and above one innumerable measureless period; thus, is the meaning. Yam kammamabhiniharim (whatever deed I applied to) I fulfilled the prosperity of merit, the basic foundation of chief discipleship; tāham bhūmimanupatto (I have accordingly arrived at that foundation) I have attained Nibbāna, reckoned as extinction of cankers (āśava), having arrived at that ground of disciple; thus, is the meaning.

397. Me sacchikatā (visualised by me) the four such kinds of analytical knowledge as: the analytical knowledge of the meaning and so on, the eight such kinds of emancipation as the first stage of holiness (sotāpatti-magga) and so on, the six such kinds of higher knowledge as magical power (iddhividdha) have been made to be seen with my own eyes. Buddhassa sāsanam (Buddha's dispensation) that which is reckoned as admonition and advice of the Glorious One; katam (done) have been carried out by me, have been completely carried out by way of being accomplished in precept and proper practice; thus, is the meaning.

397.1. Itthaṇ thus, in the serial order said already, (heṭṭhā), by this variety; in this way, he obtained prophecy twice in the presence of one buddha Anomadassī alone, when he was then a banker; passing away from there, he was reborn in the dragon mansion belonging to the ocean, made offering to that self-same Glorious One, because of His long span of life, invited Him, fed Him, and made a great offering in His honour. At that time also the Glorious One uttered the prophesy. Sudam is an indeclinable particle to serve as a word-filler. Āyasmā, venerable, is an endearing utterance, the word of respect and reverence; abhāsitham (uttered) the therā mahāmoggallāna spoke these stanzas of his biography; iti (thus) is an indeclinable particle to mean complete end.

The Commentary on the biography of Mahāmoggallāna therā has ended.

3-3 The Commentary on the Biography of the Therā Mahākassapa

3-3.1. Stanzas starting with Padumuttarassa Bhagavato (of the Glorious One, Padumuttara) and so on, constitute the biography of venerable therā mahākassapa. This one also, having done devoted service and attended upon former buddhas, accumulation the acquisition of such merits as were conducive towards freedom from rounds of re-births, in this and that existence, became a wealthy house-holder, worth eighty crores, known as Vedeha in the city of Haṇṣavati, at the time of the Glorious One Padumuttara. He became a devotee, devoted to the Buddha, devoted to the dhamma and devoted to the clergy (saṅgha) and living thus, he had his good meal even early in the morning on a certain fast day, observed with

self-resolution the fast of pure precepts, took hold of such offerings as perfumes, flowers and so on, went to the monastery. offered them to the Master, in His honour, paid homage to him and sat himself down on one side.

3-3.2. At that moment also, the Master placed His third disciple the therā, named, Mahānisaḃha at the stop place namely: "O Monks! such a one as this Nisaḃha is chief among my disciple-bhikkhus whose creed is austerity (dhūta). The devotee heard about it, became pleasantly pious, paid his homage to the Master, when the big body of people rose up at the end of the preaching of truth (dhamma), and went away, and invited the Master thus:- "Venerable Sir! Tomorrow, please agree to accept my alms-food." Buddha said: "O devotee! Great, indeed, is the congregation of bhikkhus". The devotee asked: "Venerable sir! How many of them?" The reply was sixty-eight hundred thousand. The devotee made his request thus: "Venerable Sir! Without leaving out even a single novice (sāmaṇera) in the monastery, let every resident disciple take my meal". The Master gave His consent. The devotee, having come to know of Buddha's approval, went home, made ready a big charity and had the master informed about the meal-time on the next day. The Master took His bowl and robe, surrounded Himself with the congregation of bhikkhus, went to the devotee's house, sat Himself down on the seat prepared for Him, accepted such meal-offering as rice-gruel and so on at the end of libation dedication, and performed the function of the meal. The devotee also sat himself down near the Master.

3-3.3. During that interval, the therā mahānisaḃha, wandering about for alms-food, entered upon that very road. The devotee saw the therā, rose up from his seat, went to the therā, paid him homage, and said: "Venerable Sir! Please give me your begging-bowl". The therā replied: "O devotee! it will not be proper". The devotee took hold of the therā's bowl, filled it with alms-food and offered it to the therā. Thereafter, the devotee followed the therā, receded, took his seat in the presence of the master, and said thus:- "Venerable Sir! The therā Mahānisaḃha did not desire to enter here though he was told that the master is seated in this house; is there, indeed, to him any quality over and above your qualities? To Buddhas, there is no such thing as jealousy in praising others; therefore, the master said thus: "O devotee! We sit ourselves down in a house awaiting our alms-meal; that bhikkhu does not sit himself down in this way and look out for alms-meal; we live in the monastery within a village, whereas he lives in a forest only; we live under a roof, whereas he lives in open air only". The Glorious One spoke of the qualities of that therā as if filling up the big ocean saying: "This and that also are his qualities".

3-3.4. The devotee also, who was naturally already like a burning lamp soaked with oil, became pleasantly pious all the more and thought thus: "What use is there to me with the achievement of nibbāna's knowledge now? Would it not be better for me that I should aspire to become in future in the presence of a buddha the chief disciple topmost in the practice of austerity (dhūta)? That devotee invited the master once again also, gave a great charitable offering for seven days in that self-same manner, on the seventh day, offered a set of three robes each to the large concourse of bhikkhus headed by Buddha, lay himself down at the base of the master's feet and said thus: "Venerable Sir! When I was giving this charity for seven days, there have been brought about my bodily (or physical) loving kindness, verbal loving kindness and mental loving kindness; by this (or with this) act of merit I do not desire another such attainment as the divine glory or the glory of Sakka, Māra and Brahmā; may this deed of mine, however, be such as to serve towards becoming topmost amongst those who bear the responsibility of the thirteen kinds of austere practice and towards the attainment of the position reached by the therā Mahānisaḃha in the presence of a Buddha in future". The Master said to Himself: "A great position has been wished for by this devotee; will he accomplish or not?", looked ahead, saw the potentiality of his accomplishment and said thus: "By you the endearing position has been wished for; at the end of a hundred thousand aeons (kappa), yet to come, there will appear a Buddha, named Gotama; you will become his third foremost disciple known by the name of the therā Mahākassapa". Thus, He prophesied. Having heard that prophecy, the devotee said to himself: "There is no such thing as two kinds of preaching (or declaration) of Buddhas", and came to consider that attainment by himself as if it would be possible to achieve the next day. That devotee offered charity as long as his span of life lasted, took upon himself the observance of, and did keep precepts, performed many kinds of meritorious deeds, and was reborn in heaven after his death.

3-3.5. Beginning from that rebirth, he kept on enjoying the prosperity in the worlds of divine and human-beings, and was reborn in a certain all-round old, ruined brahmin family after having passed away from the divine world when the Omniscient Buddha Vipassī was dwelling near the safe and secure deer-park in the city of Bandhunatī, ninety one aeons (kappa) ago. On that occasion also, the Glorious One Vipassī preached the truth (dhamma) in the seventh year; there was a large uproar. In the entire jambudīpa, divinities announced thus: "The master will preach the truth (dhamma)". The brahmin heard that announcement. There was to him but a single lower garment; likewise to the brahmin lady, his wife. As regards upper garment", however, there was but a single one for the two, husband and wife. In the whole city, he was well-known as: "Brahmin of one single garment". That brahmin would go wearing that upper garment himself, leaving his wife at home whenever therā was a meeting of brahmins that took place over some business or other; when there was a meeting of brahmin ladies, he would himself stay at home; his wife, the brahmin lady would put on that upper garment and go to the meeting. On that day, however, that brahmin said to his wife asking her thus: "My dear! Will you listen to the dhamma at night or in the day time?; what do you say?" She replied: "My lord! I am not able to go and listen to the preaching at night; I shall listen in the day time". She left her husband at home, put on that upper garment, went to the monastery together with lady-devotees, paid her homage to the Master, sat herself down on one side, listened to the preaching of dhamma, and came away along with lay-devotees. Then, her husband the brahmin left her at home, put on that upper garment, and went to the monastery.

3-3.6. on that occasion also, the master, seated in the midst of the assembled audience, on the decorated preaching seat, caught hold of his variegated fan and preached the truth (dhamma) in such a manner that resembled the making of heavenly river to flow down or the churning of the ocean after making Sineru a churning stick. When the brahmin, seated at the extreme end of the audience, was listening to the preaching of truth (dhamma), there arose zest (pīti) of five forms, filling his whole body even, in the first watch of the night. He collected his upper garment and intended to offer to the Dasabala. Later, there arose in him ill-will, showing a thousand disadvantages. he, saying to himself: "There is but a single garment for you and your wife, the brahmin lady; there is no such thing as any other upper garment; I am unable to wander about outside without putting on my upper garment", became not desirous of offering in every way also. Then, to him, when the first watch had gone out and in the middle watch of the night, likewise even, zest arose. He thought over in that self-same manner and became undesirous of offering it, in that self-same way. Then when the middle watch had gone past and in the last watch of the night also there arose zest (pīti) to him. At that time, he conquered his ill-will, collected his upper garment, and placed it at the base of Buddha's feet. Thereafter, he folded his left arm, clapped it with his right hand-palm and roared (or shouted) three times, thus: "Conquered by me; Overcome by me!"

3-3.7. On that occasion, king Bandhuma was listening to the preaching of dhamma, having been seated inside a screen at the back of the preaching seat. To kings, namely, the voice: "I have conquered" is not welcome to their hearts. The king gave orders to his man thus: "Look here! Go and ask this one what was it that he had said." The brahmin, being asked by the man who came to him, replied thus: "Having mounted on such transports as elephant, conveyance and so on, caught hold of swords, shields and so on, the king's soldiers conquered the other army completely; that conquest is not wonderful; I, however, having conquered my mental ill-will, like unto breaking the head of a horned bull which came to me from behind, with a club and making it flee, and offered my upper garment to Dasabala; that conquest of my ill-will by me is wonderful". That king's messenger came back and informed the king about that occurrence. The king became pleased with that brahmin, saying: "My friend! We all do not know Dasabala, appropriately; the brahmin knows it;" sent a pair of garments to him. Seeing it the brahmin considered: "The king did not give me anything when I was seated in silence first of all; but, he gave me when I spoke of the qualities of the master; this gift had arisen depending upon the qualities of the Master; it is therefore but fit for the Master only", and offered that pair of garments also to Dasabala. The king asked: "What did the brahmin do?" and having heard that that pair of garments also had been offered to the Tathāgata, he sent another two pairs of garments to the brahmin. He offered them also to the Master. Again, the king sent another four pairs and in this way up to thirty pairs of garments. Then, the brahmin said to himself: "This pair of garments gets increasing and increasing and it has become as if it is a forest of garments", took two pairs of garments, one for himself and one for his wife, the brahmin lady and offered thirty pairs to the Tathāgata. From then on, that brahmin became an intimate of the Master.

3-3.8. Then, the king, having seen him listening to the dhamma, in the presence of the master, in the cold season, gave him the red velvet which he, the king himself put on and which was worth a hundred thousand and said to the brahmin thus: "From now on, please listen to the preaching of dhamma after having put on this upper garment". The brahmin considered: "What use is there to me with this velvet to be kept close to me on this putrid body?" made a canopy above the couch of the Tathāgata, inside His fragrant chamber and went away. Then, one day, the king went to the monastery early in the morning, and sat himself down near the Master inside the fragrant chamber. At that moment, the six-coloured rays of Buddha struck against the velvet making the latter become exceedingly graceful. The king, on looking up, came to know very well of it and said: "Venerable Sir! This velvet is ours; it was given by us to the one-garment brahmin". Buddha replied: "O great king! By you the brahmin was honoured and we have been honoured with the offering of it by the brahmin". The king was pleased saying: "The brahmin knew what was befitting but not we". Whatever were of benefit to human-beings, the king made them all eight times eight, gave offering known as all-standing or existing, and established the brahmin in the position of his private chaplain. The brahmin also said to himself: "Eight times eight, namely, is sixty-four", set up sixty four lots of meals, gave charitable offering throughout his life, kept moral precepts and passing away thence, was reborn in heaven.

3-3.9. Again, passing away thence, in this aeon, (kappa), in between the Buddhas, the Glorious One Koṇāgamana and the Glorious One Kassapa, was reborn in the family of a householder in Benares. In the wade of his growing up, he, leading a household life, wandered about on foot in the forest, one day. On that very occasion, a silent buddha, performing his robe-washing deed at the river-bank, began to put it by, after collection the robe, when the favourable sir! Why do you collect and put it by?" the answer was that the favourable breeze was not adequate. He offered his upper garment saying: "Venerable Sir! Do with this", and made this wish: "Let there not be any diminishing (or adversity) to me in whatever place I am reborn".

3-3.10. at his home also, his sister was quarrelling with his wife, when a silent Buddha, entered for alms-food. Then his sister offered alms-food to the silent buddha and placed her wish in relation to that wife saying: "May I all-round avoid such-like fool at a distance of a hundred yojanas". The wife heard the utterance of wish as she stood in the precincts of her house, caught hold of the begging bowl, saying to herself: "Let not this silent buddha eat the meal offered by her", discarded the meal, filled the bowl with mud and gave it back. The other saw it and said: "O fool! You might abuse me or strike me; but, it is not proper to offer mud after throwing away my alms-meal from the begging bowl of such a silent buddha as one who had fulfilled perfections for two incalculable periods of aeons. Then there arose, in that wife, discerning wisdom. She said: "Venerable Sir! Please stand waiting"; threw away the mud, washed the begging bowl, rubbed out the inside with scented powder, filled it with excellent meal-food as well as four kinds of sweet and honey, placed into the hands of the silent buddha, the begging bowl, shining with the lotus-cavity-coloured ghee, sprinkled over its contents, and made her wish thus: "Just as this alms-food has become gracefully lighted, in the same way, may my body become gracefully lighted, in the same way, may my body become gracefully lighted." The silent buddha said well-done by way of thanks-giving and proceeded into the sky. Both of these two wife and husband, lived on as long as their lives lasted and passing away thence, were reborn in heaven. Again passing away thence, the devotee was reborn in the family endowed with eighty crores of wealth in Benares at the time of the Omniscient buddha Kassapa; the other also, like him even, was reborn as the daughter of a banker. When he came of age they brought to him that self-same banker's daughter. Due to the influence of the undesirable consequence of her former evil deed, at the very moment she entered the house of her parents-in-law, that whole house, beginning from inside the threshold became bad smelling, like unto the pit of excrement, which had been shaken up. The young man enquired: "Whose is this smell?" and having heard that the bad smell was that of the banker's daughter, sent her back to her parents' home even, saying: "Take her out". She had to suffer being turned out of the house in seven places.

3-3.11. By that time, the Dasabala kassapa, passed away completely into Nibbāna. For Him, people started setting up a shrine, a yojana high, with gold bricks worth a hundred thousand, When that shrine was being built, that banker's daughter considered thus: "I had to recede at seven places; what is the use of my life?", had her own treasure of ornaments broken and gold-bricks made of them: the extent of her jewellery was a cubit (ratana) in length, twelve finger-breadth span across and four fingers in height. thereafter, taking with her a lump of yellow orpiment and arsenic as well eight handfuls of white lotus flowers, she went to the site of shrine-building. At that very juncture also, a row of bricks, being laid round, happened to meet with shortage for reaching perfection. The banker's daughter said to the architect-builder thus:- "Please place this gold brick of mine here". The builder replied; "My dear! you have come at the right time, well in good time: you yourself lay your brick". She climbed up mixed the yellow orpiment and arsenic lump with oil, made her piece of brick well laid with that adhesive binder, offered in honour, reverentially, with eight handfuls of white lotus flowers above it, paid her homage to the shrine, made her wish, saying: "At every place, wherever I may be reborn, let the sweet smell of sandal-wood issue as breeze from my body and may the sweet smell of white lotus issue from my mouth", worshipped the shrine, circumambulated it and went home.

3-3.12. At that very moment, there arose awareness regarding her to the banker's son, whose home she was first brought into. in the city also, there was proclaimed a festival. He asked his attendants: "Where is the banker's daughter who was brought here?" the reply was: "Lord! She is in her parents' home" the banker's son said: "Bring her, I shall enjoy myself at the festival". They went and stood paying her their respects. When asked by her: "Dears! What is the cause of your coming?", they all intimated here that matter as had occurred. She replied thus "My dears! The shrine has been honoured by me with my treasure of ornaments; I have no jewellery". They went and informed about it to the banker's son. The banker's son said: "Bring her; she will get her ornaments". They brought her. Along with her entrance into the house, the sweet smell of sandalwood as well as the sweet scent of white lotus permeated the whole house. The banker's son asked her thus: "My dear! Your body at first emitted bad smell; now, however, sweet smell of sandal-wood issues from your body and the sweet scent of white lotus flower is emitted from your mouth. What is this?" She informed her husband the deed done by herself starting from the beginning. The banker's son was pleased saying: "Indeed! Buddha's dispensation (sāsana) is salutary (or profitable)", had the gold shrine of a yojana, covered over with velvet sheath and adorned the same with gold lotuses of the size of a chariot wheel here and there. Their hangings were twelve hands (or cubits).

3-3.13. He lived on there till the end of his life-span, passed away thence, was reborn in heaven and again passing away thence, was reborn in a certain minister's family at a place a yojana in extent from Benares; his wife, however, having passed away from the divine world was reborn in a king's family to become the eldest royal daughter. When they came of age, a festival was proclaimed in the residential village of the young man. He said to his mother thus: "Dear Mother! Please give me my garment; I shall sport in the festival". She took out a washed garment and gave it to her son. Her son said: "Dear Mother! This garment is thick". She took out another garment and gave it to him. He rejected it also. Then his mother told him thus: "My dear son! We were born in such a house that there has been not that sort of merit as to obtain properly more delicate than this for us". The son said: "Well then, indeed!, dear mother! I am going to the place where it can be obtained". The mother replied: "My son! I wish that you would properly gain the sovereignty of the city of Benares even today, just now". He paid his homage to his mother telling her that he was going. His mother let her son go. He, however, left his house, according to his merit, went to Benares, and lay himself down on the auspicious stone-slab in the royal garden, after putting on his upper garment to cover his head also. That day happened to be the seventh day of the death of the king of Benares.

3-3.14. The ministers, having done what ought to be carried out to the bodily remains of the king, sat themselves down in the royal court-yard and consulted together thus: "To the king there is only one single daughter; there is no son; a kingless kingdom will come to ruin; who is worthy of becoming king?" They said to each other:- "You are worthy; you are worthy." The private chaplain (purohita) suggested thus: "It is not proper to look for many; we shall release the state carriage to run of its own accord (phussaratha)". They had four Sindh horses, of the colour of kumuda lotus flower, harnessed, placed in; that state-chariot the five kinds of regalia together with the white umbrella, let the chariot go and caused to support it with music from behind. The chariot went out of the city by the east gate and proceeded facing towards the royal garden. Some said thus: "It goes facing towards the garden as usual by continuous experience, let us turn it back". The private chaplain (purohita) advised to the contrary. The chariot went on, circumambulated the young man, and stood, having stopped, to be ready for him to ride on. The private chaplain (purohita) removed the border of his upper garment, examined the foot-soles of the sleeping young man, said to himself: "Leave alone this island; on the four great islands and two thousand smaller islands, this one is suitable to rule over", and made music upheld three times.

3-3.15. Thereupon, the young man opened his face, looked about and asked: "On what business have you all come here?" The ministers replied: "Lord! Sovereignty has come to you". The young man asked: "Where is your king?" Their reply was that their king had gone away to heavenly abode. The young man enquired: "How many days have passed by?" The reply was that it was seven days previously. The young man enquired further: "Is there not either a son or a daughter?" The reply was: "Lord! there is; daughter; but there is no son". The young man then said: "Well then, indeed! I shall carry out the sovereignty". The ministers, then and there had a coronation pandal made, dressed up and decorated the king's daughter with all kinds of ornaments, brought her to the garden, and carried out the coronation of the young man. Then when he had been anointed king, they brought to him a garment worth a hundred thousand. He asked: "Dears! What is this? They replied: "Your Majesty! It is the garment to put on". The king asked: "O dears! Is it not thick?" The reply was: "Your Majesty! There does not exist, amongst garments worn by human-beings, any such garment that is more soft than this". The king remarked saying: "I think your king was not possessed of merit; bring the ceremonial gold-vessel; I shall get the garment". He had the ceremonial vessel of gold brought, rose up, washed his hands, rinsed his mouth, took water with his hand and sprinkled the same in the east direction. The solid earth broke itself and eight world trees (kapparukkha) sprang up. Again, after having got hold of water and sprinkled about in the four directions, in this way; namely: south, West and North. There arose altogether thirty-two world trees (kapparukkha) making eight each, in all the directions. That king put on one celestial clothing as his lower garment, another one as his upper garment, passed orders thus: "In the dominion of king Nanda let none of the spinning and weaving ladies weave yarn; thus, make my proclamation by beating round the royal drum", had the umbrella raised over him, dressed and decorated himself properly, mounted the back of the excellent royal elephant, entered the city, went up the royal palace and enjoyed great glory prosperously.

3-3.16. Thus, as time passed on, the queen, having looked at the king's glory, showed signs of her sympathy thus:- "Wonderful, indeed, is austerity, comprising control over senses!" When asked: "O queen! What is this?", she replied thus: "Your Majesty! Extremely enormous is your glorious prosperity; this is the resulting fruit of the good deed done in the past, having believing faith in Buddha; now, you do not perform merit for you to depend upon in future". When questioned: "When shall we offer? There are no people who possessed good moral precepts". The queen replied: "Your Majesty! The Jambu island is not void of arahants; Your Majesty! you rather release charitable offering; I shall get arahants for the offering". On the next day, the king had the charity to be offered ready at the east city gate. The queen, even early in the morning, established herself in the observance of fast of pure precepts, lay herself down, flat on her chest, facing towards east above her palace and said thus: "Should arahants exist in this direction, let them come here tomorrow, and take our alms-food". There were no arahants in that direction; they gave away that offering to destitute beggars.

3-3.17. On the next day, the king had the offering kept ready at the south city-gate; likewise, he did not get worthy recipients; on the next day also, it happened likewise even, at the west city-gate also. On the day, however, when offering was kept ready at the north city-gate, when the queen made her invitation likewise even, the eldest of the five hundred silent buddhas, who were the sons of Padumavati, living in Himavanta, addressed his younger brothers thus: "O brothers! king Nanda invited you all; please respond to his invitation". They agreed, washed their face at the Anotatta lake, on the next day, went through the sky, and descended at the north city-gate. People saw them, and went and informed the king thus: "Your Majesty! Five hundred silent buddhas have come". The king went with his queen, paid their homage, requested the silent buddhas to ascend their palace, where their majesties offered charitable offerings to them, and at the end of meal-eating, the king fell himself down at the base of the senior most silent buddha's feet, the queen fell herself down at the feet-base of the junior-most silent buddha, made them promise by saying to them: "Venerable Sirs! Our lords will not have to tire yourselves with your requirements; due to our merit, we also do not

have to see adversity; please give us your promise to live here throughout our lives", properly made available for them, in the garden, five hundred leaf-huts, five hundred cloister walks, and thus all residential abodes with all kinds of characteristics, and let them live there.

3-3,18. As time passed in that manner, when the king's border area revolted, the king made his departure having instructed his queen thus: "I am going to bring peace to my border towns; you please do not neglect by having forgetfulness in the silent buddhas". Before the return of that king even, the life-span of the silent buddhas became exhausted. The silent buddha, Mahāpaduma enjoyed the sport of jhāna throughout the three watches of the night and passed away completely by means of the Nibbāna element, while still standing, hanging on to the balustrade board, at sun-rise. In the self-same ruse, the remaining silent buddhas also; thus, all the silent buddhas did but pass away completely into nibbāna. On the next day, the queen prepared sitting places for the silent buddhas, scattered flowers, made the places fragrant with perfumes, seated herself while looking out for their coming, and not seeing them come, sent her men saying: "My dears! You might go; find out what discomfort there is for our lords". They went, opened the door of Mahāpaduma's leaf-hut; not seeing him there, went to the cloister, saw him standing depending upon the balustrade board and said thus: "Venerable Sir! It is time"; after paying their homage to him. What will the body of the silent buddha who had completely entered Nibbāna speak? They said to themselves: "Methinks he is asleep", felt the backs of his feet with their hands, came to know the state of his having passed away completely into nibbāna, not only by the coldness but also by the stiffness of his feet; went to the presence of the second silent buddha, came to know but likewise; again to the third; and in this way, they came to know that all the silent buddhas also had passed away completely into nibbāna and went back to the royal family. When asked: "My dear! Where are the silent buddhas?", they replied: "O Queen! They had passed away completely into nibbāna". The queen wept, cried, went out of her palace, proceeded to that place with citizens, performed sacred festivity, (sādhukīlita), did bodily business by cremation of bodies of the silent buddhas, removed their relics and had them deposited in a shrine.

3-3,19. The king came back after having brought about peace in his border towns, asked his queen who came forward to meet him thus: "My dear! What is it? I hope you are not negligent toward the silent buddhas; are our lords free from illness?" She replied: "Your majesty! They had passed away into nibbāna completely". Having heard about it, the king considered thus: "Death occurs to wise people of this type; whence is the escape for us?" He did not enter the city, but proceeded to the garden even, sent for his eldest son, handed over the sovereignty to him, and himself renounced it to become a monk. The queen also, saying to herself: "When the king had become monk, what shall I do?", likewise became a renounced recluse in the garden, even. They two, also developed jhāna and having passed away thence, were reborn in the brahmā-world.

3-3,20. When they were living there in the brahmā world, our Master arose in the world, and arrived at Rājagaha in due course as He kept turning the wheel of excellent dhamma. When the Master was properly dwelling there, this lad Pippali was reborn in the womb of the wife of Kapila brahmin in the village of the brahmin Mahātittha. This Bhaddākapilānī was reborn in the womb of the wife of the brahmin who belonged to Kosiya clan in Sāgala city within the kingdom of Madda. When they gradually grew up and attained properly to the age of twenty in the case of the lad Pippali and sixteen in the case of Bhaddā, the parents looked at their son, exceedingly put pressure to bear upon him thus: "Dear Son! You have come of age; it is proper for you to establish our family lineage". The lad replied thus: "Please do not speak such a speech as this to my hearing; as long as you hold on yourselves, so long I shall support and look after you; with the lapse of both of you, I shall renounce and become a monk. They let pass a few days and spoke to him again. He, however, rejected their request again. From then on, the mother incessantly kept on speaking about it even.

3-3,21. The lad, saying to himself: "I shall make my mother understand", gave a thousand nikkha-measure of red-shining gold, asked for a lady-like sculpture to be made by goldsmiths, dressed that gold lady figure in red garments when such work as beating, knocking, cleaning and polishing and so on had ended, adorned it with flowers of gold, and all kinds of adornments and said: "Dear Mother! Obtaining such an object of vision as this gold figure, I shall live at home; otherwise, I shall not do so". The wise brahmin lady considered thus: "My son is possessed of merit, who had offered charity; he must have made his aspiration, in doing good deeds formerly he did not do the same alone; surely, together with this one, my son, there must be his partner in good-deeds a properly proportioned gold-complexioned young lady". She sent for eight brahmins, satisfied them with all propriety, had the gold figure mounted on a chariot and despatched them saying: "My dears! you all go; wherever you see a young lady like this in any family equal to our birth, clan, prosperity and so on, there, give this very gold figure making it to be a pledge".

3-3,22. They said in compliance: "This work, namely, is ours"; went out from her house and saying to themselves: "Where shall we get her? The kingdom of Madda, namely, is ladies' harem; let us go to the kingdom of Madda", and went all over the city, in the kingdom of Madda. There, they placed that gold figure at the bathing bank and stood themselves on one side. Then, the wet-nurse of Bhaddā bathed Bhaddā, dressed her up and decorated her and went to the bathing bank to bathe herself. On having seen the gold figure, "Why was this one, without being chaperoned, come here and stood herself? She struck the side of the gold-figure's back and came to know about its being inanimate, but she said remarking thus: "Our lord's daughter, mine, thus she raised the perception; however, this gold figure is not an equal to my lord's daughter's home receptionist". Thereupon, those brahmins asked her thus: "We are told that your lord's daughter is like this; is that so?" She replied: "My lord's daughter is a hundred times and a thousand times much more beautiful than this gold statue; like that, indeed, 'without any lighted lamp', when she is seated in a chamber twelve cubits cross, she dispels darkness, with the rays of light from her body. Saying: "Well then, indeed, let us go to the presence of her parents", mounted the gold statue on the chariot, followed that wet nurse, stood at the house-door of Kosiya clans-man and informed their arrival.

3-3,23. The Brahmin held conversation with them and asked them thus: "Whence have you come?" They replied thus: "We have come, due to, namely, this cause from the house of the brahmin Kapila, of Mahātittha village, in Magadha kingdom." He took the present saying: "Good, dears! That brahmin is of equal birth, clan and wealth with us; we shall give our girl". They sent message to Kapila brahmin, thus: "We have got a girl named Bhaddā; Do please know what ought to be done". Having heard that message, they informed about it to the lad Pippali thus: "The girl has been obtained". The lad Pippali said to himself: "I thought that they would not get; but they sent me such message that they had got; I shall send a letter that I do not desire her", went to seclusion, and wrote a letter thus: "Let Bhaddā get a husband, commensurate with her own birth, clan and wealth; I shall renounce and become monk; do not become disappointed afterwards". Bhaddā also having heard thus: "I am told that to so and so are my parents are desirous of giving me, went to seclusion, and wrote a letter thus: "Let the lord's son get a girl, commensurate with his own birth, clan and wealth; I shall renounce the world; do not get disappointed afterwards". The two letters also came together in the middle of the journey. They asked one another thus: "Whose is this letter?" The reply was: "It has been sent by the lad Pippali to Bhaddā". When asked about the other letter thus: "Those is this letter?" On the answer being made thus: "This has been sent by Bhaddā to the lad Pippali", they all read the two letters also, tore them away and threw them into the forest saying: "Look at the deed done by the young", wrote another letter each, similar to theirs, and sent from this as well as hence. Thus, although the identical letters of both the young man and the young lady said that they were but averse to worldly satisfaction even, which they did not desire, yet there was the union of those two.

3-3,24. On that very day, the lad Pippali also, made Bhaddā catch hold of a rope of flowers. Buddha also placed them in the middle of their sleeping place (or bed). When both of them had eaten their evening meal, they began to get on to their bed. Between the two, the lad mounted his bed from its right side; Bhaddā, having mounted her bed from its left side, said thus: "On whosoever side, flowers fade, his lustful mind has arisen; thus, let us come to know clearly; this flower-rope should not be adhered to". They, however, spent the whole night without even falling off to sleep for fear of mutually touching one another's body. In the day time, however, they did not do even to the extent of smiling to or laughing at one another. As long as their parents were alive, so long they did not administer their estate because they did not associate with worldly dainties; but when they died, they looked after it. The lad's prosperity was great. After shampooing his body one day, even the gold power that should be thrown away, one ought to get to the extent of twelve coconut-shell measure according to the Magadha standard shell; there were sixty large lakes bound by (or harnessed with) machines; his field of occupation was twelve yojanas in extent; he had fourteen villages of the size of Anurādhapura; he had an army of fourteen elephants, and army of fourteen horses and an army of fourteen chariots.

3-3,25. One day, having ridden on a decorated horse, and surrounded by a large retinue of people, he went to his field of cultivation-occupation, stood himself at an extremity of his field, saw such birds as crows and so on eating such small living creatures as earth-worms mixed with clods of earth, after having pulled them out from the cut off (or ploughed up) places by means of plough-shares and made enquiry thus: "Dears! What are these birds eating?" The reply was: "Lord! They are eating earth-worms". The lad Pippali asked thus: "Whose is the evil-deed done by these birds were mine, what will this my wealth of eighty-seven crores do to me? What will my field of occupation extending twelve yojanas do to me? What will the lakes harnessed with machines do to me? What will the fourteen villages do to me? I shall hand over all these to Bhaddā; the daughter of Kapila (Kapilānī), and renounce the world."

3-3,26. Bhaddā, the daughter of Brahmin Kapila, at that moment, was seated surrounded by her nurses, having spread inside her house-compound the contents of three jars of sesame seeds; she saw crows eating sesame insects and asked: "My dears! What are these crows eating?" The answer was: "Lady! They are eating insects". She enquired thus: "Whose demerit is it?" Their reply was: "The demerit is yours, lady!" She considered thus: "My garment of four cubits barely befits to get just to the extent of coconut-rice; if, however, this demerit done by these crows were mine, I shall not be able to raise my head from the rounds of rebirths even with a thousand existences; as soon as my husband, the lord's son comes back, I shall hand over everything to him, renounce the world and become a bhikkhuni.

3-3,27. The lad came back, had his bath, ascended his palatial mansion and sat himself down on a throne-like seat of much value. Then his attendants brought to him his meal worthy of a world-king. Two of them also ate their meal and when their attendants went out, they went to seclusion and sat themselves down at a suitably comfortable place. Thereafter, the lad said to Bhaddā asking thus: "My dear! When you came over to this house, how much wealth did you bring?" She replied thus: "My lord! Fifty five thousand cartloads". The lad said

thus: "I hand over to you alone, all that and all such kinds of wealth as amounting to eighty-seven crores, sixty machine-bound lakes, and so on of my prosperity." When asked thus: "My lord! Where, however, are you going?" The lad replied that he would become a monk. The young lady replied thus: "My lord! I also was seated looking out for your coming back; I am also becoming a bhikkhunī. The three kinds of existences stood near them like unto burning leaf-lodgings. They said to themselves that they would renounce the world, had robes dyed yellow with yellow essence and earthen-begging-bowls also, brought from inside the house-market, mutually shaved off their hair, renounced the world, saying "Whatever, in this world, there are arahants, to them we do dedicate this our renunciation". Having thus become recluses, they put their bowls into their knapsacks (or bags), hung them at their shoulders and descended from their palatial height. In their house, no one among their slaves and servants know about this matter.

3-3.28. Then, they went out of the brahmin village, and when they were going through the gate of their slave-village, the residents of that slave-village recognised them by way of their deportment and charming behaviour. Their slaves fell themselves down at their feet, weeping, and said to them, asking: "Oh Lord and Lady! Why do you make us helpless?" They replied thus: "We have renounced ourselves because we considered, O friends! the three kinds of existences to be like unto burning leaf-lodgings; if we are to set you free from serfdom one by one among you all, even a hundred years would not suffice; you yourselves, having washed your heads, become a free man each, yourselves and lead your lives". They then made their departure while their slaves were still weeping.

3-3.29. Going onward in front, the therā turned back and observing, considered thus: "This Bhaddā Kāpilānī, the lady worth the entire Jambū island, comes in my wake, behind me; there exists, indeed, however, this reason-raising consideration: if anyone, whosoever, were to think thus: "These individuals, recluses though they are, do not make themselves able without woman, they do an inappropriate act"; in this way anyone can become a filler of purgatory after mentally offending with evil deed; it is proper for me to go, having forsaken this one". Having thus roused up his mind, he saw as he went in front a two-forked path and stood at the head of the junction. Bhaddā also came, paid her homage to him and stood herself. Then he said to her thus:- "My dear! The big crowd of people (or public) having seen a woman like you coming along behind me might offend us mentally saying to themselves: 'These individuals, in spite of their being recluses could not manage to be without one another; would become fillers of purgatory; out of these two forked paths, you should take one; I shall go by another path'. She replied: "Yes! my lord! Woman is an impediment to recluses; they would point out our defect saying: 'Though they are recluses, they do not become without woman', made circumambulation three times, venerated him with five kinds of establishments (pañcāpatitṭhita), at four places, raised her clasped hands, resplendent with the placing together of her ten nails, paid her homage saying: "Our intimate friendship, made for such a period as measuring a hundred thousand world-cycles (kappa), gets broken now, today; you are but, namely, right hand; the right path is suitable to you; We, woman, namely, are left hands congenitally; the left road is suitable to us", and continued her journey. At the time when they both became two separate travellers, this great earth quaked resounding itself as if telling thus: "Although I am able to bear such mountain as universe hill, (cakkavāḷa), Sineru mountain and so on, I am unable to bear the weight of your qualities". In the sky, there occurred sounds resembling those of lightning. The universe hill, (cakkavāḷa-pabbata), made an echoing sound.

3-3.30. The Omniscient Buddha also, who was seated in the chamber at the great monastery of Veḷuvana, heard the sound of the earth-quake, and on investigation as to why, indeed, the earth quaked, found out and observed thus: "The lad pipalī and Bhaddā Kāpilānī also, in dedication to me, had renounced the world having forsaken immeasurable prosperity; at the place of their separation, due to the strength of qualities of both, this earth-quake had occurred; it is proper for me also to assist these two". Subsequently, Buddha went out from his fragrant chamber, took his bowl and robe all by himself, covered a journey in advance of three gāvutas without letting any of the eighty major theras know, and sat Himself down cross-legged at the foot of the Nigrodha banyan tree of many sons (bahuputta) in between Rājagaha and Nālandā. In getting seated, however, he did not sit Himself down like unto a certain nondescript rag-vestment wearer (paṇṣukūḷika), but having taken the guise of Buddha, He sat Himself down, releasing the radiant rays of Buddha eighty cubits in extent. Thus, at that moment, the radiant rays of Buddha, of such sizes as umbrella of leaves, cart-wheels, pinnacled houses and so on, profusely spread about, ran about from here and there also, and made themselves into a single massive mass of light within that forest, behaving like unto the rising time of a thousand moons and a thousand suns. The forest area shone brilliantly with the glory of His thirty two characteristics of a great personage, like unto the sky with its numerous shining stars, and resembling water area with well-blooming lotus flowers and water-lilies. The trunk of the Nigrodha banyan tree is white by nature; its leaves are bluish green; ripe fruits are red. On that day, however, the whole Nigrodha tree was but gold-coloured.

3-3.31. The therā Mahākassapa, (Pippalī?), having seen it, said to himself: "This must be our Master; in dedication to this Master, I have renounced the world"; went bending himself down, beginning from the site of seeing Him, paid his homage at three places, and said thus:- "Venerable Sir! The Glorious One is my Master; I am your disciple; Venerable Sir! The Glorious One is my master; I am your disciple". Then the Glorious One said to him thus: "O Kassapa! (Pippalī?) If you would make this humble obedience to the great earth, that earth also would not be able to bear it; the humble obedience made by you, due to your knowledge of the greatness of quality in this way of the Tathāgata, however, is not able to shake my bodily hair even; O Kassapa! Do sit down; I shall give you heritage". Then the Glorious One conferred upon him full-fledged ordination by means of three kinds of advice. Having conferred thus also, the Glorious One went off from the foot of Nigrodha tree of many sons (bahuputta) and entered upon His journey making the therā His follower-attendant-monk. The body of the Master was variegated with the thirty-two characteristics of a great personage; the body of mahākassapa (Pippalī) was adorned with seven characteristics of a great personage. He went following the Master one footstep after another as if he was fastened behind a gold boat. The Master, having travelled a short journey, descended from the road and showed the sign of sitting down at the foot of a certain tree. The therā, having come to know that the Master was desirous of sitting down, made his own double robe of ragged cloth (paṭapilotika) folded four-folds and prepared the seat.

3-3.32. The Master sat Himself down there, and rubbing the robe thoroughly with his hands, said thus: "O Kassapa! This double-robe of yours is, indeed, soft". He came to know thus: "The Master spoke of the state of softness of my double robe; it must be he is desirous of putting it on ", and told the Master thus: "Venerable Sir! Let the Glorious One put on my double garment". Buddha asked: "O Kassapa! (Pippalī?) what will you wear as upper garment?" The reply was: "Venerable Sir! I shall put on your lower garment". Buddha said thus: "O Kassapa! (Pippalī?) How is it, however, that you could wear this ragged vestment (paṇṣukūḷa), which, is an old piece of monk's wear? On the day of wearing of this ragged vestment, indeed, by me, the great earth, bounded all round by water, quaked; it is not possible for one of meagre quality to wear, namely, this old robe worn by Buddha; this is fitted to be put on by a genuine rag-vestment (paṇṣukūḷa) wearer, who is capable of fulfilling proper practice of attainment, by but a properly bale person"; after having said so, Buddha exchanged robe together with the therā.

3-3.33. Having thus exchanged robes, the Glorious One put on the therā's robe; the therā put on the robe of the Master. At that moment, though without volition (acetanā), this great earth quaked having made water as its all-round boundary, as if saying thus: "Venerable Sir! You have done a difficult deed! There never was, namely, before, any occasion when Buddha ever exchanged his own upper robe, which He used to put on, with that of a disciple; I am not capable of bearing the weight of your qualities". The therā also, saying to himself: "the robe worn by Buddha has been gained by me; what is there, now, to be done by me over and above this?", did not get himself elevated, took upon himself the observance of thirteen qualities of austere practice (dhūta), and had to be a common monk (puṭhujjana), just to the extent of seven days only. On the eighth day, he attained arahantship together with analytical knowledge. Then the Master praised him thus: "O monks! Kassapa approaches the families like unto the moon; he is ever a junior with his body but removed, his mind removed, he does not encroach upon families"; and so on; subsequently, seated in the midst of collection of noble ones (ariya), Buddha established him at the topmost place of holders of austerity view thus:- "O Monks! Among my disciples of bhikkhus who are devoted to austere practice (dhūta), this one, namely, this great Kassapa, is the chief".

398. the Venerable Mahākassapa, having been conferred the top position by the Glorious One thus, attained the state of one of the great major disciples and having remembered his own previous deeds, he uttered the stanza, starting with: "Padumuttarassa Bhagavato", in order to make manifest the deeds done formerly by way of being delighted in mind. There, Padumuttarassa, of Padumuttara, it is said that beginning from the time that glorious One came out of his mother's womb, at the time when He threw down his feet, under his feet of every step He made in walking, lotuses bearing a hundred thousand petals sprang up, after splitting open the earth: therefore, that name became His. When a hundred and hundred good deeds were done, by each and every one among whole body of living beings, because of His Having done good deeds a hundred times of that good deed, of the Glorious One; thus, is the meaning. Lokajetṭhassa tāḍino, of such-like eldest of the world, He is known as Tāḍino, of such like, because He had attained the state of not being shaken by things desired or not, and offering the main chief of the world of living-beings. Nibbūte lokanāthamhi, when the world-patron had entered nibbāna, when the glorious One, who had become proper refuge of the world of living-beings, had passed away entirely into nibbāna by the entire cessation of His khandha (aggregates); and gone invisible; thus, is the meaning; pūjāṃ kubbanti satthuno (made offerings to the Master), they made offerings of honour, promoting the sacred festival to the Glorious One, who had gained the name, as "Satthā, Master", due to his instructions to this human world together with the divine world; thus, is the connection.

399. Aggim cinanti janatā (collection of people heap up the fire) crowds of people in gathering fire for purpose of cremation, made heaps from all sides, were glad, satisfied, joyous in many became contented and made offerings of honour; thus, is the connection. Tesu sarvega jhātesu, when they became remorseful, when those collections of people had gained repentance and received terror; me, my; pīti (joy) zest or laughter; uda pajjatha (arose) became apparent; thus, is the meaning.

400. Nātimitte samānetvā (properly bringing together relatives and friends) having brought together myself my relatives and companions, having made them into a group; Mahāvīro (the great hero) the glorious One, paninibbuto. (passed away completely into nibbāna) went to become invisible; abravim (I spoke) I told; thus, is the connection. Handa pūjāṃ

karomase, Come! Let us make offering, Handa is an indeclinable particle, in the meaning of relinquishing (or handing over as donation); by that means, we all came together and made offering of honour; thus, is the meaning; it is an indeclinable particle

401. Sādhū ti te paṭissutvā (they replied very well!) they let my relatives and friends hear in return as sādhu (very well) as excellent and good, accepted my word properly; me (my) mine; bhiyyo, more beyond one; hāsam (laugh) joy or zest; janimsu (produced) caused to arise; thus, is the meaning.

402. Thereafter, in order to show the accumulation of merit or good deeds done by himself, he uttered this stanza, starting with buddhasmim lokanāthamhi. Uggatam (going up) a hundred hands (or cubits) in height and a hundred and fifty hands (or cubits) broad; vimānam nabhasi (mansion in the sky) which went up the sky and which was worthy, sukatam (well made) done with good characteristic; katvā (having done) having made, also; puñña sañcayam (accumulation of merit) heap of good deeds; kahāsim (I made) I had done; thus, is the connection.

403. Katvāna agghiyam tattha (having done the worthy one there) in that place of offering to the shrine; tālapantāhi (with rows of palm trees) with a series of toddy-palms; cittitam (variegated) made delightful and worthy; katvāna (having made) having done, also; sakam cittam (one's own mind) having made my own mind pleasantly pious; cetiyam pūjayuttamam (the shrine best offering) I offered in honour to the shrine where were enshrined the most excellent relics of buddha; thus, is the connection.

404. in order to show the greatness (mahima) of that shrine, he uttered this stanza starting with Aggikkhandho va. There, aggikkhandho va (like a mass of fire) shining in the sky like a mass of fire, resembling a fire-heap, that shrine shone with seven sorts of gems; phullito (bloomed) in the sky resembling the Sal-tree-king, blooming with flowers; indalaṭṭhi va (like the stick of Inda) resembling Indra's bow also; catuddisa (four quarters) in the four directions; abhāsati (it lights) it shone; thus, is the connection.

405. Tattha cittam pasādetvā (making my mind pleasantly pious) having made my mind pleasantly pious in that shining relic-chamber, made myself mentally delighted and with that pleasingly pious mind; bahuṃ (much) many a kind; kusalaj (merit) good deed; katvāna (having done) "in the relic-chamber as well as in Buddha's dispensation, so much good-deeds have been done by me", thus, saritvāna (having remembered) thus, having recollected my good deeds in this manner, tidasam (thirty-three) died and upapajim, I was reborn in the Tāvatiṃsa mansion, as if awakened from sleep; thus, is the connection.

406. In order to show the prosperity gained by him in the divine world where he sprang up, he recited this stanza starting with Sahassa yutta. There, hayavāhim (drawn by horses) the divine-chariot, yoked with a thousand Sindh horses and stood by; bhavanam (abode) my mansion was sam ubbidham (well high) properly in height with seven storeys; thus, is the meaning.

407. In that mansion, ahum (there were) sabbasovaṇṇamayā (made wholly of gold) a thousand pinnacle-roofed structures entirely made of gold; thus, is the meaning. Sakatejena (with one's own power) by means of my own influence, all the ten directions pabhāsayaṃ (giving light) producing lights, jalanti (burn) shone brilliantly; thus, is the connection.

408. In that mansion which made itself manifest to me, santi (there were) there did exist; niyyūhā (turrets) also other decorated halls. what happened? Lohitaṅgamayā (made of red gem) made of ruby at that time, those turrets (or pinnacles) also, ābhāya (with light) shone up the four directions with rays of light; thus, is the connection.

410. Sabbe deve (all divinities) the divine-beings in all the six celestial worlds; abhibhomi (I out-became) I overwhelmed. If asked whose fruit? This result was of the meritorious deed done by me; thus, is the meaning.

411. Thereafter, in order to show the human prosperity, he uttered this stanza starting with Saṭṭhikappasahassāni. There, from this world-cycle (kappa), below, sixty thousand world cycles (kappa), ahead, caturanto (four ended) consisted of four great islands; vijitāvī (having conquered) having won victory over all enemies, I, having become a world-king, named Ubbida; pathavim āvasim (ruled the earth) performed sovereignty, held sway; thus, is the connection.

412-4. Tath'eva bhaddake kappe in that self-same excellent (bhadda) world (kappa) in the kappa known as Bhaddaka, properly adorned with five Buddhas; timsakkhattum (thirty times) for thirty births I was the main ruler in the four islands, replete with, endowed with such seven sorts of gems as: the wheel-gem and so on; sakakammābhiraḍḍho (having begun doing my own work) loyally devoted to the ten royal duties (rājadhamma) which constitute my own work, amhi, I became a world-king; thus, is the connection. In order to show the glorious prosperity enjoyed by himself when he was a world-king, he uttered this stanza, starting with: "Tattha pi bhavanammayham", and so on. Tattha (there) in that kingdom of that world-king; mayham bhavanam (my abode) my palace; indalaṭṭhi va uggatam (went up like the bow of Inda) went up into the sky, stood shining like unto creepers of lightning and high with such sorts of height as seven storeys and so on; āyāmato (from length) in length as well as in height, it was twenty-four yojanas, in breadth-twelve yojanas; thus, is the connection. The city was known as Rammana, because of the fact that the minds of all people adhered to it; thus, is the meaning; the city was endowed with walls and gates which were firm and either twelve hands (or cubits) or thirty hands (or cubits) high; thus, he showed.

415.20. Tādāḍḍhakam (that half) thence half, i.e. one thousand two hundred and fifty yojanas; thus, is the meaning. Paddhittā paṇṇavisati (thrown about were twenty markets) twenty thrown-open selling shops continuously bounded the limits of the street; thus, is the meaning. Brāhmaṇiṇa kulasambhūto (well become of the brahmin family) well-born in the family of brahmins; the rest should be easily understood because of the manner aforesaid (or said already).

The Commentary on the biography of the therā Mahākassapa has ended.

3-4. The Commentary on the Biography of the Thera Anuruddha

3-4.1. The stanzas, starting with Sumedham bhagavantāham, constitute the biography of the therā Anusuddha. This one also who had done devoted service and made his aspiration in the presence of previous Buddhas, accumulating merit conducive towards escape from rounds of repeated rebirths in this and that existence, was reborn in a house-holder's family-estate, endowed with wealth, at the time of the glorious One, Padumuttara. On coming of age, he went one day to the monastery, and while listening to the preaching of dhamma in the presence of the Master, saw a monk being placed at topmost position among the bhikkhus who had divine eye by the master, himself also aspired for that position, promoted a big charitable offering for seven days to the glorious One and His retinue of a hundred thousand bhikkhus, offered, on the seventh day, most excellent garments both to the Glorious One and the congregation of bhikkhus and made his resolution. The Master also, having seen the condition of his accomplishment without any interval (or lapse), prophesied thus:- "He will become, in future, chief among possessors of divine eye during the dispensation of the Omniscient Buddha Gotama. He also making meritorious acts there and on the demise of the Master, in His honour, he made an enormous lamp-lighting offering with trees of lighted lamps, rows of lighted lamps, and many copper vessels at the gold solid shrine seven yojanas high, praying thus:- "Let this be conducive towards my gaining divine eye". Having done meritorious deeds as long as he lived, going through his rounds of repeated rebirths amongst divine and human beings, he was reborn in the house of an estate-owner in Benares at the time of the Glorious One Kassapa, and attained the age of intelligence. When the Master's entire passing away to nibbāna was completed, he had His shrine surrounded, having filled up many copper vessels with clear-clean ghee, placed a lump of molasses each in the middle also, causing the mouths of vessels touched up to the rim at the tops of their rounded mouths, at the gold solid-shrine, a yojana in height. he filled the brass-bowl taken by himself with pure ghee, had a thousand wicks lighted in it, placed it on his head and went round and round the shrine continuously the whole night.

3-4.2. thus, in that existence also, having done good deeds, he was reborn in the divine world; lived there as long as his span of life lasted and passing away hence, he came to be reborn in a poor family in Benares, even before the appearance of buddha. He was known by the name of "Annabhāra, the bearer of food." He led his life doing household work in the house of the banker Sumana. One day, he saw the silent buddha named Uparittha, who having risen up from cessation trance (nirodha-samāpatti), went through the sky from the Gandhamādana hill, descended down at the city-gate of Benares, put on his upper robe, and wandering about for alms food, he became pleasingly pious, took hold of the begging-bowl, into which he threw down the share of meal put by for his own benefit and began to be desirous of offering to the silent buddha. his wife also in that self-same manner threw down into the bowl her own share of meal. He took that filled-up bowl and placed it into the hand of the silent buddha. the silent buddha took over that bowl, made thanks-giving and departed. That day the divinity who resided in the umbrella of the banker Sumana offered his congratulations with a loud voice thus:- "Wonderful is the offering of exalted charity!" Having heard that congratulation, the banker sumana pondered thus: "This alone, congratulated by the divinity in this manner, is the most excellent charity," and there he asked for the share of offering. Annabhāra, on his part, gave the share of his offering. Pleased and pious at heart, with that share of merit, the banker Sumana gave him a thousand and said thus: "Beginning from now onwards, there is no more of doing manual work with your own hand; build a suitable house and live there forever".

3-4.3. Just because alms-food was offered to the silent buddha who had risen from cessation-trance (nirodha-samāpatti) there was on that self-same day an immense result, therefore the banker, Sumana as he went to the king's presence, did so, taking the donor along. The king, on his part, looked at the donor in the manner of respect. The banker having said thus:- "O great king! This one is but fitted to be looked upon", spoke then about the deed done by that donor, and the fact of his having given the donor a thousand by himself also. Having heard about it, the king became pleased with him, gave him a thousand and passed orders to him about his house-site thus:- "At such a place as that you build a house and live there". When he was making that house-site clear and clean, big and large jars of gold treasure sprang up. On having seen those treasure-jars, he informed the king. The king had all the buried wealth dug up, saw the heap piled up and asked thus:- "In whose house, in this city, is there so much wealth?" The answer was: "Your majesty! Not in the house of anybody". That very day even, the king raised for him the banker's umbrella with these words:- "Well then, indeed! Let this Annabhāra be known as the banker of large wealth, Mahādhanaṣeṭṭhi, in this city".

3-4.4. He, having become a banker, did good deeds as long as he lived and was reborn in the celestial world. For a long period of time he underwent his repeated rounds of rebirths amongst the divine and human beings, and finally took conception in the house of the Sakyan Suddhodana in the city of Kapilavatthu at the time of the appearance of our Glorious One. When he was born, they gave him the name Anuruddha. He was the youngest brother of the Sakyan Mahānāma, the son of the Glorious One's paternal uncle; he was extremely delicate and of high merit. His meal would spring up only in the gold vessel even. Then his mother, one day, considered thus: "My son does not know such an expression as 'There is nothing; I shall let him know'" sent to him a gold vessel simply empty even, after covering closely with another gold vessel. In between the journey, divinities filled that empty vessel with heavenly delicacies. In this way, the great lord of merit throughout the three seasons, enjoyed pompous prosperity, like a divine-being, surrounded by decorated damsels in the three palaces.

3-4.5. Our bodhisatta also, on that occasion passed away from the heavenly city of Tusita, came to be reborn in the womb of the chief queen of the great king Suddhodana, grew up gradually and came of age, lived his life in the midst of household for twenty-nine years, made the great renunciation, in due course having penetrated the Omniscient knowledge properly, spent seven times seven days at the terrace of the bodhi tree, made the wheel of dhamma turn at the deer-park in Isipatana, went to Rājagaha, performing the protection of the world, and dwelt at the bamboo grove, Veluvana. At that time, the great king Suddhodana said to himself: "They say that my son has arrived at Rājagaha; O my ministers! You all should go and bring my son, and then sent ten ministers, one at a time, with a retinue of a thousand each. They all became monks by means of Come! Bhikkhu! ordination. When requested by the therā Udayi, amongst those ministers for Buddha' going on His wandering round, the Glorious One, surrounded by twenty thousand arahants departed from Rājagaha, went to the city of Kapilavatthu, showed many a miracle on the coming-together of relatives, preached the truth (dhamma) variegated with miracles, let the great crowd of people drink the drink of immortality (amata) stood at the city gate after taking His bowl and robe on the second day and on pondering: "What, indeed, is the regular custom of all Buddhas who had arrived at their family-home city?", came to that it was their wont to go from house to house in serial order continuously (sapaḍāna) for alms-food, and wandered about from door to door (sapaḍāna). The king heard that his son wandered about for alms-food, came with all hurried haste, listened to the truth (dhamma), within the streets, requested Buddha to enter his residential palace, and made great honour and offering. The Glorious One, having done such benefits as should be done to relatives there, novitiated the young prince Rāhula, not long afterwards, wandered about going on His journey from the city of kapilavatthu towards the kingdom of Malla, arrived at Anupiya grove.

3-4.6. On that occasion, the great king Suddhodana had the organisation of Sakyans assembled and said thus: "If my son had lived on a household life, he would have become a world-king, endowed with seven gem's, surrounded by a retinue of the Sakyan organisation; my grandson, prince Rāhula also, would have surrounded his father, together with the organisation of Sakyans and wandered about; you all also know about this matter; now, however, since my son has become Buddha, let His retinue be simply and purely of princely (khattiya) clan; you all give Him a boy each from each of your families". When he said so, at a single stroke even, eighty-two thousand youths of warrior clan (khattiya) renounced the world; they become bhikkhus(monks).

3-4.7. On that occasion, that Mahānāma, the lord of family estate, approached Anuruddha, the Sakyan and spoke thus:- "Dear Anuruddha! At the present moment, well-known and reputed Sakyan youths have followed the Glorious One in His renunciation and become monks; from our family, however, there is not any one at all, who has gone from household life to houseless life and become a monk; well then, indeed, either you rather become a monk or I shall do so". Having heard that news Anuruddha did not make himself to be pleased with household life, went away from the household life to the houseless life and became himself the seventh too become monk. That serial order of his becoming monk has but come in the main section on breakage of bhikkhu organisation (saṅghabheda). Having thus gone to Anupiya, when, however, they had become monks, in that very rainy season, the therā Bhaddiya attained arahantship; the therā Anuruddha made divine-eye spring up in him; Devadatta produced eight self-attainments of effective meditation (samāpatti); the therā Ānanda established himself in the fruition of the first stage of sanctification (sotāpatti); the therā Bhagu and the therā Kimila attained arahantship afterwards. The former desire and aspiration of all those theras also, for the positions they reached, each for himself, will become revealed. This therā Anuruddha took guidance for his mental exercise (kammaṭṭhāna) in the presence of generalissimo of dhamma, went to the east bamboo forest in the kingdom of Cīṭiya, and going his monk's duties there, made an emphatic way of thinking at the eight inception of a great man; he became tired at the eighth stage. The Master came to know thus: "Anuruddha has become tired at the eighth inception" of a great man (mahāpurisavitakka); I shall fill up his intention"; went there, sat Himself down on the excellent Buddha-seat, prepared for Him, filled up the eighth inception of a great man, preached the proper practice of generations of highly noble lineage (ariyaṃsa) rose up into the sky and went to the bean grove, Bhesakalavana, even.

3-4.8. The very moment the Tathāgata had gone away, the therā became a ;great cankerless arahant endowed with three kinds of enlightened knowledge (vijjā), and said to himself thus:- "The Master came to know my mind, and having come to me, He gave me by having filled up the eighth inception of a great man; that desired object of mine also has reached its highest limit". he uttered these stanzas of solemn utterance in connection with the Buddha's preaching of dhamma and his own proper penetration of truth (dhamma).

" The Master, the peerless in the world, having known my intention, approached with His mind-made body by means of magical power. As and when there was my intention (saṅkappa), beyond that He preached to me. Buddha who took delight in the absence of impediments preached me to become free from hindrances. Having comprehended his dhamma, I dwelt being delighted in the dispensation, (sāsana). I have accordingly attained three kinds of enlightened knowledge, (vijjā), and carried out Buddha's instruction."

3-4.9. Then the Master, dwelling in the great Jetavana monastery subsequently, placed him at the topmost position thus: "Anuruddha is the chief among bhikkhus who possess divine eye".

421. Thus, having obtained the topmost position among the divine-eyed, from the presence of the Glorious One, uttered this stanza starting with Sumedham Bhagavantaham, in order to make manifest the deeds done previously by way of his delight after remembering his own former deeds. There, that Glorious One to whom there is wisdom (medha), reckoned to be such as excellent knowledge of devotional service, knowledge of the right noble paths and fruitions, knowledge of spiritual insight (vipassanā), the four kinds of analytical knowledge and so on, such a One is Sumedha; that Sumedha because of His being endowed with glorious power is bhagavanta; and He is jeṭṭha (eldest), the best of the world and has become the main, who first of all went out of the rounds of rebirth, who was the big bull among men and who had the credit of having previously practised; vūpakaṭṭham (stood alone) became secluded, I saw Him living, having gone out of the ashram (ārāma) of association with the crowd; thus, is the connection.

422. Sambuddham (Omniscient Buddha), self-enlightened because He became, Buddha, the Awakened One, having knowledge of all truths (dhamma), all by Himself; Upagantvāna (having approaches) having gone near; thus, is the meaning. Añjaliṃ paggaḥetvāna (having raised (my) clasped hands) having made to form a hollow serving as container with his ten-fingers clasped and placed on (his) head; thus, is the meaning. The rest is but clear.

430. Divārattiṇa passāmi (I see day and night) at that time, when I sprang up in the divine world as well as in the human world, I could see with my flesh-eyes (or normal eyes) a yojana all round; thus, is the meaning.

431. Sahassalokam nāpēna (the thousand world with knowledge) I could see the thousand universes (cakkavaḷa), with my eye of knowledge; thus, is the meaning. Satthu sāsane (in the dispensation of the Master) now, in the dispensation of the Glorious One, Gotama. Dipadānassa (of lamp charity) this fruition is of the offering in honour of lighted lamps; by this fruitful result, has, the consequent attainments, proper gain of divine eye, been promoted; thus, is the meaning.

The Commentary on the biography of the therā Anuruddha has ended.

3-5. Commentary on the Biography of Puṇṇa therā, Son of Mantāni.

3-5.1. Stanzas starting with Ajjhāyako mantadharo, constitute the biography of the therā Puṇṇa, son of Mantāni, the brahmin lady. This One also, who had done devoted service and aspiration in the presence of previous Buddhas, accumulating merit conducive towards freedom from the rounds of repeated rebirths, was reborn in the family of a largely wealthy brahmin Glorious One Padumuttara, and in due course, he attained the age of intelligence. Subsequently, when the Glorious One Padumuttara arose and was preaching dhamma to those

worthy of awakening, he went to the monastery together with a large number of people in the manner already (heṭṭhā) stated, sat himself down at the extreme end of the audience and as he listened to the dhamma, he noticed the Master, placing at topmost position, a bhikkhu amongst preachers of dhamma; he thought to himself thus: "It is proper for me to become like this one, in future", approached the Master when the audience rose up at the end of the preaching, invited Him, made a great offering of honour in the manner already aforesaid and performed his prayer by; saying in this manner: "Venerable Sir! By means of this service, I do not wish for any other achievement of prosperity, but just as that bhikkhu was placed at the topmost position amongst preachers of dhamma by You, seven days ago, in the same way, I would like to become chief amongst preachers of dhamma in the dispensation of a Buddha, in future. The Master looked through to future, saw the state of materialisation of his wish, and prophesied thus: "In future a hundred thousand aeons (kappa) ahead, Buddha named Gotama will appear; having become monk in His dispensation, you will become chief of preachers of dhamma".

3-5.2. Having done good deeds as long as he lived, he passed away thence, and loading himself with the load of meritorious deeds for a hundred thousand aeons (kappa), he wandered round the rounds of repeated rebirths, and was reborn as a nephew of Aññāsikoṇḍañña therā, in a wealthy high-status brahmin family in a brahmin village known by the name of Donavatthu, not far from the city of Kapilavatthu at the time of our Glorious One. They gave him name as Puṇṇa. When the Master had attained the great self-enlightenment and was dwelling depending on Rājagaha in due course as He set turning the excellent wheel of dhamma, he became a monk in the presence of Aññāsikoṇḍañña. Having obtained the upasampadā ordination, he consistently devoted himself to his strenuous effort (padhāna), brought to top-perfection in the performance of all the duties of a monk, reached the presence of the Master, together with his therā-uncle, saying to himself: "I shall go to the presence of Dasabala", stayed behind in the environs of Kapilavatthu, and doing deeds by being mentally wise, he attained arahantship but shortly afterwards making himself eager over his exercise towards spiritual enlightenment.

3-5.3. In the presence of that therā Puṇṇa, however, there were five hundred young men of good families who had become monks. The therā admonished them with ten kinds of basic preaching (kathāvatthu). All of them also, being admonished by means of ten foundations of preaching (dasakathāvatthu) became established in the therā's advice, attained arahantship, came to know that they had reached the highest level of their own monk's duties, approached their spiritual teacher and said thus: "Venerable Sir! We have reached the highest limit of whatever should be done by us as monks; we are also gainers of ten foundations of preaching (kathāvatthu); time it is, now, for us to see Dasabala. Having heard what they said, the therā pondered thus: "The Master is aware of my gain of the ten foundations of preaching (kathāvatthu); in preaching dhamma, I do so without omitting the ten foundations of preaching (kathāvatthu); when I go also, all these bhikkhus as well, will go surrounding me; it is improper for me to go together with a large number in this way; and see Dasabala. He, then, said to them thus: "My friends! You all go ahead and see Dasabala; on my behalf you should pay your homage at the feet of the Tathāgata; I also shall come by the road gone by you all". Those theras also, all of whom were residents of the native-soil kingdom of Dasabala, who all were cankerless arahants, who all had gained the ten foundations of preaching (kathāvatthu), kept intact the advice of their spiritual teacher, paid homage to their therā, went on their wandering round, covered a journey of more than sixty yojanas, proceeded to the great bamboo-grove monastery of Rājagaha, paid their homage at the feet of Dasabala, and sat themselves down on one side. Constant practice, indeed, however, is this of Buddhas, the Glorious Ones, to properly gladden, personally, together with guests; the Glorious One, having made sweet conversation with them in such a way as: "O monks! How do you do? Are you well?" and so on, asked thus: "O monks! From where have you all come?", and again, on being told by them that they had come from their birth-place of His native soil, He asked about the bhikkhu who had gained the ten foundations of preaching thus: "O monks! Who, indeed, is he in his native soil, having thus well-developed, 'he being himself one of few desires, does make to the bhikkhus the preaching of little want', amongst fellow-monks of his native soil, amongst bhikkhus leading, like him, a noble life of chastity?" They also informed Buddha thus: "Venerable Sir! he is the venerable son of Mantāṇī, known by the name of Puṇṇa."

3-5.4. Having heard what they said, the venerable therā Sāriputta became desirous of seeing the therā. The Master, then, went from Rājagaha to Sāvatti. The therā Puṇṇa also heard of the coming of Dasabala there, went, saying to himself: "I shall see the Master", and properly arrived at Tathāgata inside the fragrant chamber even. The master preached to him the dhamma. The therā listened to the dhamma, paid homage to Dasabala, went to the dark forest (Andhavana), for the purpose of lonesome retreat (for solitary relaxation) and sat himself down at the foot of a certain tree to spend the day there. The therā Sāriputta also, having heard about his coming, went looking attentively for Puṇṇa therā, marked properly the opportunity, approached him, seated at the foot of the tree, performed hearty greetings together with the therā and asked him the serial succession of purity. The therā Puṇṇa answering every question of the therā Sāriputta, won the latter's heart exceedingly, resembling the relay of chariots.

434. Seated subsequently then in the midst of the congregation of bhikkhus, the Master placed that therā at the topmost position thus: "O monks! Among my disciples of bhikkhus who are preachers of dhamma, this one, namely, Puṇṇa, is the chief". He, having remembered his previous performances, uttered this stanza, starting with Ajjhāyako, clearly developing the good deeds done by himself by way of being mentally pleased. There, ajjhāyako (a scholar of the brahmanic texts) teacher and trainer of many a brahmin; mantadhara (bearer of mantras) the repository of mantras (or charms); thus, is the meaning. One who bears (or preserves) by way of learning scholarly, listening to, and imparting of the fourth veda reckoned as veda; thus, is the statement made. Tinnam vedānam (of the three vedas) has gone to the all-round end and to the other shore in the treatises of the three vedas, in such learning which had gained the name: "Veda, learning" because of the fact that it ought to be borne by means of intelligence (or wisdom), of the three vedas, reckoned as Irurveda, Yajurveda and Sāmaveda; thus, is the meaning. Purakkhato 'mhi sisehi (I am front-placed by my pupils), I am surrounded by my pupils who become my constant company. Upagacchimi naruttamam (I approached the best of men) I approached the Glorious One, went near Him; thus, is the meaning. The rest is but easy even.

438. Abhidhammanayaññū ham (I was the knower of Abhidhamma method), I, then, at the time of that Buddha, an expert in the Abhidhamma method; thus, is the meaning; kathāvatthu visuddhiyā (in the purity of kathāvatthu) for the clearness of the treatise known as kathāvatthu, I was an adept; (or I am a specialist) in the ten foundations of preaching in such preaching as few desires, contentment preaching and so on; by means of that clarity of preaching foundation (kathāvatthu); sabbesam (to all) to wise monks and men; viññāpetvāna (having let know) having enlightened (or awakened) anāsavo (devoid of cankers) devoid of depravity; viharāmi (I live) I took up my (or made my) residence.

439. Iti pañcasate kappe (five hundred aeons hence) five hundred aeons from this present excellent aeon (bhaddakappa), adorned with five Buddhas; suppakāsakā (well known) well renowned, in the four islands of Jambudīpa and so on, being endowed with such seven sorts of gems as wheel-gem, and so on; issara (rulers) main men, caturo (four) become four world-kings; thus, is the meaning. The rest is but in the manner aforesaid.

The commentary on the Biography of the therā Puṇṇa, the son of Mantāṇī has ended.

3-6. Commentary on the Biography of the Therā Upāli

3-6.1. The stanzas starting with Nagare Haṅsavatiyā constitute the biography of the therā Upāli. This one also, who had done devoted service towards previous Buddhas, having accumulated meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a brahmin family endowed with prosperous wealth in the city of Haṅsavatī at the time of the Glorious One Padumuttara. Listening to the preaching of dhamma, one day, he saw the master placing a bhikkhu in the topmost position among the bearers of discipline (vinayadhāra), performed himself acts of service and wished for that rank.

3-6.2. He did good deeds as long as he lived, and going through his rounds of rebirths among divine and human-beings, was reborn in the house of a barber, at the time of the appearance of this Buddha. They gave him the name as Upāli. On coming of age, he became a dear associate of six warrior princes (khattiya), Anuruddha and so on, renounced the world together with the six warrior-princes (khattiya) who were then renouncing the world to become monks, when the Tathāgata was residing at the Anupiya grove. The process of his becoming monk has but come in the text of the Piṭaka. He renounced, got the upasampadā ordination, took lessons for his mental exercise from the presence of the Master and said thus: "Venerable Sir! Please allow me to reside in a forest". Buddha replied: "O bhikkhu! To one who lives in a forest, only a single devotional duty will increase; to you living in my presence, however, there will be all-round fulfilment of both the devotional duties of clear insight (vipassanā) and learning of texts (ganthadhara). He properly accepted with agreement the words of the Master, doing deeds of clear-insight (vipassanā), and attained arahantship within not long a period. The Master also, personally taught him the entire book of discipline (vinaya piṭaka). subsequently, he made these three judicious decisions, namely: the story (or site) of Bharukaccha, the straight story (or the site) of Ajjuka, and the story of Kumārakassapa. The master congratulated him on each and every decision of his, made a narrative account concerning the three decisions and placed the therā at the topmost position of bearers of (or experts in) Vinaya discipline.

441. Having attained the position of chief (etadagga), in this way, he remembered his own previous deeds, became delighted and uttered this stanza, starting with Nagare Haṅsavatiyā, in order to make clear the deeds done by him previously. There, Haṅsavatiyā, in Haṅsavatī, it is vatī, circumscribed, with the characteristic of turning (or whirling) round by brahmini ducks, geese, or swans (haṅsa) in a town in which is all round thrown-about by a wall; that city is Haṅsavatī. In other words, many a number of swans, dwelling in one-side-dammed lake, lotus pond, large lade marshy land and so on, live running about from here and there, thither and thither, there, thus Haṅsavatī, inside that city of Haṅsavatī. Sujāto nīma brāhmaṇo (the brahmin named Sujāta) born properly well; thus Sujāta (well-born) he was born, having been uncondemned from such a statement as: "not thrown out, uncensored";

thus, is the meaning. Asītoṭṭhīnicayo (accumulated treasure of eighty crores) he who had heaps of wealth to the extent of eighty crores; pahūtdhanadhaññāva (possessed of abundant treasure and wealth of paddy-grains) there was a brahmin, Sujāta, by name, who possessed incalculable treasure of wealth and paddy grains; thus, is the connection.

442. Again also, in order to show his self-same greatness, he uttered a stanza, starting with Ajjhāyako. There, ajjhāyako (a scholar who recites rightly) a teacher to others in such learning as the three vedas and so on; mantadhara (the bearer of charms) the word manta is said to be knowledge (paññā); possessor of knowledge of understanding such texts as Athabbana veda, philological explanations and so on; thus, is the meaning. Tiṇṇam vedāna pāragū (gone to the other shore of the three vedas) had reached the all round end of the three vedas, reckoned as: Iruveda, yajurveda and sāma veda; thus, is the meaning; lakkhaṇe (in sign) in the treatise of sings and characteristics; also the treatises which made clear the sings seen on palms and soles of Buddhas, silent buddhas, world-kings, men and women; thus, is the meaning; itihāse (in the traditional lore), in the treatise which clearly explains the ancient speeches namely thus: "Thus, it has been; thus, it has been". Sadhamme (in one's own dhamma) in one's own brahmin lore; pāramim gato (gone to perfection) gone and attained the all-round extreme end; thus, is the meaning.

443. Paribbajja (wandering ascetics) whoever were the disciples of Nigaṇṭha (the jain) all of them were holders of all kinds of heretical views; mahiyā (on the earth) at that time wandered about on the earth-surface; thus, is the connection.

445. As long as to whatever extent of time the Conqueror did not arise (or appear), so long, to that extent of time, there could be no such statement as Buddha; thus, is the meaning.

446. Accayena ahorattam (with the lapse of day and night is ahorattam) with the passing beyond of many years thus, is the meaning. The rest is but easy of comprehension.

454. Mantāpi putto (son of Mantāpi) the son of a barber's daughter named Mantāpi; because of fullness of month and fullness of day, Puṇṇo, thus, the gainer of name; thus, is the meaning; the disciple of that Master; hessati (will be) would become; thus, is the connection.

455. Evam kittayī so Buddhō, that Buddha announced (or proclaimed) thus, so (he) the Glorious One Padumuttara, evam (thus) with this kind (or sort); Sunandam (good joy) giver of delight in good manner; Kittayī (proclaimed) gave His prophesy; thus, is the meaning. Sabbam janam (all people) the entire crowd of men properly; hāsayanto (making them laugh) making them delighted; sakam balam (own strength) his own vigour; dassayanto (showing) making manifest; thus, is the connection.

456. thereafter, without interval, in order to show his own power (or influence), as a result of his higher knowledge, uttered this stanza, starting with katañjalī. At that time, before the advent of the appearance of that buddha, all the people adored the ascetic Sunanda having made a container with their clasped hands; thus, is the connection. Buddhē karam karitvāna (having performed what is to be done to Buddhē) thus, although honoured by all people, he did not get proud saying: "I am honoured with offerings", and having performed what ought to be done mainly in the dispensation of Buddha; gatim (going) his own birth, sodheti (cleans) made all-round pure and clean; thus, is the meaning.

457. Sutvāna munino vacam (having heard the word of the Sage) the words of that Omniscient Buddha; for ease in composing the stanza the long vowel ā is shortened and has been stated as: "Vacam". Having heard the words of this Sage thus:- "In the time yet to come, the Master, known by the name of Gotama will come to be in the world"; yathā (whereas) in whatever manner I see the Glorious One Gotama, likewise in that manner, karam (act) main work to be done, accumulation of meritorious deeds; kassāmi (I shall do) I shall perform: me (my) saṅkappo (intention) volition, wisely minding; ahu (was) became; thus, is the connection.

458. Evaham cintayitvāna (having thus thought) having considered in this way namely: "I shall do what is to be done". Kiriyaṃ cintayim mama, I thought of what I should do; thus, is the meaning. Kyāham kammam ācarāmi (what work do I practise?) What sort of meritorious deed have I practised, have I fulfilled, indeed? Thus, is the meaning. Puññakkhetto anuttare (in the peerless field of merit) in the three gems, which has become the vessel of entire merit which is devoid of any superior; thus, is the meaning.

459. Ayaṇ ca pāṭhiko bhikkhu (this monk Pāṭhika) this bhikkhu gained the name "Pāṭhika, Reciter", from the fact that he was a reciter, and peruser of treatise, reader in the manner of sarabhañña (intoner, the monk) inside (or among) reciters of readers; of all perusers in the Buddha's dispensation, as well as in the vinaya; agganikkhitto (chief repository) placed as chief, that place, the rank (or position) attained by that bhikkhu; pathhaye (I aspire) I desired (or wished for); thus, is the meaning.

460. Thereafter, further on, in order to show his own means of making merit, he uttered a stanza, starting with idam me amitam bhogam: me e(my) mine; amitam (incomparable or immeasurable) the heap of wealth devoid of measurement; akkhobham (undisturbed) unable to disturb; sāgarūpamam (resembling ocean) like unto an ocean; tena bhogena (with that wealth) had Buddha's ashram (ārāma) created (or built) with wealth like that; thus, is the connection.

474. Seated at the congregation of bhikkhus, the Omniscient Buddha accepted the monastery for monks, creatively well-built by him and abhavi (spoke) preached these words pointing out the benefit of that ashram (ārāma); thus, is the connection.

475. How? Yo so (whosoever be) he who is the ascetic, donor of the monastery for monks; sumāpitam (well-created) monastery for monks of Buddha prepared so properly that it comprises, chamber, cave, pandal, palace, porch, wall and so on; pādāsi (offered, or gave) offered in such a manner as with the mind associated with a pleasant or happy heart; tamaham kittayissāmi (I shall proclaim it) I shall make manifest, I shall render obvious, that hermit; thus, is the meaning. Suṇātha mama bhāsato (you all listen to what I say) please hear my words when I speak to you; fixing your ears, without mental confusion, bear them in your mind; thus, is the meaning.

476. Therefore, in order to show the result (or fruition) of the ashram (ārāma) given as charity, he uttered a stanza, starting with Hatthi assa rathā patti. That is but easily comprehensible.

477. Saṃghārāmassidamphalam (This is the result (or fruition) of monastery for monks) this is the resulting fruition of the charitable gift of monk's monastery Saṅghārāma, the desirable fruit reckoned as the prosperity or glory which ought to be enjoyed in future; thus, is the meaning.

478. Chaḷāsītisahassāni (eighty-six thousand) six thousand and eighty thousand; samalaṅkāta (well adorned) properly decorated and prepared; nārīyo (women) ladies: vicittavattā bharapā (variegated garments and ornaments) endowed with variegated clothing and trinkets of many a shape; āmuttamaṇikuḍḍalā (pearl earrings) hanging earrings studded with pearls and gems; thus, is the meaning.

479. Describing the surpassing graceful beauty of those ladies, he uttered this stanza, starting with ālārapamhā. There the eyes of whichever ladies are big and dense, resembling gem-balls, they are with thick eyelashes similar to those of bees and with lovely eyes; thus, is the meaning. Hasulā (smiling) natural laugh, gracefully beautiful; thus, is the meaning. Sasaññā (good perception) details of well impressive body; tanumajjimā (slim middle) small stomach-section; the rest is but easy.

484. Tassa dhammesu dāyādo (the inheritor (or heir) of His dhamma) the heir, recipient of spiritual share in the dhamma of the Glorious One, gotama; braso (the bosom son) born in breast, because of the fact that he had become established in arahantship, having thrown away all kinds of depravity by means of such a series of the great noble path as the first stage of such a series of the right noble path as the first stage of sanctification (sotāpatti) and so on, having heard the preaching of dhamma, after knocking against such five places of voice as throat, palate, lips and so on; endowed with such ten kinds of cleverness in consonants as soft, hard, and so on; thus, is the meaning. dhammanimmitto (created by dhamma) he will become well-known, fashioned by righteousness (or justice) and equity (or equality), without a weapon and a knife; thus, is the meaning. Upāli nāma nāmena (known by the name of Upāli) in spite of his being known as Mantāniputta, by the name of the mother, because, however, of the fact that he went together with Anuruddha and so on and became a monk, he got yoked and adhered to the vicinity of princely warriors and endowed with the adhered body and mind; thus, the disciple of the Master, known as Upāli; hessati s(will be), will become; thus, is the meaning.

485. Vinaye pāramim patvā (having attained perfection in the Vinaya) having attained and reached all-round and extreme limit in the vinaya piṭaka, ṭhānāṭhāne ca kovidō (expert in proper place or not) clever and wise in circumstance or not; thus, is the meaning. Jinasāsanam dhārento (upholding the instruction of the Conqueror) committing into memory and bearing in mind the three piṭakas of the Conqueror, the admonition given by the conqueror, by way of doing such deeds as leaning, listening, thinking, committing into memory and so on; thus, is the meaning. Vihariṣṣati'nāsavo (the cankerless arahant will live) the arahant devoid of depravity, will cause to turn and bear his own body without falling down from the four postures (iriyāpatha) thus, is the meaning.

487. Aparimeyyupādāya (due to being immeasurable) having made many a hundred thousand, the beginning; patthemī tava sāsanaṃ (I wish for your instruction) I desired and wished for your dispensation saying: "May I become chief among those who bear in their mind the rules of discipline (vinayadhara) in the dispensation of the Glorious One, Gotama; thus, is the meaning. So me attho (I am in need of that) that benefit reckoned as the topmost rank had been attained accordingly by me; thus, is the meaning. Sabbasamyojanakkhayaṃ (the exhaustion of all worldly fetters) I had accordingly attained the extinction of all the worldly fetters (sanyojana) thus, is the connection; Nibbāna has been achieved (or reached); thus, is the meaning.

488. Tajjito (threatened) oppressed by royal punishment; sūlavuto (impaled) fixed (or impaled) on the pale; poso (man) the person on the pale; sātama (pleasure) sweet happiness; avindanto (not getting) not experiencing; parimuttim va (the entire release) just as he desires but all-round release; thus, is the connection.

489-90. Mahāvīra (O Great Hero!) O the most Excellent among the brave heroes! bhavaḍaṇḍena tajjito (threatened by the weapon of existence) I, being harassed by the punishment of birth; kamma-sūlavuto (fixed on the pale of action) being impaled on the pale of good and bad deeds; santo (being) existing; pipāsāvedanāya (with pain of thirst) by becoming afflicted with thirst; atṭhito (oppressed) overwhelmed and made miserable; bhava sātama (pleasure in existence) sweet happiness in the rounds of rebirths (saṃsāra) na vindāmi (I do not get) I do not obtain. Parimuttim (all-round escape) being burnt by three flames of fire, reckoned either as: fire of lust, fire of anger and fire of delusion, or as: the fire of purgatory, fire of springing up world (kappaṭṭhāna) and fire of misery (dukkha) the appropriate means of all-round escape (or freedom); gavesāmi (I seek) likewise even I made my quest; thus, is the connection. Just as one who has gone and arrived at punishment by the king's order from here, seeks all-round release, in that way, I, having arrived at the punishment of existence, seek my entire release; thus, is the connection.

491.2. Again, in order to show by way of example and illustration, his escape from the rounds of rebirths (saṃsāra) he uttered stanzas beginning with Yathāvisādo. There Visāda (depression or dejection) bitten and being bitten from and on all sides by poisonous (venomous) snakes; bitten by serpents; thus, is the meaning. A man who is dejected, all-round oppressed by that and that-like poison; having become the means and approach towards total destruction and elimination of that poison, agadam (remedy) medicine; gaveseyya (seek) should make his quest; going in search of it; viśaghātakaṃ (killer of poison), the destroyer of poison; agadam (remedy) medicine; passeyya (should see) should find. Viśamhā (from poison) having drunk the medicine found out by himself in making his quest, parimuttiyā assa (would become all-round released) just as he would become happy on account of his all-round escape from venom; thus, is the connection.

493. Tath'eva'ham (I likewise even) just as, in which manner, that man, struck with poison, being bitten by a venomous serpent would become happy after having drunk the medicine, the eater (or eraser) of poison, likewise even, in that manner, I, sam (well) properly; having been properly harassed with ignorance and delusion; saddhammāgadamesa'ham (I seek the medicine of good dhamma), I kept seeking, (or making my quest for), the medicine reckoned as the good dhamma; thus, is the meaning.

494-5. Dhammāgadam gavesanto (seeking the medicine of dhamma), making my quest for the medicine of dhamma for the destruction of the poison of rounds-of-rebirth misery (saṃsāradukkha); addakkhim sakyasāsanaṃ (I saw the dispensation of the Sakiyan), I discovered the dispensation (sāsana), of Gotama, who originated from the lineage of the Sakyans; thus, is the meaning. Aggam sabbasadhānaṃ tam (it is topmost of all kinds of medicine), that medicine of dhamma, reckoned as the dispensation (sāsana), of the Sakyans, is topmost and most excellent amidst all kinds of medicine; thus, is the meaning. Sabbasalla vinodanaṃ (the extractor of all kinds of thorns); the uprooter and tranquilliser of all such thorns as lust-thorn and so on; dhammosadham (spiritual remedy) having drunk medicine known as dhamma; sabbham viśamaṃ (all venom), the entire misery-poison of rounds of repeated rebirths (saṃsāradukkha); samuham, I have properly uprooted, I have caused (or made) the destruction; thus, is the connection. Ajarāmaṃ (no old age), and no death, having properly extricated the poison of misery, un-aged, old-age forsaken, death-less, death-forsaken; sītibhāvaṃ, (condition of coolness) Nibbāna, which is the state of coolness, because of having forsaken such heat as the burning of lust and so on; phassayim (I touched) I made myself see; thus, is the connection.

496. Again, in order to show the illustration of the cessation of depravity, he uttered a stanza, starting with Yathā bhūtaṭṭhito. There, yathā (just as) in whichever manner; bhūtaṭṭhito (harassed by bhūta) harassed and oppressed by a powerful ogre; poso (man) a person; bhūtaggahena (by being seized by bhūta) captured by an ogre; piḷito (oppressed) distressed; bhūtaṃ (from bhūta) from the capture of an ogre; parimuttiyā (for an all-round release) he would seek a witch-doctor (or sorcerer) for his release.

497. Kovidam (expert) in seeking that specialist in witchery science, properly, were to find a clever doctor of sorcery; so, he, the doctor of witchery, tassa (his) the condition of living in the inside of that man, seized by an ogre; vihana (should kill) should destroy; samūlañca (with root as well) along with root, having made so that in future the ogre cannot do any mischief (anasevaka) vināsaye (should destroy) should crush (or obliterate); thus, is the connection.

498. Mahāvīra (Great Hero!) The Most Excellent Hero! tamaggahena (seized by darkness) oppressed by being captured by the darkness of depravity, tath'eva (likewise even) in that manner even; tamato (from darkness) from the darkness of depravity; parimuttiyā (for all-round release) for purpose of escape, ñāṇalokaṃ (the light of intelligence, or wisdom) I shall seek the light of knowledge; thus, is the connection.

499. Kilesatamasodhanaṃ (the dispeller of darkness of depravity) then in that incessant time, I saw Sakyamuni, the destroyer of the darkness of depravity; thus, is the meaning; so (he) Sakyamuni, me (my) mine; tamam (darkness) dusk, the darkness of depravity, like unto the doctor of witchery, bhūtakam (possessed), similar to having been captured by an ogre; vinodesi (removed) made to be far away; thus, is the connection.

500. Samsārasotama (the stream of samsara) that I, having thus escaped the river of repeated rebirths, sam (properly) well; chindim (I cut) I caused to cut; taṇhāsotama (the stream of craving) the great flood of craving desire; nivārayim (I prevented) I made elimination, and non-recurrence; thus, is the meaning. bhavaṃ uggāṭayim sabbam (I destroyed all becoming) I killed up and clearly destroyed all such new existences as existences of sensual pleasures and so on; thus, is the meaning; clearly destroying from the root, I killed it up from its root like unto the doctor of sorcery.

501. thereafter, in order to point out (or make an illustration of the all-round end of) nibbāna, he uttered this stanza starting with yathā. There, the bird which eats (or swallows) a heavy loathsome dragon, thus, it is garuḷa (big heavy bird) the bird which takes either heavy one (or dragon); thus, it is garuḷa (bird); the garuḷa-king; one's own food, one's own pasture, going lying-wise, it does not go to the hand of others in any manner, thus, it is pannaga (serpent) goer lying wise; to capture the dragon which thus got its name; opatati (falls down) drops itself down; samantā (around) from all sides; yojanasatama (a hundred yojanas) the size of a hundred yojanas; mahāsaram (great lake) the large ocean, vikkhobheti (makes an upheaval) just as it jumbles up the mighty ocean by means of the breeze of its own wings; thus, is the connection.

502. So, he, the sky-going garuḷa bird, who is in the habit of going about in the sky; pannagam (goer lying-wise) the dragon, seized the dragon, made it hanging head-downwards; vihetṭhayaṃ (harassing) here and there harassing with different kinds of harassments; ādāya (taking) having seized firmly; yena kāmama (wherever it desires) pakkamati (departs) goes away there, wherever it likes to go.

503. Venerable Sir! O Great Hero! Just as the Garuḷa bird seized balī (strong) the dragon which possessed strength and made its departure, likewise even, I, asaṅkhatama (the uncreated) nibbāna, not made up of causes, gavesanto (seeking) making a quest by way (or in the form) of fulfilling proper practice, dose (faults) the entire thousand five hundred kinds of depravity; vikkhālayim (I washed off) I purified by means of abandonment, by self cutting off distinctively; thus, is the connection.

504. Just as the Garuḷa bird lives eating after seizing serpents, so also I, dhammavaram (excellent dhamma) the most excellent truth, diṭṭho (having seen) seeing clearly, santipadama (tranquil path) this path of nibbāna; anuttarama (unsurpassed) by means of right noble-paths and their fruitions which are devoid of superiors, ādāya (taking) having seized I live having taken and using it (or resorting to it); thus, is the connection.

505. Now, in order to show the difficulty of gaining nibbāna, he uttered a stanza, starting with Āsāvati nāma latā. There, the desire and inclination of all divinities for this creeper exists, thus, the creeper known by the name of āsāvati (possessing desire) cittalatā vane (in the Cittalatā grove) in the forest garden which has become bushes or jungles with many a variety of creepers (or climbers); jāto (born) have sprung up; thus, is the meaning. Tassa (its) of that creeper vassa sahasseṇa (with a thousand years) with the lapse of a thousand rains (or years); ekama phalam nibbattate (gives birth to a fruit) takes a fruit (or bears a fruit).

506. Tamdevā (the divine beings it) that Āsāvati creeper; tāva dūraphalam (so long far-off fruit) taking and bearing fruit after having so long a time passed by; deva (divine-beings) the divinities of Tāvatiṃsa; payirupāsanti (all round approach) attend to; latuttama (the most excellent creeper) that most excellent creeper amidst creepers, known by the name of Āsāvati; thus, it was dear to the devas; thus, is the connection.

507. Satasahasupādāya (closely taking a hundred thousand) having made the hundred thousand years, the beginning; tāham paricare muni (I all-round serve that sage) mona is said to be wisdom (or knowledge); Venerable Sage, possessor of knowledge, the Omniscient! I all-round approach and serve that Glorious One; sayam pātam namassāmi (morning and evening I worship) I bow and make my adoration twice, every day, morning as well as evening; yathā devā (just as the divinities), just as the divine beings of Tāvātisa all-round approach and attend to the Āśvati creeper day and night; thus, is the connection.

508. Avañjhā paricariyā (all-round practices are not barren) since there was the attainment of nibbāna because of seeing Buddha, therefore, walking round (or attending upon) Buddha, and doing proper practice of duties do not become barren, do not get empty (or vain), namassañā (bowing down) making adoration also, amogho (is not in vain) does not become useless. Likewise, indeed, dūragatam (come afar) having come from a far period of a journey of rounds of rebirths; santam (being) existing; khaṇoyam (this moment) this moment of appearance of Buddha; na virodhaya (did not cease) did not pass beyond; did not go passing beyond me; thus, is the meaning.

509. Vicināto (selecting) scrutinising, I who had attained nibbāna, because of my having seen Buddha, scrutinising and closely checking my conception in the closely causing existence in future, I do not see; thus, is the connection. Nirupadhi (no upadhi or substratum of existence), devoid of such substrata of existence as aggregates (khandha) and depravity (kilesa) vippamutto (clearly released) become without all kinds of depravity; upasanto (tranquil) I wander about with tranquil mind because of the absence of burning heat of depravity (kilesa); thus, is the connection.

510. Again, pointing out an illustration of his own seeing Buddha, he uttered a stanza starting with Yathā pi padumam nāma. Sūriyāramsena (with sun's rays) just as the lotus, namely, also, due to permeation of sun's rays, pupphati (blooms) blossoms into flower; Mahāvīra (O Great Hero!) The Most Excellent Hero! Exactly in the same way even, I have blossomed into flower Buddhāramsena (by means of Buddha's rays) due to the power of the rays of truth (dhamma) preached by Buddha, the Glorious One; thus, is the meaning.

511-12. Again, bringing into light the visualisation of nibbāna by having seen Buddha, he uttered a stanza beginning with yathā balākā. Thee balākayonimbi (in the womb of a crane) in the nativity of a crane; sadā (always) at all times; pumā (a man) there does not exist such a male; when a male does not exist how is the getting of pregnancy of the cranes, if so? gajjamānesu (in thunderings) when the rain clouds make sound, hearing the thundering rain cloud; tā (they) the female cranes, sadā (always) at all times; gabbham gaṇhanti (get pregnancy) bear eggs; thus, is the meaning. Yāva (as long as) for whatever time; meghonagajjati (rain cloud does not thunder) rain-cloud does not make sound; so long, for that length of time, ciram (long) for a long time; gabbham (womb) bear egg. Yadā (when) in whatever time; pavasati (it rains) the rain-cloud showers down rain after thundering in a manner and rain-bearing showers flow (or shower down); then, at that time, bhārato (from the burdensome load) from the bearing of womb; parimuceanti (escape all round) let the egg fall out; thus, is the meaning.

513. thereafter, further on, pointing out the success (or blessing) of illustrative example, he uttered a stanza starting with Padumuttara Buddhassa Dhammameghena (with the rain-cloud of Dhamma) by means of the rain-cloud, reckoned as the teaching vocabulary with absolute meaning of Buddha Padumuttara; gajjato (of thundering) while making peals of thunder, preaching; dhammameghassa saddena (with the sound of the rain-cloud of dhamma) with the course of the sound, dhammagabbham (pregnancy of truth) I, at that time, the pregnant womb of accumulation of such meritorious deeds as charitable offering, moral precepts and so on, conducive towards escape from rounds (or cycles) of rebirths; aṇaṇhim (I took) likewise; thus, is the connection.

514. Satasahasupādāta (having closely taken a hundred thousand) having made a hundred thousand aeons, the beginning; puññagabbham (the womb of merit) the accumulation of such good deeds as offering charity, moral precepts and so on; dhāremi (I bear) I fulfil. As long as dhamma megho (spiritual rain-cloud) the preaching of dhamma; na gajjati (does not thunder) is not preached by Buddha; so long, I, bhārato (from the burden) from the burdensome womb-load of round of repeated rebirths (saṁsāra) na pamuocāmi (I am not released) I do not set myself free, I do not become separate; thus, is the connection.

515. Sakyamuni (O Sakyan Sage) Venerable Sir! O origin of Sakya lineage! Yadā (when) at which time, of the great king Suddhodana, your father, ramme (in the pleasant) in the delightful; Kapilavattave (at Kapilavattu) in the city named Kapilavattu, gajjati (thunders) you proclaim the rain-cloud of dhamma; then at that time, I, bhārato (from burden) from the womb-load of rounds of rebirths (saṁsāra); parimuccim (I was released all round), I became freed; thus, is the connection.

516. Thereafter, further on, in showing the noble path and fruition (maggaphala), effectively arrived at by himself, uttered a stanza, starting with suññatam. There, due to the absence of self and pertaining to self, etc., Suññatam (emptiness) clear escape; due to the absence of self-resolution of lust, apaṇihitam (undirected) clear escape also; I had effectively reached and developed; thus, is the connection. Caturo ca phale sabbe (all the four fruits also) I visualised all the four fruits of monkhood; thus, is the meaning. Dhammevam vijaṭṭayam aham (I disentangled thus the tangles of dhamma) thus, I disentangled and clearly crushed the jungle of tangles in the entire dhamma; thus, is the meaning.

The commentary on the second section of recitation has ended.

517. Thereafter, further on, in showing the distinction gained by himself even, he uttered a stanza starting with apameyyupādāya. There, aparimeyyo (immeasurable) that which could not be measured (or compared); it is impossible to measure and calculate in the form of number of years; thus, is the meaning. Upādāya (according to or with reference to) having made the beginning, with reference (or according) to that immeasurable aeon (kappa) tava sāsanam (your dispensation) I prayed for thus: "In time not yet come, during the dispensation of the Glorious One, Gotama, may I become chief among the bearers of disciplinary rules (Vinayadhara). Patthemī is present-tense word in the sense of the past patthesim (I prayed for) thus, is the meaning. So me attho (That was my desire) that desire reckoned as aspiration (or prayer); me (my) by me; anuppatto (attained accordingly) accomplished by me; thus, is the meaning. Santipadam (peaceful path) nibbāna has been accordingly attained and achieved; thus, is the connection.

518. Vinaye, in the Vinaya, pāramim patto (attained perfection) that I, because of my achievement, attained the extreme end in the Vinaya piṭaka; Yathā pi Pāṭhiko isi (just as the hermit became famous) just as in the dispensation of the Glorious One Padumuttara the ascetic bhikkhu, topmost among the bearers of disciplinary rules (vinayadhara) became popular and well-known, I was likewise even; thus, is the meaning. Na me samasamo atthi (there is no equal to me) there does not exist anyone who is equal to and identical with me in the committing into memory of the vinaya; thus, is the meaning; Sāsanam (dispensation) the dispensation (sāsana) reckoned as advice and admonition; dhāremi (I bear) I fulfil; thus, is the meaning.

519. Again also, showing his own distinction, he uttered a stanza starting with Vinaye Khandhake ca pi. There, Vinaye (in the Vinaya) in both the Vibhāṅgas, analyses (or divisions) khandhake (in the khandakas) bodies, in the Mahāvagga (major group) and in the Cūlavagga (minor group) tikacchede ca (in the three-folds also) in the triads of Saṅghādisesa offences and triads of Pācittiya offences and so on; pañcame (in the fifth) in the fifth book of the Vinaya, known as Parivāra pāṭha; ettha (here) in this entire vinaya piṭaka; vimati (doubt) my dubiousness; natthi (there is none) does not exist. Akkharehi (with alphabets) the alphabets beginning with the vowel a included in the vinaya piṭaka; byañjane (consonants)) or in the consonants, beginning with the consonant ka, vimati (doubt) there is no dubiousness in me; thus, is the connection.

520. Niggahe paṭikamme ca (in rebuking or blaming as well as doing in return) blaming or controlling bad bhikkhus and such redress or atonement as offering of staying period, under probation and so on to bhikkhus who had committed sins; thānāthāneca (in proper and improper place) in good stance; kovido (expert), clever; thus, is the meaning. osāraṇe (re-instatement) by way of proper calmness or suitable repose, of such acts as censure and so on, when re-instating and allowing to enter; vuṭṭhāpane (in causing to rise up) clever in causing to rise up from sin and in making sinless; thus, is the connection. Sabbattha pāramim gato (gone to perfection everywhere) having attained the entire end in all the procedure regarding Vinaya, dexterous and clever; thus, is the meaning.

521. Vinaya khandhake cā pi (in the vinaya and khandhaka also) in the manner aforesaid in the vinaya as well as in the khandhaka; padam (word) the sutta word; nikkhipitvā (having thrown down) having placed or deposited; ubhato vivivethetvā (having unwrapped from both) from the point of view of vinaya as well as from view point of khandhaka, having made to arise and disentangled and brought the method; rasato (from essence) from what should be done; osareyyam (would go down) I make the reinstatement.

522. niruttīyā ca kusalo (clever in etymology) I am clever in such vocabulary as "tree, cloth, pot, garland, mind" and so on. Atthānatthe ca kovido (clever in advantage and disadvantage) clever and dexterous about increase in advantage, diminution in disadvantage; anaññātam mayā natthi (there is nothing unknown by me) there does not exist anything which is not known, comprehended, clearly seen by me; thus, is the meaning. Ekagga satthu sāsane (one single chief in the dispensation of the Master) I alone even am topmost, best and most excellent of those who specialised in the disciplinary rules (vinayadhara) thus, is the meaning.

523. Rūpadakkhe aham ajja (now at present I am in the seeing of form) now at the present time, Sakyaputtassa sāsane (in the dispensation of Sakyan son) in the dispensation, preaching of the Glorious One, I am in seeing of form, in the sight of form, in seeing to decisions regarding discipline (vinaya); sabbam kaṭṭham (all doubts) entire dubiousness; vinodemi (I dispel) I cause the destruction; thus, is the connection. Chindāmi sabbsamsayam (I cut all doubts) I cut, bring to cessation and entirely eliminate all the sixteen varieties of doubt which have arisen in connection with such three periods of time thus: "Was I, indeed, in time past?" and so on; thus, is the meaning.

524. Padam anupadañcāpi (the word and following word) the word such as the word going before, the word following behind and other word also; akkharam (alphabet) one alphabet after another. Byañjanam (consonant), such ten kinds of consonants as soft, hard, and so on; nidāne (in the preface) in such a preface as begin with: at that time, and so on; pariyoṣāne (at the end) in the colophon; sabbattha kovido (expert everywhere) clever in all the six places; thus, is the meaning.

525. Thereafter, further on, in order to make manifest the qualities of the Glorious One even, he uttered this stanza, starting with Rājā balavā. There balavā (possessor of strength) just as a king who is endowed with either physical strength or army; param (other) the army of other enemy-kings or rival kinds; niggaṇḍitvā (having seized down) having captured without remainder, or having made them flee; tape (would heat) would burn, would cause them heated, would make them miserable; vijitvāna saṅgāmaṃ (having conquered the battle) having conquered the fighting battle, in the battle-field where there was the coming together of the others; army, having distinctively conquered, having attained victory; nagaram tattha māpaye (he would create a city there) he would create, make them build my residential place, adorned with such features as palace, porch and so on, in the newly-built city at the site of victory; thus, is the meaning.

526. Pākāram parikhañcāpi (the wall and moat also) there at the created city, he would have a wall made, a wall, made of bricks and dazzling white lime-mortar; thus, is the connection. Parikhañcāpi (and moat also) he would make also mud moat, water moat, and dry moat; esikam dvārakoṭṭhakam (pillar or post and gate-way) he would cause to make such gate-ways as of four storeys and so on, large strong-hold over gateways, hoisted or erected posts and pillars for the purpose of making the city graceful. Attāhake ca viddhe (all varieties of exceedingly high watch-towers) of such classification as four storeyed ones and so on; kāraye (he would cause to make) he would have them built; thus, is the connection.

527. Siṅghātakam caccatañca (cross-roads and inner lanes) he would have not only such features as city-wall and so on built up, but also would have cross-roads which would have four main roads joining each other and smaller roads and lanes within, thus, is the connection. Suvibhattantarāpanam (well apportioned house-shops or markets) he would cause to make many a thousand markets well-apportioned possessing share out of different portions; thus is the meaning. Kārayeyya sabham tattha, (there he would have a hall built), in that built-up city, an assembly hall, a hall for legal disputes; atthanattha vinicchayam (the decision as to advantage or disadvantage) he would have a decision-hall for the purpose of making decisions over prosperity and adversity; thus, is the connection.

528. Nigghatattam aittānam (for killing down of enemies) for the purpose of properly driving out hostile monarch; chiddachiddaṇca jānitum (to know the leak or opening and otherwise) in order to get intelligence of defects or otherwise, balakāyassa rakkhāya (to protect the body of strength) in order to look after the collection of army, the body of armed strength, reckoned as elephants, horses, chariots and foot-soldiers; so (he) the king, lord of the city, senāpaccam (son of army) the chief minister, leader of the army, lord of the army; ṭhapeti (place) establish inside the rank or position; thus, is the meaning.

529. Ārakkhatthāya bhaṇḍassa (to protect the treasure) for the protection of such royal treasure as gold, silver, pearls, gems, and so on, for the purpose of guarding form all sides; me (my) mine; bhaṇḍam mā vinassi (let not the treasure be destroyed) nidhānakusalam (clever in burying treasure) clever and expert in looking after; naram (man) person; bhaṇḍarakkham (protection of treasure) that king placed the protector of treasure at the treasure-house; thus, is the connection.

530. Mamatto hoti yo rañño (who becomes self-love of the king) the wise man who becomes self-love, making one's own, fallen to one side; vuddhim yassa ca icchati (he desires whose development) who wishes and desires his king's increasing prosperity; tassa (his) the king of the wise man who has become agreeable; adhikaraṇam (dispute) gave the position or rank of chief lord to make decisions; mittassa (of friend) to properly proceed towards friendship; thus, is the connection.

531. Uppātesu (in the omens) in such omens as falling stars, burning of fire in directions, and so on; nimittesu (in signs) in such signs as being bitten and cut off by rats, in treatises which let the reader know in this way: "This sign is pleasant, this sign is unpleasant"; lakkhaṇesu ca (in palmistry also) in treatises which let the learner know the lines and other signs on palms and soles of men and women; kovidam (expert) clever; Ajjhāyakam (a scholar of the brahmanic texts) the teacher of grammatical explanation to many a pupil; mantadharam (bearer of mantras or charms) that king porohitta (in the post or rank of private chaplain) place the wise man, who holds in his memory the mantras reckoned as the three vedas, in the high-ranking position of his private chaplain.

532. Etehaṅgehi sampanno (endowed with these characteristics) that king who is endowed with, became embodied with these aforesaid sorts of characteristics in detail; pavuccati (is called), is said to be (or spoken of) as: khattiya, princely warrior"; thus, is the connection. Sadā rakkhanti rājānam (they protect the king always) these commander-in-chief of the army and so on, and ministers, constantly at all times, protect and look after (or keep guard over) that king. How even? cakkavāko va dukkhitam (like ruddy goose protecting the distressed), resembling the bird ruddy goose looking after its own relative in distress; thus, is the meaning.

533. Tath'eva tvam mahāvira (likewise even) you, O Great Hero! O most Excellent Hero! Just as that king properly lives having closed up the city-gate, endowed with such characteristics as commander-in chief and so on, likewise even, you hatāmitto (with enemies killed) like the princely warrior whose enemy had been beaten down; sadvakassa lokassa (of the world together with the divine world) of the world which turns out to be together with celestial beings; dhammarāyā (the king of truth) the sovereign with righteousness and equality, because of having become king due to all-round fulfilment of dhamma, comprising ten perfections, he is thus "Dhammarājā, righteous king"; pavuccati (said to be) thus spoken of; thus, is the connection.

534. Titthiye niharitvāna (having pulled out heretics) by being king of truth (dhamma) having pulled out the entire host of heretics, having carried away without remainder, made them become devoid of followers; sasenakam mārāñcāpi (Māra also with his army) having pulled out even Māra of the divine world of vasavatti, together with his army; tamandhakāram, blinding darkness, vidhamitvā (having dispelled) having dispelled and crushed the darkness of delusion reckoned as darkness; dhammanagaram (the spiritual city) the city, reckoned as either the thirty-seven bodhipakkhiya dhamma, or such dhamma as khandha, āyatana, dhātu, paṭicca samuppāda, bala, bojjhaṅga, profound method (gambhīranaya) and all-round fashioned and made establish; thus, is the meaning.

535. Silampākarakam tattha (there the wall of moral precepts) in that established spiritual city, the wall of four all-round pure moral precepts, ñānam te dvārakoṭṭhakam (your knowledge is the gate-way) your omniscient knowledge, your knowledge of desires and inclinations (āsayānusaya) your knowledge of the future, your knowledge of the past, etc., serially even, knowledge being the city gate-way; thus, is the meaning. Saddhā te esikā vira (O Great Hero, your faith (saddhā) is the pillar) Venerable Sir! O firm Exertion! Your believing faith, made of Omniscient knowledge, starting from the base of Buddha Dīpaṅkara's feet is the pillar adorned with decorations and erected; thus, is the meaning. Dvārapālo ca Saṅvaro (and the gate-keeper is your self-control) your self-control of the six doors of senses is the guard of protection and prevention, the gate-keeper, the guardian of the gate; thus, is the meaning.

536. Satipaṭṭhānamaatṭhāla (mental awareness being watch-tower) your four kinds of mental awareness (satipaṭṭhāna) is watch-tower, bare or covered with roof; paññā te caccaram mune (O Sage! Your knowledge (or wisdom) is the meeting of roads) Venerable Sage, Possessor of knowledge! Your knowledge of many such varieties as miracles and do on are city roads, streets and cross-roads where many roads meet; thus, is the meaning. iddhipādaṇ ca siṅghātam (foundation of magical power the four cross-roads) your four bases of magical powers, reckoned as: desire, exertion, mind and examination (vimaṇsa) are the four roads-junction; dhamma-vīthi-sumāpitam (the spiritual street well created) that spiritual city is made ready, well created with streets reckoned as thirty-seven bodhipakkhiya dhamma; thus, is the meaning.

537. Suttantam abhidhammaṇi ca, the Sutta and abhidhamma, here in your spiritual city are Sutta, Abhidhamma and vinaya; kevalam (wholly) the entire such nine limbs of **** (p.533) Buddhas preaching as Sutta, geyya and so on; dhammasabbhā (the ceremonial hall of law) the hall of legal disputes; thus, is the meaning.

538. Suññatam animittaṇi ca (void and signless) living in void properly gained by way of appropriate clear insight of non-self, and living in signlessness properly gained by way of appropriate clear insight of impermanence. Vihārañcappaṇihitam (living undespatched) having properly gained by way of appropriate clear insight of misery (dukkha) āneñjañca (steadfastness) living in steadfastness reckoned as fruitions of monkhood, unshaken and untroubled; nirodho ca (cessation also) nibbāna, the cessation of all misery (dukkha). Esa dhammakuṭi tava (this your chamber of dhamma) this is your residential dwelling, your dhamma-chamber; thus, is the meaning.

539. Paññāya aggo nikkhitto (thrown down as topmost in knowledge) chief among possessors of knowledge by way of wisdom; thus, the therā placed and put down by the Glorious One; pañibhāṇe ca (in ready reply) in affairs that ought to be done by knowledge, or in suitable and released ready reply; kovido (expert) adept; nāmena sāriputto (Sāriputta, by name) well-known; tava (your) your commander-in-chief of dhamma, because he held in his memory, the three piṭaka collection of dhamma, preached by you, having become main lord, does his duty of the army; thus, is the meaning.

540. Cutupapātakusalo (clever in death and birth) Venerable Sage! Cutupapāte (in passing away and springing up) kusalo (clever) expert; iddhiyā pāramim gato (gone to perfection in magical power) having gone and arrived at the all-round end of perfection, in such kinds of magical power; as stated in the beginning thus: "Having been one single, many-fold becomes, having been many-fold, one single becomes" and so on, the therā moggallāna, known by the name of Kolita; thus, is the connection.

541. Porāṇaka vamsadhara (the bearer of ancient lineage) Venerable Sage! Possessor of knowledge! the bearer of ancient lineage, producer, of tradition (paramapara) Uggatejo (mighty power) obvious power; durāsado (difficult to assault) would not be possible and miserable to assault, and to knock against; thus, is the meaning. Dhutavādiguṇenaggo (topmost due to quality of austerity devotion) the therā Mahā-kassapa, the best and chief with the austerity practices, quality of being devoted to austerity devotion) the therā mahākassapa, the best and chief with the austerity practices, quality of thirteen austere practises beginning with being restricted to wearing a set of three robes only and so on; tava (thy) your; akkhadasso, the main individual in making vocabulary; thus, is the meaning.

542. Bahussuto dhammadhara (much learned the bearer in memory of dhamma) Venerable Sage! Because of having heard abundant eighty four thousand aggregation of dhamma, and because he had learnt from the Glorious One and the clergy of bhikkhus, the much learned, because of bearing into memory the absolutely significant dhamma, many an enumeration of six hundred thousand memorised dhamma as well as the mental awareness (satipaṭṭhāna) and so on, the bearer of dhamma Ānanda; Sabbapāṭhi ca Sāsane (all read also in the dispensation) the therā Ānanda, by name, in the dispensation of Buddha, best and chief among bhikkhus, who read and repeat all the preaching to be perused; thus, he is known as Sabbapāṭhi, the peruser of all, dhammarakkho tava (your guardian of dhamma; the protector) watcher and protector of your treasure of dhamma known as the dhamma of the three piṭakas, the trustee of the treasure of dhamma; thus, is the meaning.

543. Ete sabbeattikkamma, having gone beyond all these, is Bhagavā (possessor of glory) the Omniscient Buddha, having gone beyond and let off such theras of great power, as these Sāriputta and so on; pamesi (measured) made measurement of me alone even, paid mental attention; thus, is the meaning. Vinicchayam me pādāsi (gave me decision) the Glorious One pādāsi (gave me the decision in the Vinaya) pointed out or preached and made manifest by wise monks, who knew the Vinaya, for investigation of faults, gave in a way, gave the responsibility to me alone even.

544. Yo koci vinaye pañham (whosoever asks questions in the Vinaya) whichever bhikkhu, the disciple of Buddha, asks me any question dependent upon Vinaya; tattha (there) in the question asked by him; me (my) to me; cintana) thinking) there is no doubt nor dubiousness; I preach the beneficial matter asked, to him even; thus, is the connection.

545. Yāvatā Buddhakhetamhi (as far as the field of Buddha) as far in extent of place as the field of Buddha's command, leaving aside the Great Sage, Omniscient Buddha, Vinaye (in vinaya) either in the Vinaya piṭaka or in making disciplinary decision; mādiso (like me) there is none similar to me; I alone was the chief; bhiyyo (more) where will be my superior; thus, is the connection.

546. Bhikkhusamghe nisīdīvā (seated in; the clergy of bhikkhus) the Glorious One Gotama, seated in the midst of the congregation of bhikkhus; evam gajjati (thundered thus) made the roar of lion; How? Vinaye (in Vinaya) in both the Vibhāṅga, divisions; Khandhakesu (in the Khandhakas) in Mahāvagga and cūlavagga, the major and minor groups; with the word-ca-in surrounding retinue; Upālissa (of upāli), with Upāli, samo (equal) there does not exist likeness or similarity; thus, in this way He thundered.

547. Yāvatā (as long as) to whatever extent; Buddha Bhaṇitam (spoken by Buddha) preached by Buddha; navarāgam (nine-fold) everything made manifest by the Master, such instruction of the Master as Sutta, Geyya and so on; Vinayogadham (diving into Vinaya) thus, in this manner, him whose root is Vinaya, who had entered the inside of Vinaya; passino (to one who sees) seeing.

548. mama kammam saritvāna, having remembered my deeds, sakyapuṇigavo, Gotama, the main personage of Sakyan lineage; mama kammam (my deed) my previous deed of aspiration saritvāna (having remembered) having known presently by means of His knowledge of the past, went to the midst of the concourse of bhikkhus and placed me in such a topmost place as: "O Monks! This one is the chief among my disciple bhikkhus, the bearers in memory of Vinaya, this namely: Upāli; thus, is the connection.

549. Satasahassupādāva (closely taking or regarding a hundred thousand) having made the beginning in a hundred thousand aeons (kappa), apatthayim (I wished for) I did aspire; me (my) that wish of mine; anupatto (has been attained accordingly) achieved, properly gained by me; pāramim gato (gone to perfection) attained the extreme limit in Vinaya; thus is the meaning.

550. Sakyānam (of the Sakyans) of kings belonging to the Sakyan lineage; pure, formerly, āsim (I was) formerly, I was a barber, a maker of delight; tamjātim (that birth) that family, that womb; vijahitvā (having forsaken) distinctively discarding and chucking; Mahesino (of the Great Sage) of the Omniscient; putto jāto (son born), the upholder of dispensation (sāsana), the son of the Sakyan, thus, has gone the calculation; thus, is the meaning.

551. Thereafter, further on, in order to show his biographical episode of his own having been reborn in a slave family, he uttered a stanza, starting with ito dutiyake kappe. There, ito (from here) under the Bhadda kappa (good world) in the second kappa (world) a king of the princely warrior social grade, known by the name of Añjasa: ananta-tejo (endless power), the power which goes beyond calculation, amityaso (incomparable reputation) having retinue which surpassed comparison or measurement; mahaddhano (of great wealth) possessor of many a thousand crores of money; bhūmipālo (protector of earth), he was guardian and protector of earth; thus, is the connection.

552. Tassa rañño (of that king) to that king of that type, I was the son, known by the name of Candana. Khattivo (princely warrior) I was a young warrior prince; thus, is the connection. Upatthaddho (held up) that I was pillared and propped up with the conceit of birth, madness of reputation, drunkenness of wealth; thus, is the meaning.

553. Nāgasatasabassāni, a hundred thousand elephants, mātaṅga, born in the family of mātaṅga; tidhā pabhinnā (thrice burst open) flowing with juice, madly furious, from three places reckoned as eyes, ears and sexual organ (or preputium) (kosa), sabbalaṅkāra bhūsitā (adorned with all ornaments) decorated with all elephant decorations; sadā (always) at all times, they surround me; Thus, is the connection.

554. Sabalehi paretoham (I was surrounded with my own army) then, at that time, pareto (surrounded) I was all round accompanied by my own strong army; gantukāmo (desirous of going) wishing to go to the garden; nāgam, elephant, āruya (having mounted) I rode on the elephant named Sirika and went out of the city; thus, is the connection.

555. Carapena ca sampanno (endowed with conduct also) replete with such fifteen righteous conduct as restraint by practising precepts and so on; suggadvāro (guarded door) closed are such six doors as eyes and so on; susamvuto (well restrained) body and mind guarded properly; sambuddho (self-enlightened) the silent buddha, named Devala; mama, my; purato (from front) in my presence or facing me; āgacchi (came) arrived thus, is the meaning.

556. Pesetvā Sirikam nāgam (having sent the elephant Sirika) having seen that silent buddha who had come, I sent the elephant named Sirika facing the silent buddha; asadayim (I assaulted) I knocked against and offended the silent buddha; thus, is the meaning. Tato sañjātakopo so (from that, anger-arisen he) therefore, because of having been oppressed and despatched by me exceedingly even, that elephant got angry with me; padam (foot) its own feet; nuddharate (did not raise) did not bear up, was but motionless; thus, is the meaning.

557. Nāgam dutṭhamanam disvā (seeing the elephant in angry mood) having seen the elephant offended in mind and angered mood; buddhe, in the silent buddha, kopam akāsim (I was angry) I caused anger to arise; thus, is the meaning. Vihesayitvā sambuddham (having harassed the self-enlightened One) I went to the garden after harassing and oppressing the silent buddha, Devala; thus, is the connection.

558. Sāmatattha na vindāmi (I do not get happiness there) in that attack I do not obtain happiness, I do not gain the sweet happiness symbolising the offending; thus, is the meaning. Siro pajjalito yathā (as if the head is aflame) my head was blazing as if it is aflame; thus, is the meaning. Pariṇāhenā dayhāmi (I burn with flames all round) I become hot-minded and I get burning with the flames of subsequent remorse because of having anger in the silent of subsequent remorse because of having anger in the silent buddha; thus, is the meaning.

559. Sasāgarantā (together with ocean-end) on account of the strength of that self-same evil deed, the whole mighty earth having its all round boundary limit in the oceans, together with the border oceans; me (my) to me ādittāviya (similar to being burnt) appeared to be as if being burnt; thus, is the meaning. Pitu santikupāgama (having approached the presence of my father) when danger arose in that manner, upāgama (having approached) I went to the presence of the king, my own father; abrayim (I spoke) I said to him this word; thus, is the meaning.

560. Āsivisaṃva kupitam (angry like a venomous snake) similar to all angry venomous snake, resembling the burning mass of fire; mattam (mad) bursting out thrice; dantim (toothy) possessor of tusks, Kuñjaram (elephant) most excellent elephant; sayambhum, self-become, āsādayim (I assaulted) I knocked against the silent buddha who was coming towards me like unto the most excellent elephant ; thus, is the connection.

561. Āsādito mayā buddho (the silent buddha assaulted by me) that silent buddha, being assaulted and knocked against by me; ghoro (awful) frightful, because of the fact that he could not be knocked against by others; uggatapo (highly austere) manifestly moral; jino (conqueror) who had conquered the five Māras; the silent buddha, who is endowed with accomplishments in this manner, had been attached by me; thus, is the meaning, Purā sabbe vinassāma (before hand all of us will get ruined) because I had done disrespect to that silent buddha, we all will be ruined, we shall get destroyed in different ways; we shall become like ash; thus, is the meaning. Khamāpessāma tam munim (we shall apologise that Sage) so that we shall not perish, to that extent we shall beg the pardon of that sage; the silent buddha; thus, is the connection.

562. No ce tam nijjhāpessāma, if we could not win his favour, attadantam (subjugation of self) tamed heart; samāhitam (concentration) one-pointed mind; if we were not to win the favour of and get the forgiveness from the silent buddha; orena sattadivāsā (hither side of seven days) on this hither portion of the seven ;days, without the seven days having passed beyond, vidhamissati (will get crushed) the whole prosperous kingdom of mine will get destroyed.

563. Sumekhala kosiyo ca (Sumekhala and kosiya) these four reigning kings, namely Sumekhala and so on, āsādayitvā (having assaulted) knocked against, made disrespect, saratṭhakā (together with their kingdoms) reached destruction, became miserable together with residents of their kingdoms and districts; thus, is the meaning.

564. Yadā kuppanti isayo (when ascetics get angry) when, at whatever time, saññātā (well controlled) calmed and self-controlled with the control of body and so on; brahmacārine (the chaste ones) the hermits who practise the most excellent practice and best practice; kuppanti (get angry) became unpleasant-minded; then, the world together with divine world, together with the mountains and oceans are brought to destruction; thus, is the connection.

565. Tiyojanasahassamhi (in the three thousand yojanas) having come to know the power of those hermits, in order to apologise them, accayam (offence), fault; desanattāya (in order to point out) to make manifest; had people assembled at a place three thousand yojanas in extent; thus, is the connection. Sayambhum upasaṅkamim (approached the self-become) I approached, went near the self-made silent buddha; thus, is the meaning.

566. Allavatta (moist garment) all the people who have become a heap together with me, moistly clothed, with clothes and upper garments wet with water; allasirā (moist head) being wet-haired, pañjalikatā (hands clasped) a container of clasped fingers made on head; buddhassa, to silent buddha; pāde (at the foot) near his feet; nipativā (having fallen down) having laid down; idamvacanama-bravum (spoke this word) spoke and said such words as "O Great Hero! You please condone us" and so on; thus, is the meaning.

567. Mahāvira (Great hero!) "Venerable Most Excellent silent buddha! Please condone the offence done in ignorance to you by us; you please eradicate our fault; please do not bear our offence in your memory;" thus, is the meaning. Jano (men) the collection of people; tam (him) that glorious one; abhi (specially) requests distinctively; pariāham (burning) our mental pain of burning made by anger and delusion, vinodehi (please remove) please make it small; no (our) ratṭham (kingdom) residents of entire kingdom and district; mā vināsaya (please do not destroy) please do not make it ruined; thus, is the meaning.

568. Sadevamanusā sabbe (all, along with divine and human-beings) sadānavā (together with titans) together with the titans (asura) with their giving of striking or attacking and so on; sarakkhasā ayomayena kuṭena (together with ogres along with their harness made of iron) with big clubs; sadā (always) at all times, mesiram (my head) bhindeyyum (they would break) would crush.

569. Thereafter, further on, in order to make manifest the condonation as well as absence of anger, he uttered a stanza, starting with Dake aggi na Sañṭhāti. There, na sañṭhāti (does not stand well) just as in water fire does not stand properly; sele (on stone) just as the seed does not sprout and grow on a hill consisting of stones; agade (in medicine) kimi (insect) just as in medicine insects do not stand well; kopo (anger) buddhe (in silent buddha) na jāyati (is not produced) likewise mental anger, evil-mindedness does not occur in the silent buddha, who has penetrated the truth properly.

570. Again also, in order to make manifest the power of Buddhas, he uttered a stanza, starting with yathā ca bhūmi. There, bhūmi earth; acalā (unshakeable) without shaking; just as also the earth is unshaken, so also Buddha is unshakable; thus, is the meaning. Sāgara (ocean) appameyyo (immeasurable) just as the great ocean is impossible to measure or to get its size, so also Buddha is immeasurable; thus, is the meaning. Just as Ākaso (the heavenly sky) the untouched sky is anantako (endless), devoid of all-round end, even (thus) likewise Buddha is akkhobhiyo (imperturbable), not possible to disturb or shake; thus, is the meaning.

571. Thereafter, further on, in order to show the condoning words of the silent buddha, he uttered a stanza, starting with sadā khantā mahāvira. There mahāvira (great heroes) Buddhas who possess most excellent exertion, tapassino (ascetic), endowed with exertion, with the name gained as "tapo, austerity", from the burning away of evil acts; khantā (patient) endowed with patience also; khamitā (condoners) those who are with benefit and who condone the offence or fault of others; sadā (always) become at all times; thus, is the connection. Khantānam khamitānañca (of the patient (and) condoners as well) of those Buddhas, who are patient, yoked with patience, who are condoners, who condone the faults of others, who are with benefit; gamanam (going) there does not exist the going to such evil course as desire and so on; thus, is the meaning.

572. Sambuddho (self-enlightened one) the silent buddha, having spoken this word thus; pariāham (burning) the five that had arisen to living creatures; vinodayam (extricating) removing; mahājanassa purato (in front of the big body of men) in the presence of the big body of people along with their king, who had assembled together, tadā (then) at that time; nabham, sky, abbhuggami (went up) soared up; thus, is the meaning.

573. Tena kammaṇam dhīra (O wise-man!) I, by that act, o Firmly Wise! O you, endowed with firmness, I, tena kammaṇa (on account of that act) due to the act of disrespect done to the silent buddha, hinattam, the state of inferiority, ajjhupagato (had specially come near), in my last or final existence, reached or begot the birth of doing inferior barber's work to kings; samatikkamma tamjātim, having properly gone past that birth, sam (properly) having properly gone beyond that my own existence for others; pāvisim abhayam puram (I entered the city of freedom from danger) I entered, I became having entered the great city of nibbāna, the immortal city, which is devoid of danger, thus, is the meaning.

574. Tadāpimam mahāvira (O Great Hero!) Then also me, O Most excellent! Tadāpi (then also) at the time of assaulting that silent buddha also, pariāham (burning) the self-made silent buddha extricated and made far off the arisen physical and mental distress caused by my assaulting him; dayhamānam, burning, susaṅṭhitam (well established), thereafter even, the silent buddha tolerated that offence or fault, and condoned it having seen me properly placed in my seeing the fault as fault and having seen me burning and scorching with consequential remorse and repentance; thus, is the connection.

575. Ajjapimam mahāvira (O Great Hero! now also me) O Most Excellent Hero! Now, also at the time of your coming together also, tiyaggībhi, with three kinds of fire, dayhamānam (being burnt) being burnt by three kinds of fire reckoned as fire of lust, fire of anger, fire of delusion, or reckoned as hell-fire, peta fire and fire of rounds of rebirths; sītībhāvam, the condition of coolness, apāpayi (caused to reach) the Glorious One properly made me, who was suffering from pain, attain the cool condition of nibbāna even, reckoned as tranquillised body and mind, by the destruction of unpleasant mind or mental distress; tayo aggi, three fire as stated were made so as to come to a stop and die out; thus, is the connection.

576. Thus, having shown to the Glorious One his own inferior deeds, now, in order to admonish after having urged his other listeners also, he uttered a stanza, starting with "Yesam sotāvadhāna' atthi. There, yesam (to whomever) to you; sotāvadhānam (to the listeners) placing holding down of ear, atthi (is) exists; bhāsato, speaking, suṇātha (listen) you all listen to and bear in mind my words when I am speaking to you; Attham tumham pavakkhāmi, I relate the matter to you, yathā (whereas) in whatever manner, mama (my) seen by me; padam (path) nibbāna; likewise in that manner, I shall speak to you the absolute matter or benefit reckoned as nibbāna; thus, is the connection.

577. In order to show it, he uttered the stanza starting with Sayambhumtam vimānetvā. There, Sayambhum, self-made, vimānetvā (minimised) having made disrespect to the silent buddha, who was self-made, who had become one of holy noble origin, who was of tranquil mind, well concentrated; tena kammēna (by that act) due to demerit done, ajja, now, nīcayoniyam, in low womb, jāto, born, amhi (I am; at this present time) I became born in the birth of a barber, to be of benefit to others.

578. Mā vo khaṇam virādhetha (do not miss any moment) you all do not miss the moment of Buddha's appearance, do not make it flow away; hi (indeed) truly; khaṇātītā, those who pass away moments, socare (weep) the living creatures who went over, let pass the moment of Buddha's appearance grieve; they become anxious thus:- "We become ill-fated and unwise," thus, is the meaning. Sadatthe, in one's own welfare, vāyameyyātha (should exert) you make exertion for increase of your own welfare or benefit; Vo, by you, khaṇo moment, paṭipādito (properly arrived at) the time of moment of Buddha's appearance is accomplished and attained; thus, is the meaning.

579. Thereafter, further on, in order to show the disadvantage of those who go (to rounds of rebirths by way of illustration and example, he uttered a stanza starting with ekaccānaṇca vamanam. Ekaccānam (to some) to whichever individuals; vamanam (vomiting) flowing upward; virecanam (purging) flowing downwards of some people, eke (some) of some; viṣam (poison) virulent venom in making release; osadham (medicine) consequent means of protection of some people; the Glorious One preached thus in serial succession; thus, is the connection.

580. Vamanam paṭipannānam (to those who properly practise vomiting) the Glorious One preached vomiting, discarding of rounds of repeated rebirths (saṅsāra), escape from saṅsāra, to those who properly practise and who have the qualification for self-attainment (to the right noble path); thus, is the connection. Phalaṭṭhānam (to those established in fruition), Buddha preached the medicine of nibbāna to those who stood after having gained noble fruition; gavesīnam (to seekers) Buddha preached about the clergy who had become the field of merit to those who seek and make all-round search of the prosperous bliss of human and divine-beings as well as nibbāna; thus, is the connection.

581. Sāsānena viruddhanam (to opposers of the dispensation) Buddha preached excitingly venomous evil deed of demerit to those who are opposed to His dispensation; thus, is the connection. Yathā āśiviso (like a venomous snake) just as a poisonous serpent, resembling virulent venom, from the point of view of bringing misery (dukkha) in the round of rebirths (saṅsāra) to unbelieving (or impious) people who had done evil deeds; diṭṭhaviṣo seen venom, from the point of view of rendering into ash by simple sight; jhāpeti (burns) the snake by its own tusk-like teeth burns the man and make him miserable or suffer distress (dukkha); tam naram (that man) Buddha made dry up and burnt in the four forms of purgatory, in the same way as the virulent venom causes to burn the unbelieving impious man who had done evil deed; thus, is the connection.

582. Sakim pitam halāhālam, the virulent venom once drunk, uparundhati (destroys) the drunk violent poison destroys life once and for only one time; sāsānena (with the dispensation) in the dispensation; virajjhivā, having committed offence, kappakoṭimhi (in crores of kappa) also in the worlds calculated by crores; dayhati (in burnt) the individual gets burnt for crores of kappa; thus, is the meaning.

583. Having thus shown the evil consequences of unbelieving impious people, now, in order to show the power of Buddhas, he uttered a stanza, starting with khantiyā. There so, he, that Buddha who preached vomiting and so on; khantiyā (with patience) with forbearance also; avihimsāya (by not harassing) without any harassment to living beings; mettacittavatāya (because of possessing loving kindness) because of being a possessor of loving mind also; sadevakam (together with world of divinities) the world which turns out to be together with celestial beings; tāresi (let cross) does cause to go beyond, make to attain nibbāna; tasmā (therefore) under this circumstance, avirādhīya (unopposable) it is impossible that Buddhas could be opposed by you all; you should properly enter upon the dispensation of Buddha; thus, is the meaning.

584. Na sajjanti (not attached) both in gain and in loss they do not follow, they do not hang on to; sammānane (in measuring well) in making respect; vimānane (in not measuring) in making disrespect, Buddhas are unmoved, like unto earth they are not shakeable; tasmā (therefore) under the circumstance, te (they) Buddhas, na virodhiya (not opposable), Buddhas ought not to be opposed by you all; you would not be able to oppose Buddhas thus, is the meaning.

585. In order to show the equanimity of Buddhas, he uttered a stanza starting with Devadatthe. There, Samako (equal) equally minded towards all living beings, killers or non-killers; muni (sage) Buddha Sage; thus, is the meaning.

586. Etesam paṭigho natthi (there is no malice to these) there does not at all exist any malice, cruel desire and angry mindedness to these Buddhas. Rāgo mesam na vijjati (there does not exist lust to these) does not exist there is not obtainable lust also, stain and attachment of these Buddhas; samako (equal) therefore, under the circumstance, Buddha is of equal mind to all, his assassin and his own son; thus, is the connection.

587. Again also, in order to show the power of Buddhas even, he uttered a stanza, starting with Panthe disvāna kāsāvam. There, mīlhamakkhitam (smeared with excrement) mixed with excrement; kāsāvam (yellow robe) dyed-with yellow-dye; isiddhajam (ascetic's banner), the requisite, the flag of the noble monks; panthe (on the road) discarded on the road; disvāna, having seen, añjalim katvā (made clasped hands) having made a container by bringing together the ten-fingers clasped and placed on head; sirasā, with head, vanditabbam isiddhajam (the flag of ascetic which should be adored) the banner or emblem, which brings Buddha, silent buddha and disciples to light, monk's robes should be saluted, well regarded and honoured; thus, is the meaning.

588. Abbhātītā (specially gone past) especially gone set, thoroughly extinguished. Ye ca Buddhā vattamānā (whichever Buddhas turn out to be) such Buddhas as are born now; anāgatā (not yet come) or future buddhas who are not born, not become, not sprung up, not made manifest. Dhajenanena sujjhanti (these Buddhas cleansed themselves) became pure and graceful by this yellow robe, by this flag (or emblem) of ascetic; tasmā (therefore) by that circumstance; etc (these) Buddhas; namassiyā namassitabbā (should be saluted) should be paid homage to; thus, is the meaning. The reading is etam namassiyam (this should be saluted) this flag or emblem of ascetic of His should be saluted (or worshipped); thus, is the meaning.

589. thereafter further on, in order to show his own quality, he uttered a stanza, starting with sathukapam. There, satthukappam (resembling the Master), likes unto buddha; suvinayam (well-disciplined) proper discipline, subduing or taming the three doors in proper manner; badayena (with heart) by means of mind; dhāremi (I bear) I reflect by means of hearing, committing into memory and so on; thus, is the meaning. Vinayam (discipline) the vinaya piṭaka, namasamāno (saluting) paying homage, paying respect to vinaya; viharissāmi sabbadā (I shall live always) I make my residence at all times; thus, is the meaning.

590. Vinayo āsāyo mayham (Discipline is my desire) the vinaya piṭaka is my opportune condition, it has become my home, become my place, by way of listening to, committing into memory, bearing in mind, uplift, all-round question, and turning or preaching; thus, is the meaning. Vinayo ṭhānacaṇikamam (discipline of standing and promenading) by my doing such duties as hearing and so on, vinaya is my standing place and cloister place; kappemi vinaye vāsam (I make my residence in vinaya or discipline) I make my sleeping bed and take up my residence in the vinaya piṭaka by way of hearing, bearing in memory, and preaching the text of Vinaya; Vinayo mama gocaro (Discipline is my posture) the vinaya piṭaka is my pasture, nourishment, and my meal, by way of constant committing into memory and bearing in mind; thus, is the meaning.

591. Vinaye pāramippatto (attained perfection in Vinaya) having reached all-round end and perfection in the Vinaya Piṭaka; Samatthe cāpi kovido (expert in the cessation also) clever and adept in cessation, tranquillising and rousing up of the mass of such seven sorts of disciplinary offences as pārājika, total loss and so on or in bringing about settlement of disputes -

“ Dispute, censure, likewise the dispute over offence, as well as the dispute over what ought to be done, are known as four kinds of dispute.”

in the aforesaid disputes also.

“ Discipline of mindfulness in the presence, making promise undeluded, generally worse than that, likewise covering the dispute over as if with grass.”

Extremely clever and efficient in the seven kinds of settlement of disputes stated also in this way; thus, is the meaning. Upāli tam Mahāvīra, O great hero! Upāli (adores) you, Venerable O Great hero! O Possessor of Exertion for achievement of Omniscient knowledge in the hundred thousand aeons over and above four innumerable aeons (or kappas) Satthuno (of the master) to the adviser of divine and human beings; tam (you) your, pāde (feet) pair of feet, vandati (adores) the bhikkhu Upāli pays homage, makes his respects; thus, is the meaning.

592. Namassamāno (saluting) that I, having renounced the world and become monk, making obeisance to the Self-enlightened Buddha; dhammassa ca (to the spiritual truth also) to the nine transcendental dhamma preached by that Glorious One; sudhammatam (the state of being good doctrine) having come to know the fact of being good dhamma, adoring the dhamma also, purato puram (from city to city) I would wander about from village to village and from town to town; thus, is the connection.

593. Kilesā jhāpitā mayham (my depravity of all kinds had been burnt) by means of the knowledge of proper penetration of the noble path of arahantship by me, all the depravity calculated as one thousand five hundred had been burnt, dried up thoroughly, evaporated and completely crushed; bhavā sabbe samūhatā (all existences had been properly uprooted) all nine kinds of such existences as sensual world and so on, had been removed properly; sam (properly) ūhatā (uprooted) thrown away, smashed to pieces; sabbāsava parikkhñā (the entire cankers had been all-round exhausted or destroyed) all such four cankers as sensual canker, canker of existence, canker of heresy, canker of ignorance had been all-round destroyed, had been caused to reach elimination all round; idāni (now) at this time of attainment of arahantship, punabbhavo (next existence) there does not exist birth, becoming, existence reckoned as springing up again; thus, is the meaning.

594. Making a solemn utterance, by way of further mental delight, he uttered a stanza, starting with svāgatam. There, Buddhaseṭṭhassa (of the best Buddha) of the most excellent Buddha, santike (near) or in a town; svāgatam (good coming) my coming, proper coming, good coming; vata (indeed) with certainty, āsi, was; thus, is the connection. Tisso vijjā, three kinds of supreme knowledge, namely! the supreme knowledge of former abodes, divine eye and exhaustion of cankers; anupattā (accordingly attained) well arrived at; made visible personally; thus, is the meaning. katam Buddhassa sāsamaṃ (done the instruction of Buddha) the advice to be followed and the dispensation (sāsana) preached by Buddha, the Glorious One, has been done, accomplished, after fulfilling the proper performance of duty, bearing in mind the mental exercise (kammaṭṭhāna) and made perfect with the achievement of the knowledge of the noble path of arahantship; thus, is the meaning.

595. Paṭisambhidā catasso (four kinds of analytical knowledge) such four sorts of knowledge as the analytical knowledge of meaning and so on had been visualised, made self-seen; vimokkhā pi ca aṭṭhime (knowledge of the four noble fruitions) thus, these eight emancipations from rounds of repeated rebirths (saṃsāra) which lead to escape, had been visualised; thus, is the connection. Chaḷabhiññā sacchikatā, six kinds of higher knowledge had been visualised,

“ Varieties of magical power, divine ear, knowledge of others' thoughts, knowledge of former abodes, divine eye and extinction of cankers.”

These six kinds of higher knowledge had been visualised and made self-seen. With the visualising of these six sorts of super knowledge, Buddha's instruction had been carried out; thus, is the meaning.

Ittham (in this way) by this manner as said before sudam is an indeclinable particle to the extent of filling a word; thero, the elder monk, abhāsitha (spoke) the venerable Upāli, the disciple replete with such qualities as firm moral precepts and so on, uttered these stanzas which bring to light his deeds of former conduct; thus, is the meaning.

The commentary on the biography of the therā Upāli has ended.

3-7 Commentary on the Biography of the Thera Aññāsikoṇḍañña.

3-7.1. Stanzas starting with Padumuttara sambuddham constitute the biography of the therā Aññāsikoṇḍañña. It is said that this therā, having done service towards previous Buddhas, accumulation meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa), in this and that existence, was reborn in the family of a householder of much wealth in the city of Haṃsavatī at the time of the Glorious One Padumuttara, and having come of age, one day, saw the master conferring a bhikkhu in his own dispensation, the topmost rank among the first and foremost long-standing proper penetrators of truth (dhamma), as he listened to the preaching of dhamma in the presence of the Master; wishing himself also to get that rank, he caused to turn out (or happen) for seven days a great charitable offering to the Glorious One and His retinue of a hundred thousand bhikkhus and made his self-resolution. The Master also, having seen his incessant destiny prophesied the becoming prosperity. Doing good deeds as long as he lived, he had a bejewelled house built inside the shrine, when a shrine was being set up on the demise of the Master. He had offerings worth a thousand gems also made round the shrine.

3-7.2. Having thus done acts of merit, he passed away thence, and going round repeated rebirths in divine and human worlds, became an estate-owner named Mahākāla at the time of the Glorious One Vipassī, and offered to the clergy headed by Buddha, such unadulterated milk-rice, as properly prepared with rice-grains of sāli paddy obtained by splitting the interior of sāli paddy in the field extending eight acres, after throwing into that milk-rice such ingredients as honey, ghee, sugar and so on. All such places as from where rice-grains were taken after splitting the inside of sāli paddy, fill themselves up again. At the time of rice in the ear (puthuka), he gave as offering known as the first rice in the ear; at the time of cutting with sickle (or reaping), the first reaped grain, when paddy-ears become braided, the first braid of grain-ears; when clusters and so on are formed, the first cluster; the first (or best) offering nine times; that crop also became prosperous more and more.

3-7.3. Having thus done acts of merit as long as he lived, passing away thence, he was reborn in the divine world; going through the rounds of rebirths amongst divine and human beings, was reborn in an abundantly wealthy family of a brahmin, in a brahmin village, named Donavatthu, not far from the city of Kapilavatthu earlier than the appearance of our Glorious One. His name came to be known as Koṇḍañña from the point of view of his clan. On having come of age, he acquired the knowledge of the three vedas and became proficient (or gone to the further shore) in the knowledge of palmistry also. By that time, our Bodhisatta, having passed away from the Tusita heavenly city, was reborn in the palatial house of the great king Sudhodana in the city of Kapilavatthu. On His naming day, when one hundred and eight brahmins were led in (or caused to be present), whichever eight brahmins were brought into the mighty surface of the royal court for examination of signs (or characteristics, that Koṇḍañña was the youngest of all. Having seen the perfection of characteristics of a great personage went to decision (or came to conclusion) thus: "This One will become Buddha sure and certain". Having so decided, Koṇḍañña moved about expecting (or pointing out) the great renunciation of the Great Being.

3-7.4. The Bodhisatta also, indeed, growing up with a large retinue, attained his grown-up age, reached all-round maturity of intelligence, renouncing the great renunciation in his twenty-ninth year of age, became a monk on the bank of the river Anomā, in due course went to Uruvela and put forth His strenuous effort. Then, the lad Koṇḍañña, having heard that the Great Being had become monk, together with such sons of brahmins who examined the signs, as the lad Vappa and so on, making himself the fifth. became monks, and in due course approached the presence of the Bodhisatta, attended upon Him for six years, became bored over His all-round enjoyment of ample nourishment, made their departure and went to Isipatana. Then, indeed, the Bodhisatta, having gained physical strength over His enjoyment of ample nourishment, and crushed the heads of the three Māras, while seated on the unconquered throne at the foot of the bodhi tree on the full-moon day of the month of Vesākha, became supremely self-enlightened Buddha, spent seven times seven days, at the self-same terrace of the Bodhi-tree, came to know about the all-round maturity of knowledge of the group of five monks (pañcavaggi) went to Isipatana on the full-moon day of Āsāhi, and preached to them the discourse on turning the wheel of truth (Dhammacakkappavattana). At the all-round end of His preaching, the therā Koṇḍañña, together with eighteen crores of brahmās, became established in the fruition of the first stage of sanctification (Sotāpatti). Then, he visualised arahantship by means of the preaching of Anatta-lakkhaṇa sutta, the discourse on characteristics of non-self, on the fifth of the waning moon (or half) of the month.

596. In this way, he, having attained arahantship, investigating thus: "Having done what deed, have I achieved the transcendental happiness?", came to know his own former deeds as seen by himself, and by way of showing his mental delight and by way of solemn utterance of the deeds done previously, uttered the stanza starting with Padumuttarasambuddham. The meaning of that stanza has but been said already (heṭṭhā). Lokajetṭham vināyakam (the leader-cum-eldest of the world) the eldest, the main of the entire world of living creatures; thus, is the meaning; Distinctively, Vināyako (leader) He leads the leadable creatures and properly cause them to attain the deathless great nibbāna, which is the further shore of the ocean of saṃsāra, thus, He is the leader; that leader; buddhabhūmi manuppattam (accordingly attained the ground of Buddha); the ground of Buddha the place of establishment, is Buddhabhūmi; the knowledge of omniscience; properly penetrated and accordingly arrived at it; thus, Buddha bhūmimanupatto: that attainment accordingly of Buddha's ground, attained omniscience, become Buddha; thus, is the meaning; Paṭhamam addasam aham (I saw first) I saw the self-enlightened Buddha Padumuttara who had become Buddha early at sun-rise after the full-moon night of the month of Vesākha.

597. Yavatā Bodhivā mūle (as far as the root of the bodhi tree) as many as in the neighbourhood of the Bodhi tree; samāgatā (come together) the ogres became a collection; sambuddham (the self-enlightened Buddha) that Buddha who had become Buddha, awakened; pañjalī katā (had made clasped hands) having placed on my head the clasped-hand container of the putting together the ten fingers; vandanti (pay homage) salute (or adore) thus, is the connection.

598. Sabbe devā tuṭṭhamānā (all the divinities were delighted in mind) all those divine-beings having come to the place of Buddhahood, became delighted in mind and wandered about in the sky; thus, is the connection. Andhakāratamonudo (the dispeller of darkness) this Buddha, who exceedingly dispelled the darkness of delusion by throwing it away, has

accordingly arrived.

599. Tesamhāsaparetānam (to those who are given up to laughter) to those divine beings who are endowed with laughter, zest and mental delight; mahānādo (great roar) big sound (or voice) avattatha (turned down to be) occur; kilēsa (depravity) let us burn the deeds (dhamma) of depravity in the dispensation of self-enlightened Buddha.

600. devānam giramaññāya (having known the words of the divinities) having come to know the sound of divine beings, their saying together with their verbal words of praise; heṭṭhena citta (with gladdened mind) with mind accompanied by delighted heart; ādibhikkham (the beginning alms-food) I gave as offering the first nourishment to Him, who had become Buddha; thus, is the connection.

602. Sattāham abhinikkhamitvā (having renounced for seven days) having made the great renunciation and performed strenuous effort for seven days; bodhimajjhagamam (I attained enlightenment - bodhi) I achieved the remote cause, (padaṭṭhāna) of omniscient knowledge, reckoned as the knowledge of the noble path of Arahantship; thus, is the meaning. Idam me paṭhamam bhattam (this is my first meal) this meal is for sustenance or nourishment of my body; brahmacariyassa (for celibacy) for the most excellent practice; me (to me) it was the first offered to me by this young divine-being; thus, is the meaning.

603. Tusitā hi idha gantvā (Having, indeed, come from Tusita heaven) Having come here to human world from the mansion of Tusita heaven; yo (who) the young divinity, me (mine) my alms-food; upanayi (led near) offered; tam (him) the young divinity; Kittayissāmi (I shall announce) I shall speak, I shall make manifest; bhāsato (speaking), please listen to the words of mind, who am speaking; thus, is the connection. From here on, I shall comment on such words only as are not clear (or easy).

607. Tidasā (thirty) the heavenly mansion of Tāvatiṣa, thirty three; agārā (from household life) having gone out of the brahmin's house where he himself was born (or had sprung up) become a monk, will live together with the Bodhisatta who was performing absolute austerity (or difficult deed) (dukkarakārika), for six years; thus, is the connection.

608. Tato sattamake vasse (thence in the seventh year) in the seventh year beginning from that time of becoming monk; Buddho saccam kathessati (Buddha will preach the Truth), having performed acute austerity (or difficult deed) (dukkarakārika) for six years having become Buddha, He will preach the four noble truths, reckoned as the noble truth of suffering (dukkha), the origin of suffering (samudaya), the cessation of suffering (nirodha), and the noble truth of the path (magga), of the religious discourse of the thread of turning round the wheel of truth (dhammacakka pavattanasutta), in the deer park, Isipatana, at Benares; thus, is the meaning. Koṇḍañña nāma nāmena (known by the name of koṇḍañña), by way of the name of the clan; paṭhamam sacchikāhi ti (first and foremost visualised) he will visualise, make see himself, the knowledge of the noble path of the first stage of sanctification (sotāpatti) right from the beginning first of all amongst the group of five (pañcavaggi) thus, is the meaning.

609. Nikkhamtanenupabbajim (with the renunciation I followed up and became monk) together with the Bodhisatta's departure I renounced and became monk after Him; thus, is the meaning. Padhānam, strenuous effort, Sukatam (well performed) having become monk, after Him, likewise, the self-exertion (padhāna) was performed having properly made it form; thus, is the meaning. Kilēsejhāpanatthāys (for the purpose of burning every depravity) in order to dry up and eliminate the kilēsa; anāgāriyam, houseless state, pabbajim (I went out) I entered upon the dispensation (sāsana), which is devoid of such deeds as ploughing, trading and so on, which is not of benefit (or welfare) to a householder; thus, is the meaning.

610. Abhigantvāna sabbaññu, having approached the Omniscient buddha, Migāraññam (deer-forest) having proceeded and approached the monastery of Migadāya, Buddha, turning out to be in the world of living-beings, together with divine-beings, buddha who knows all past, future and present or who knows such knowable matter as reckoned to be confection (Saṅkhāra) change (vikāra) characteristic (lakkhaṇa) immortality (nibbāna) and designation (paññatti); me (by me) with the visualisation by me, iminā (by this) by the knowledge of the noble path of the first stage of sanctification (sotāpatti) amataherim (immortal drum) Buddha pointed out, struck, beat the big immortal drum of peerless permanent peace (nibbāna); thus, is the meaning.

611. So 'dāni, he now, santam, tranquil, padam, path, anuttaram, unsurpassed, that I achieved, attained nibbāna, devoid of its superior, which ought to be entered upon and attained, the immortal state of tranquillity, with the knowledge of arahantship now, having become first of all, to have attained the first stage of sanctification (Sotāpanna); thus, is the meaning. Sabbāsava pariññāya (having known all-round every canker) having forsaken (or discarded) all such cankers as sensual canker and so on, with all-round knowledge of abandonment; anāsava (free from canker) devoid of depravity; viharāmi (I live) I take up my abode or I made my living with the four-posture-staying (iriyāpatha vihāra) paṭisambhidā catasso (the four kinds of analytical knowledge) such stanzas as starting with Paṭisambhidā catasso and so on have but been uttered even.

611.1. Then the Master, subsequently, seated on the excellent seat prepared for Buddha, in the midst of the clergy of bhikkhus, placed him at this topmost rank, bringing the condition of his proper penetration of dhamma, first and foremost, thus: "O Monks! This monk is the chief among bhikkhus, my disciples, who know many nights (or who claim seniority) this, namely, Aññāsi Koṇḍañña." That thera, being desirous of protecting himself from (pariharitakāmo) the absolutely humble service done to himself by the two chief disciples, and from the crowded dwelling in a village-end monastery, and also being desirous of living with special delight in seclusion and also considering the making of conversation of lay people and monks who came near himself (or to his very presence) as impediment, asked leave of the Master, entered the Himalayas, and dwelt for twelve years, on the bank of Chaddanta lade being attended upon by Chaddanta elephants. One day, Sakka, king of divine beings approached the Thera who was living there in this manner, paid his homage to the thera, stood himself up and said to the thera thus: "Venerable Sir! It will be good if my lord preach the dhamma to me (or let my lord preach me the dhamma)". The thera preached, with the splendour of Buddha, the dhamma, conducive towards immortal bliss (amatogodha) variegated with variety of ways, properly connected with the void (suññata) brought about by three characteristic (lakkhaṇa) pregnant with the four noble truths to the Sakka, king of divinities. Having listened to that preaching of dhamma by the thera, Sakka made his eulogy of the thera in order to let the latter know his own pious pleasure, thus:-

" Having heard the greatly delicious dhamma, I am pleased with this more and more; devoid of lust and wholly free from attachment, such dhamma as this has been preached."

Having lived for twelve years, on the bank of Chaddanta lade, the thera, when his complete passing away to nibbāna drew near, went to the presence of the Master, requested Him to give consent to his all-round passing away into complete nibbāna, went back to that very Chaddanta lake and passed away to nibbāna completely.

The Commentary on The Biography of the thera Aññāsi Koṇḍañña has ended.

3-8 Commentary on the Biography of the Thera Piṇḍola Bhāradvāja

3-8.1. Stanzas starting with Padumuttaro nāma constitute the biography of the venerable Piṇḍola Bhāradvāja. This thera also, having done devoted deeds towards previous buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in the womb of a lion, at the time of the Glorious One Padumuttara and lived in a cave at the foot of a hill. The Glorious One, in order to perform an act of kind help to that lion, entered the cave where the latter used to sleep at the time when the latter was absent, having made its departure for its pasture, and sat Himself down, having entered upon the cessation meditation of trance (nirodha). The lion seized its game-animal, returned, stood at the entrance of its cave, saw the Glorious One, became glad and delighted, offered reverentially flowers of water origin and of dry land source, and stood himself with mindfulness towards Buddha, roaring the lion-roar throughout the three watches of the night in order to keep away other wild beasts for purpose of looking after the Glorious One. As on the first day, so the lion offered reverentially (its protection) to Buddha for seven days. The Glorious One, rose up from his cessation trance (nirodha), with the lapse of seven days and while the lion was looking on He plunged into the air and went through sky to His own monastery, saying to Himself: "There will turn out to be for this lion, so much sufficing condition for arahantship (upanissaya)".

3-8.2. Not being able to endure the pain of its separation from Buddha, the lion died and was reborn in a family of large wealth in the city of Haṇṣavati, went to the monastery together with citizens, on his coming of age, listened to the preaching of dhamma, became piously pleased, brought about a mighty charity to the clergy of bhikkhus headed by Buddha, for seven days, performed meritorious deeds as long as he lived, going through his rounds of rebirths among divine and human beings, oft and on and was reborn as the son of the private chaplain of King Udena in Kosambi, at the time of our Glorious One. His name was Bhāradvāja. When he came of age, he acquired the knowledge of the three Vedas, and was teaching the chants (manta) to five hundred lads. Because of the fact that he could not conduct himself commensurately with his naturally mighty prosperity, he became all-round discarded by them, went to Rājagaha, noticed the gain and glory of the Glorious One as well as of the clergy of bhikkhus, became a monk in Buddha's dispensation, and lived without knowing the limit in eating meals. Being made to establish himself in the consciousness of his proper limit in eating by means of tactful manner by the Master, the thera made himself set on spiritual insight and very soon even, became the possessor of six sorts of higher knowledge. When, however, the thera became the possessor of six sorts of higher knowledge, he roared the lion-roar in

the very presence of the Glorious One thus: "Whatever should be attained by disciples, that has accordingly been attained by me"; and in the presence of the clergy of bhikkhus also the therā offered his challenge thus: "Should there exist doubt either in the noble path (magga) or its fruition (phala) let him ask me". On that account the Glorious One conferred the topmost rank upon the therā saying: "O Monks! Among my disciples of bhikkhus who roar the lion-roar, this one is the chief, namely, this therā Piṇḍola Bhāradvāja".

613. Having thus attained the topmost position (etadagga), he remembered the good deeds done by him formerly, and uttered the stanza starting with Padumuttaro, to make manifest the good deeds done by himself by way of mental delight. The meaning of that stanza has but been already (heṭṭhā) stated. Purato Himavantassa (in front of Himavanta) on the side of the east direction from the hill of Himalayas; thus, is the meaning. Cittakūṭe vasi takā (then a dweller in Cittakūṭa) when I was a lion, king of beasts, I lived in the neighbourhood of Himavanta; then, the Master named Padumuttara, dwelt on the crest of Citta hill, on the peak of Citta because of being variously variegated with many a kind of medicine and many a kind of gems also; thus, is the combination.

614. Abhītarūpo tatthāsim (I was there fearless by impression) I was and I became there a king of beasts, naturally unafraid and by nature free from danger; thus, is the meaning. Catukkamo (goer to four) the goer in four directions, capable of going to the four quarters; yassa saddam suṇitvāna (having heard the sound of whom) having heard the lion-roar of it who was the king of beasts; bahujjana (many creatures) many living beings; vikkhambhanti (become stiff with fear) become still and afraid distinctively.

615. Suphullam paduman gayha (the lotus having seized the good blossoming) on account of the pleasant piousness in the Glorious One, having bitten the lotus flower that had blossomed beautifully; narāsabham (the big bull-man) I approached, went near the big bull among man, the most excellent and best self-enlightened buddha vuṭṭhitaṣṣa samādhimhā (to buddha who has risen up from concentration) I offered reverentially by specially having that flower set up to Buddha who has risen up from the trance (samāpatti) of cessation (nirodha); thus, is the meaning.

616. Catuddisam namassitvā (having saluted) having bowed down in adoration towards the four directions; sakam cittam (own mind) my own mind or heart, pasādetvā (having made pleasantly pious) setting up with respect; sihanādam lion-roar) fearless roar; anadim (roared) voiced forth; thus, is the meaning.

617. Thereafter, making manifest the prophecy given by Buddha, he uttered the stanza starting with Padumuttaro ti. It is but easy even.

618. Vadatam Setṭho (the best among speakers) Buddha, the most excellent and best of other heretical leaders who would want to say: "We are Buddhas, we are the awakened Ones," have come; thus, is the connection. Sossāma (let us hear) let us listen to that dhamma of that Glorious One who has come; thus, is the meaning.

619. Tesam hāsaparetānam (to those who were overwhelmed with laughter) to those divine and human beings, who were given up to, overwhelmed and endowed with mirth and delighted mind; Lokanāyako (the patron of the world) the leader of the world who properly made people attain heaven and freedom from the cycle of rebirths (mokkha) mama saddam (my voice) my lion roar; pakittesi (announced) made manifest and spoke; Dīghadassī (far seer) seer of the time not yet come (or future seer); mahāmuni (Great Sage) the Sage who is great amidst sages. The remaining stanzas are but easily comprehensible even.

622. Issariyam, having become a world-king (or universal monarch) known by the name of Paduma, he will carry out the reigning kingship in the sixty-fourth year from birth; thus, is the meaning.

623. Kappasatasahassamhi, it is a terrestrial word in the meaning of possessive, at the all-round end of a hundred thousand world-cycles (kappa); thus, is the meaning.

624. Pakāsite pāvācane (when Buddhas-word was made clear) when the three piṭakas were made manifest and preached by that Glorious One, Gotama; thus, is the meaning, Brahmabandhu bhavissati, he will become a relative of a brahmin, and then, at the time of the Glorious One Gotama, this lion, king of beasts, will be reborn in the family of a brahmin; thus, is the meaning. Brahmaññā abhinikkhamma (having gone out of the brahmin household) he will depart from the brahmin family and become monk in the dispensation of that Glorious One Gotama; thus, is the connection.

625. Pakhānapahitatto (oneself having been sent towards strenuous effort) the mind despatched for purpose of making exertion; nirupadhi free from the sub-stratum of existence, due to the absence of all kinds of depravity (kilesa) reckoned as substrata of existence; upasanto (tranquil) owing to the absence of burning heat if depravity. Sabbāsava (all cankers) the whole quantity of cankers; pariññāya (having understood all-round) having rejected; anāsavo (free from canker) devoid of depravity (kilesa); nibbāyissati (will reach nibbāna) will become cool and calm with the all-round blowing out of the aggregates of confections (bhanda); thus, is the meaning.

626. Vijane pantaseyyamhi (in the remote retreat of forest devoid of men) in the far-off forest-monastery, devoid of crowdedness of men; thus, is the meaning. Vājamigasamākule (thoroughly disturbed by antelopes and beasts) conspicuously crowded and disturbed by such crowds of cruel beasts as black lion and so on; thus, is the meaning. The rest has but been explained even.

The Commentary on the Biography of Piṇḍola Bhāradvāja therā has ended.

3-9 Commentary on the Biography of the Therā Khadiravaniya. [Edit](#)

3-9,1. Stanzas starting with Gaṇḍābhāgīrathī nāma constitute the biography of the venerable therā Khadiravaniya. This therā also had done devoted service toward previous Buddhas, and accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) was reborn in the family of a landing-place boatman in the city of Haṇṣavati, at the time of the Glorious One Padumuttara. Doing the work of a ferry boat at the Glorious One, together with his clergy of disciples going near the bank of Ganges, became clearly pious-minded, arranged a collection of boats, reached Buddha and His disciples to the further shore with great honour and reverence, saw the placing of a certain bhikkhu at topmost position amongst forest-dwelling bhikkhus by the Master, wished for that ranking position, promoted a great charitable offering to Buddha and clergy of bhikkhus and made his self-resolution (pañidhāna). The Glorious One prophesied the unbarren condition of that aspiration.

3-9,2. Beginning therefrom, accumulating meritorious deeds, he enjoyed both kinds of prosperity going round his rounds rebirths amongst divine and human beings, was reborn in the womb of a brahmin lady named Rūpasārī at the village of Nālaka in the kingdom of magadha when this present Buddha appeared. The parents became desirous of binding him who had come of age, with the house-hold bondage and informed him accordingly. Having heard that the therā Sāriputta had become monk, he said to himself: "My eldest brother, lord Upatissa, has become a monk, discarding this wealth; how shall I enjoy the lump of saliva vomited by him?" Thus, he provoked remorse, slipped himself free from the relatives, like unto a deer who would not go near a snare, being urged by the efficacy of cause, went to the presence of bhikkhus, made them know the state of his being the youngest brother of the commander-in-chief of Dhamma and informed them about his own desire of becoming a monk himself. The bhikkhus novitiated him and conferred upon him the full-fledged ordination on his reaching full twenty years of age completely and assigned to him his mental exercise (kammaṭṭhāna). He took his lessons on mental exercise (kammaṭṭhāna) entered the Acacia forest, recovering from fatigue, striving, exerting and because of having reached all-round maturity of knowledge, not long afterwards even, became an arahant replete with sex sorts of higher knowledge. Having become an arahant, he self-suppressed his monastery, took his bowl and robe, made his departure in order to pay his homage to Buddha and the commander-in-chief of Dhamma, in due course, arrived at Sāvattthi, entered the Jetavana monastery, paid his homage to the master as well as the commander-in-chief of Dhamma, and stayed at Jetavana for a few days. Then, seated Himself in the midst of His assembly of noble disciples, the master placed him at the topmost position of forest-dweller bhikkhus saying thus: "O Monks! This therā is the chief among my disciple bhikkhus who are forest-dwellers; namely, this Revata."

628. Having thus attained the topmost ranking position in this manner, he remembered his own former deeds and uttered the stanza, starting with Gaṇḍā Bhāgīrathī in order to make manifest the deeds done previously by him, by way of his zest and mental delight. There Gaṇḍā, the river; which goes singing and making voice; thus, is Gaṇḍā; in other words, go is said to be earth, gone or turned out to be on that earth; thus, is Gaṇḍā; Āvaṭṭa Gaṇḍā, having circumambulated the Anotatta lake thrice and kept going (or flowing); Bahala Gaṇḍā, at the point of stationing the going (or flowing) on the top of hill; Umaṇḍa Gaṇḍā also at the point or place of going or flowing having penetrated through the animal hill; Ākāsa Gaṇḍā, at the point (or place) of going (or flowing) through the sky for five yojanas striking the Bahala hill thereafter; Bhāgīrathī, having broken the falling point (or place) of that river, having broken the bank of the lotus pond which sprang up for five yojanas, having become there five water-bearing rivers like unto five fingers; having become known by such five names as Gaṇḍā, Yamunā, Sarabhū, Mahī and Aciravati, having made the Eugenia Island (Jambudīpa) into five divisions or five shores, the river got going, flowing and happening; Gaṇḍā as well as that Bhāgīrathī; thus, Gaṇḍā bhāgīrathī. Although it should be said as "Bhāgīrathī gaṇḍā", it is stated so by way of former practice for the sake of ease in the composition of the stanza; thus, it should be observed. Himavanta pabhāvitā, originated from Himavanta, because it is cruel to living beings, strikes, harasses and jumbles with cold; thus, it is hima, snow; there is snow to it; thus,

himavā, possessor of snow; beginning from that Himavanta it originates, turns out to be, keeps flowing; thus, it originates from Himavanta. Kutitthe nāviko āsim (I was a boatman at a bad landing place) I was and became a boatman who sprang up at the winding bank, at the uneven landing place of the river, when that Ganges reached properly at the rough stream; thus, is the meaning. Orime ca tarimaham (I crossed at hither bank also) I crossed and carried to cross, people who kept on arriving themselves; from thither bank to hither shore; thus, is the meaning.

629. Padumuttaro Nāyako (the leader Padumuttara) Buddha Padumuttara, the most excellent of two-legged men, the leader of living-beings to nibbāna where He made His converts reach and who made accomplishment by prosperity of meritorious deeds vasīsatasahashehi (with a hundred thousand powerful) with a hundred thousand arahants who had exhausted their cankers, had arrived at the landing place of the river in order to cross the stream of Gaṅgā; thus, is the connection.

630. Bahūnāvā samānetvā (having brought together many boats) having seen that self-enlightened Buddha arrive, he brought together many boats, built properly and perfectly by boat-builder-carpenters, made each pair of two boats into one, set up a roofed pandal on those boats; Narāsabham (the big bull-man) the self-enlightened Buddha Padumuttara; patimānim (properly adored) offered in honour; thus, is the meaning.

631. Āgantvāna ca Sambuddho (the self-enlightened Buddha, having come) thus having come there on to the boats which were well pegged together; tam ca nāvakam (that boat also) Buddha mounted the most excellent boat; thus, is the connection. Vārimajhe ṭhito Sathā (the master stood in mid-water) the master who had mounted the boat, who being stationed in the middle of the Gaṅgā river spoke and preached this stanza properly provoking mental delight; thus, is the connection.

632. Yo so tāresi Sambuddham (he who sent the self-enlightened buddha across) that boatman, who sent the self-enlightened buddha across the flowing stream Gaṅgā; Saṅghaṇ cāpi anāsavam (the clergy also who were free from cankers) it was not the Self-enlightened Buddha alone that I sent across but also I did the same to the cankerless clergy devoid of depravity; thus, is the meaning. Tena cittapasādena (with that pleasant pious mind) with that clear pious mind accompanied by mental delight, which sprang up at the time of my driving or rowing the boat; devaloke (in the divine world) in six sensual heavens; ramissati (he will enjoy) he will accordingly experience celestial prosperity; thus, is the meaning.

633. Nibbattissati te byamham, there will spring up for you a mansion, te (to you) to you who will be reborn in the divine world, byamham, a mansion, sukatam (well-made) properly produced, well-built; nāvāsāṇṭhitam (properly placed boat) shaped like a boat; nibbattissati (will be reborn) will become apparent; thus, is the meaning. Ākāse puppha chadanam (in the sky, flower umbrella) due to the fruitful result of having made a pandal above the boat, he will bear over his head flower umbrella in the sky, always; thus, is the sequence.

634. Aṭṭhapaññasakappamhi (fifty eight aeons (kappa) hence) beginning from this time of doing meritorious deed, having gone beyond fifty-eight aeons, a world-king belonging to princely warrior (Khattiya) clan, known by the name of Toraka; caturanto (four borders) the reigning king in the four islands; Vijitāvī (has conquered) will become possessor of victory; thus, is the connection. The rest of the stanza is but clear.

637. Revato nāma nāmena (known by the name of Revata) because of being born with the star known as Revatī, the name "Revata" was gained; brahmabandhu (relative of brahmā) have become the son of a brahmin; nḥavissati (will become) will spring up in the brahmin family; thus, is the meaning.

639. Nibbāyissati nāsavo (the cankerless will enter nibbāna) devoid of depravity he will by means of all-round blown out aggregates (khandha parinibbāna) will enter nibbāna.

640. Vīriyam me dhuradhorayam (my exertion over my bearing the burden (or responsibility) my exertion was not of the soft sort; it was special and definite bearing of responsibility accompanied by my vigorously hard exertion for the attainment of secure, danger-free nibbāna; thus, is the meaning. Dhāremi antimam deham (I bear my last and final body) now, I carry my all-round final body in the dispensation of the Self-enlightened Buddha; thus, is the connection.

640.1. Subsequently, he went to his own native village, brought three nephews, sons of his sister, and three nieces, daughters of his sister, the former, namely: Cālā, Upacālā and Sīsūpacālā, the latter, namely: Cālā, Upacālā and Sīsūpacālā, made them bhikkhus and bhikkhunīs and assigned them to mental exercise (Kammaṭṭhāna). That lived being accordingly devoted to mental exercise (Kammaṭṭhāna).

640.2. At that time, however, a certain ailment arose to the therā. Having heard about it, the therā Sāriputta went near the therā saying to himself: "I shall make enquiry of Revatas illness and ask about his achievement". The therā Revata, having seen the commander-in-chief of Dhamma coming, even from afar, uttered the stanza starting with Cāle, in order to admonish (or advise) his nephews and nieces or those novices by way of the rising of mindfulness. Therā, Cāle, Upacāle and Sīsūpacāle are their being addressed as such; the three boys who gained names in the form of feminine gender, indeed, namely: Cālā, Upacālā and Sīsūpacālā, though they had made their renunciation and became novices, still they were called and addressed likewise. Besides, people called them also as "Cālī, Upacālī and Sīsūpacālī". For what purpose or under what circumstance was the address made in such a manner as: "Cāle" and so on? In order to show it, he said: "Patisatā nu kho viharatha? Do you all, indeed, dwell with proper mindfulness?" He spoke of the cause (or reason) there thus: "Such a personage as a splitter of tail-hair has, indeed, come". Patisatā, properly mindful; kho is emphasis (or the word indicating the affirmation) āgato (has come) arrived; vo, to you (or your); Vālā viya vedhi, like a hair-splitter; this, here, is meaning in brief-Your uncle therā, who is like the Master, who looks like a hair-splitter on account of his sharp, swift and deeply penetrating knowledge, has come; therefore, you all should live having become thus being harnessed with mindfulness and self-awareness after arousing the perception of monkhood; you had better be without negligence in your such life as has been achieved by you.

640.3. Having heard what was said to them, those novices performed the duty of going forward to meet and welcome the Commander-in-chief of Dhamma, and sat themselves down having entered upon concentration (samādhi) not very far from their uncles, at the time when both the theras were engaged in mutual conversation. The Commander-in-chief of Dhamma, having made conversation together with the therā Revata, rose up from his seat and went near those novices (sāmaṇera). Because they had been performing concentration exercise likewise for all-round limits of time, they rose up when the therā came near them and stood paying their respective homage. The therā enquired of them thus: "By what and which way of living do you all live?" and when told by the boys that they have been living by this and by that means, the therā Sāriputta made his departure, disciplining the novices and praising his younger brother therā, thus: "My younger brother, speaker of truth (or holder of true view), is, indeed, a righteous practitioner according to the truth (dhamma)". The rest here is but clear.

The Commentary on the biography of the therā Khadirayaniya has ended.

3-10 Commentary on the Biography of the Thera Ānanda. [Edit](#)

3-10.1. Stanzas starting with Ārāmadvārā nikkhamma constitute the biography of the venerable therā Ānanda. This One also, having done devoted service toward former Buddhas, accumulating meritorious deeds, conducive towards escape from rounds of repeated rebirths (vaṭṭa), was reborn as a younger brother from a different mother of the Master, in the city of Haṅsavatī at the time of the Glorious One, Padumuttara. He was named Sumana. His father, however, as known as king Nanda. When his own son, the young prince Sumana came of age, the king gave him a wealthy city situated at a distance of twenty yojanas from the city of Haṅsavatī. Sometimes, now and then, the young prince would come and see the master as well as his father. At that time, the king, personally and respectfully attended upon the Master as well as the clergy of bhikkhus a hundred thousand in round number; he did not allow others to attend upon them.

3-10.2. On that occasion his border rose against the king. The young prince did not inform the king about the state of that rebellion but he himself, however, put a stop to it. Having heard about it, the king was delighted in mind, and said thus: "My dear Son! I give you reward, take it". The young prince replied thus:- "I am desirous of making my life unbarren by serving devotedly the master and His clergy of bhikkhus for three months". The king replied thus: "This is not possible; ask for another reward". Their young prince persisted saying: "Your Majesty! To princely warriors, there is no such thing as two different telling; please give me this; I do not desire any other; if the Master gives His approval, I should but be given even". The young prince went to the monastery saying to himself: "I shall find out and know myself the mind of the Master". On that occasion also, the Glorious One had entered His fragrant chamber. The young prince approached the bhikkhus and said thus:- "Venerable Sir! I have come to see the Glorious One; please usher me (or guide me) to Him". The bhikkhus replied: The therā, named Sumana is the attendant of the Master, please go to his presence". The young prince went to the presence of the therā and said thus: "Venerable Sir! Please guide and usher me to the Master". There the therā dived himself down into the earth while the young prince was still looking on, approached the Glorious One and said thus: "Venerable Sir! The king's son has come to see you". Buddha replied: "O Bhikkhu! well then, make my seat ready outside the monastery. Again, also, the therā, having caught hold of the seat of Buddha, dived down inside the fragrant chamber, made himself manifest outside the monastic compound while the young prince was still looking on and prepared the seat for Buddha in the compound of the fragrant chamber. The young prince having seen it roused up his mind thus: "Indeed! This bhikkhu is of great might!"

3-10,3. The Glorious One also, having come out of His fragrant chamber, sat Himself down on the seat prepared for Him. The king's son, paid his homage to the Master, had conversation with Him and said thus: "Venerable Sir! This therā, methinks, is a favourite in your dispensation". Buddha replied: "O Prince! Yes, he is the favourite". The prince enquired thus: "Having done such meritorious deeds as offering charity and so on". The prince offered meal at his camp for seven days to the clergy headed by Buddha, saying: "Venerable Glorious One! I also am desirous of becoming a favourite in the dispensation of a future Buddha like unto this therā". On the seventh day the prince said thus: "Venerable Sir! A reward of the privilege of feeding you for three months has been gained by me from my father; please agree to your spending the lent, three months of rains with me". When he came to know the approval of the Master, the prince took the Glorious One along with His retinue, had monasteries suitable for residence of the Master and clergy of bhikkhus built at each and every yojana requested them to dwell in this and that monastery of his and near his own residential site, in the garden, known as Sobhana, bought at a price of a hundred thousand, he had a monastery worth a hundred thousand built and requested the master and His clergy to enter that monastery and poured libation water in dedication thus:-

" At a price of a hundred thousand, purchase was made by me; at an expenditure of a hundred thousand, the monastery was built; O Great Sage! kindly accept the garden named Sobhana."

On the day of commencement of lent-residence, the prince promoted a great charitable offering to the Master, assigned the duty of whatever should be done in that charity to his wife, children and ministers saying: "You all should offer charity by bringing about this service". The prince himself, staying but near the residential place of the therā Sumana, attended on the Master for three months thus, in his own residential place. When, however, the day of invitation for criticism (pavāraṇā) drew near, the prince entered the village, promoted a great charity for seven days; on the seventh day, he deposited sets of three robes at the feet base of the master and the clergy of bhikkhus, paid his homage to the master and made his wish, thus:- "Venerable Sir! This meritorious deed done by me beginning from my camp, has been done not for such benefits as the prosperity of Sakka and so on; on the other hand, indeed, like unto the therā Sumana I also should like to become a favourite attendant of a Buddha in future. The Master saw his state of having no interval, made the prophecy and took His departure.

3-10,4. He did meritorious deeds in that period of appearance of Buddha (Buddhuppāda) for a hundred thousand years and subsequent to that period also; having accumulated meritorious deeds of immense character in this and that existence, he was reborn in a house of a family at the time of the Glorious One Kassapa as he wandered round his repeated rebirths (saṃsāra), amongst divine and human beings. When he attained the age of intelligence, he made reverential offering of his upper garment for the purpose of catching hold of the begging bowl of a certain therā, who was wandering about for alms-food. Again, he was reborn in heaven, and passing away thence, he became king of Benares, saw eight silent buddhas, fed them, had eight leaf-huts built in his own auspicious garden, prepared eight pedestals made of all kinds of gems for them to sit down, as well as a gem pulpit, and performed service for ten thousand years; these are obvious.

3-10,5. Accumulating meritorious deeds for a hundred thousand aeons, however, in this and that existence, he was reborn, together with our Bodhisatta in the heavenly city of Tusita, and having passed away thence, he was reborn in the house of Amitodana, the Sakyan, and since he was born making all relative delighted, he gained the name even as Ānanda. In due course, he came of age, and renounced the world together with Bhaddiya and so on, who had renounced to become monks for the purpose of becoming the retinue of that Glorious One, who was making His departure from the city of Kapilavatthu where He had gone for the first time as He proceeded turning the excellent wheel of dhamma, after He had attained self-enlightened Buddhahood in the wake of His great renunciation. Ānanda became a monk in the presence of the Glorious One, listened to the preaching of Dhamma in the presence of the Venerable Puṇṇa, son of the brahmin lady Mantāṇi, and became established in the first stage of sanctification (Sotāpatti).

3-10,6. At that time, there had been no permanent attendant of the Glorious One for twenty years after His first full enlightenment (bodhi). At one time, Nāgasamāla therā would take his bowl and robe and wandered about attending on Buddha; at one time Nāgita, at another time, Upavana, still at another time, Sunakkhatta, again another time Cunda, Samanuddesa, later at another time Sāgata, still at another time Meghiya; they generally did not win the heart of the master. Then, one day, the Glorious One, seated on the excellent buddha's seat prepared for Him in the compound of His fragrant chamber, surrounded by His clergy of monks, addressed the bhikkhus thus:- "O Monks! I am now getting old, when some bhikkhus are told by me that I would go by this road, they go by another road; some bhikkhus throw down on the ground my bowl and robe; you all should find for me and let me know a bhikkhu who would attend on me permanently. Having heard about it there arose spiritual remorse to the bhikkhus. Then the Venerable Sir! I shall attend upon you". The Glorious One rejected him. By this means, all the major disciples, making Mahā moggallāna, the beginning, rose up, leaving aside the Venerable Ānanda, and said thus respectively:- "I am going to serve, I shall attend upon you". Them also, the Glorious One rejected.

3-10,7. Ānanda, however, sat himself on in silence. Then the bhikkhus said to him thus: "Friend! You also might apply for the post of an attendant on the master". "What is it like, namely, gaining of service after having applied for it? If He so desires, the Master does speak out but by himself"; was his reply Then, the Glorious One said thus: "O Monks! Ānanda should not be made to exert by others; he, himself, even, will come to know and attend upon me". Thereafter, the bhikkhus prompted him thus: "O Friend Ānanda! Please get up and make your request for the position of an attendant upon the master". The therā stood up and said thus: "Venerable Sir! If the Glorious One would not give me excellent robe obtained by Himself, if He would not give me excellent alms-food, would not allow me to live in one and the same fragrant chamber, would not go taking the invitation; in this manner I shall attend upon the Glorious One. The four rejections are for the purpose of escape from condemnation in this light: "What is burden for attending upon the master, to one who gains so much qualities?" Venerable Sir! If the Glorious One would go in answer to the invitation taken by me; if I am allowed to usher in presently each and every one who has come from various places, when doubt arises in me I can immediately approach the Glorious One and obtain the opportunity of asking Him; if the Glorious One were to relate to me again the truth (dhamma) preached by Him in my absence; in this way, I shall attend on the Glorious One ; these four requests are for not only for the purpose of escaping the condemnation in such words as: "he does not obtain even this much sympathetic consideration in the presence of the Master", but also for the purpose of all-round filling up the state of the custodian of the treasure of truth (dhamma)"; thus, having taken hold of these eight stipulations, Ānanda became a permanent attendant on Buddha. He attained the fruition of the perfections fulfilled throughout a hundred thousand aeons (kappa) for the benefit of gaining that self-same ranking position even.

3-10,8. Beginning from the day he obtained the post of attendant, he served Dasabala with two kinds of water, three varieties of dental stick (or tooth brush), all-round work regarding hands and feet, all-round work of buddha's back, sweeping of the compound of the fragrant chamber; thus, attending upon Buddha in this manner and so on with regard His affairs, he became on who went about in His presence during the day thus:- "It is proper for the master to get, namely, this; it is befitting for Him to do, namely, this deed." At night, he would take a big lighted stick and would go round and round nine times in the compound of the fragrant chamber, in order to dispel sloth and drowsiness to enable him to give his reply as and when the master summoned him. Then, seated amidst the assembly of nobles in the Jetavana monastery, the master praised him in many a manner and placed him at the topmost position among bhikkhus who were much learned, possessed of mindfulness, in perfect behaviour (or speaking good words) (gati), possessed of firmness and of devoted attendants.

3-10,9. this great therā, who was thus placed in the five top-most positions, who was endowed with four wonderful and strange phenomena (dhamma), who was the guardian of granary of dhamma of the Master, was just but a stream-winner of the first stage (sekha) when the master entered parinibbāna; being enthused by bhikkhus, and made to become self-remorseful by a divine-being in the manner stated already (hetthā) he said to himself thus:- Now, the reciting together of dhamma (dhammasaṅgīti) ought to be done but by tomorrow even it is not appropriate for me, however, indeed, to go to the assembly to recite the dhamma, together with the theras who had become aseka (arahants) which I should do myself, who am but a stream winner at the first stage (sekha); his exertion well sprung up, he made himself established to attain spiritual insight (vipassanā) performing the work of getting clear insight during the abundant portion of the night and not getting the tranquillity of exertion in the cloister, thereafter, he entered the monastery, sat himself down on his bed and being desirous of lying down he turned his body about. He attained clear emancipation of the mind from the cankers (āśava) unattached, in this interval of time, namely, his head had not reached the pillow below and also his feet had just gone off free from the ground; he became an arahant with six sorts of higher knowledge.

644. Having thus attained the topmost position (etadagga) with such qualities as devoted serving attendant, (of devoted service) and soon properly adorned with such qualities as six sorts of higher knowledge and so on, he remembered his own former deeds and uttered a stanza starting with Ārāmadvārā nikkhamma, showing the deeds done in former existences by way of being mentally delighted. therā Ārāmadvārā (from the door of the ashram) having come out from the monastery door for the purpose of preaching dhamma to all living-beings; mahāmuni (the Great Sage) the Self-enlightened Buddha, named Padumuttara, seated on the well-prepared excellent Buddha's seat in the middle of the pandal that had been built, near the outside of the gate; vassanto amataṇṇaṃ vutthim (raining down the shower of immortal peace) (Amata), raining down the shower of truth (dhamma) with the preaching of truth (dhamma) bearing immortal bliss (manta) nibbāpesi mahājanam, sent the multitude of men to nibbāna, nibbāpesi (cause to blow out) extinguished the fire of depravity which had gone into the sequence of mind of big mass of people made many men attain the condition of coolness and calmness by means of the immortal drink to many men; thus, is the meaning.

645. Satasahasam te dhīra, those firmly wise one hundred thousand, this he said in order to show the prosperity of retinue; mahiddhikā (of high magical powers) those firmly wise hundred thousand cankerless arahants, endowed with six sorts of higher knowledge, and such shares of knowledge as different kinds of magical power and so on, and who because of being endowed with such magical powers as would enable them to go in a moment all over many a hundred thousand universes (cakkavaḷa) were of high magical powers; chāyā va

anupāyini, followers like a shadow, parivārenti (surround) having surrounded that self-enlightened Buddha, the Glorious One Padumuttara, like unto a shadow that never went outside anywhere, and listened to His preaching of truth (dhamma); thus, is the meaning.

646. Hatthikkhandhagato āsim, I was one who had gone up the back of elephant, at that time of the Glorious One's preaching of the truth (dhamma); āsim, I was seated on the back of my elephant; thus, is the meaning. Setacchattam varuttamam, the most excellent white umbrella, I was seated on my elephant's back with the wishable most excellent white umbrella borne over my head; thus, is the connection. Susārurūpam disvāna (having seen the well delightful form) seeing the self-enlightened Buddha preaching the truth (dhamma), which is good, delightful and possesses such a form as is appealing to the heart, me, my; vitti, joy, udapajjatha (arose) there arose my contentment (or satisfaction) and mental delight; thus, is the meaning.

647. Oruyha hatthikkhandhamhā, having descended down from my elephant's back, having seen that Glorious One seated, oruyha, I descended from the back of my elephant, narāsabham upagacchimi (I approached the big bull-man) I went near the bull-man, Buddha; thus, is the meaning. Ratanamayachattam me (my umbrella, made of gems) I held above the most excellent Buddha my umbrella, adorned with gems; thus, is the connection.

648. Mama saṅkappamaññāya (having come to know my intention) that buddha Padumuttara, who had become great amidst ascetics, having come to know my intention which had arisen with clear piety; tam katham ṭhapayitvāna (having placed that preaching) having put aside that preaching of truth (dhamma) which was being preached by Himself, abhāsatha (spoke) uttered this stanza in order to prophesy my future; thus, is the meaning.

649. If asked: how? He said so starting with Yo so (whoever = he) that prince, who held the umbrella, adorned with gold ornaments above (or over) my head; thus, is the connection. Tamaham kittayissāmi (I shall announce him) I shall make manifest and clarify that prince; suṇotha mama bhāsato (listen to me while I am speaking) please listen with down-placed ears, and bear in mind my word when I am speaking: thus, is the meaning.

650. ito gantvā ayam poso (this man, having gone hence) this prince, having passed away from this world of human beings and gone to Tusita heaven; āvasissati (will live) he will dwell there; there he will accordingly experience the prosperity of Tusita divine mansion, surrounded and followed by divine maidens; thus, is the connection.

651. Catutimsakkhattum (thirty four times) having passed away from the Tusita mansion and sprung up in the Tāvatiṇṣa mansion, the divine sovereign will reign in the divine kingdom for the thirty fourth time; thus, is the connection. Balādhipo aṭṭhasatam (a hundred and eight times, a king of might) having passed away from the Tāvatiṇṣa heavenly mansion, he sprung up in the world of human beings, and having become a regional monarch in one hundred and eight births, had been the main commander-in-chief of his army of four divisions; vasudham, earth, āvasissati (will live) he will dwell on this earth which would yield to him many an excellent gem; thus, is the meaning.

652. Aṭṭhappaññāsakkhattum (fifty-eight times) he will become world-king in fifty-eight births; thus, is the meaning. Mahiyā (on earth) on the land of the whole Eugenia-tree island. (Jambudīpa); Vipulam (prosperous) he will reign as a regional sovereign for innumerable periods of time.

654. Sakyaṇam kulaketussa (of the flag of the Sakyan family) he will become a relative of Buddha, who had become the banner of the family of Sakyan kings; thus, is the meaning.

655. Ātāpī (the burner) possessor of exertion; nipako (mature) endowed with wisdom or knowledge reckoned as maturity; bāhusaccesu (among the vastly learned) amongst the bearers in memory of the three piṭakas; who have become vastly learned; kovido (knower of who) clever, expert; Nivāte ***** (p.584) (wont to be humble) not showy or conceited (anavannattiko) ; ***** (p.584) (not stiff) abstaining from such stiff state as being bodily bold (Kāyapaggabbhiya) and so on; sabbapāṭhī (one who had read all) he will become one who had borne in his memory the entire three piṭakas; thus, is the connection.

656. Padhānapahitatto so (he whose self is directed towards strenuous effort) that therā Ānanda, whose mind had been sent towards making exertion; Upasanto nirupadhi (being tranquil he became without any substratum of existence) being bereft of the substratum of lust, substratum of anger, substratum of delusion, he became physically and mentally calm; having become tranquil due to having got rid of all the foresakable forms of depravity, by means of the noble path of sotāpatti, the first stage of stream winning.

657. Santī ārañṇakā (there are forest-dwellers) came into being in the forest, born in the thick forest; saṭṭhi hāyanā (dwindlers at sixty) their vigour would diminish at the time of sixty years of age tidhā pabhinnā (burst out three times) burst-out rut (or madness) from three places reckoned as eyes, ears and sheath (of penis); Mātāṅga (Mātāṅga species) born in the family of Mātāṅga; Ṭsadantā (axle teeth) his tusks resemble the axle of a chariot; urūlḥavā (possessor of riders) royal transport; just as there are and there exist elephant kings, elephants reckoned as kuṇḍara, so also (or likewise), there are elephant arahants of high magical powers, and wisdom, reckoned as a hundred thousand in number of cankerless personages; na honti paṇidhimhi te (they are not in self-resolution) they are not like that in self-resolution. Why? All of them, being afraid of danger are not able to stand well in their own condition; thus, is the meaning. The rest is but clear due to the said manner.

The Commentary on the Biography of the Thera Ānanda has ended.

So far the first commentary on Buddha section, (Buddha vagga), has ended.

The First Portion is finished.

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Commentary

On

Visuddhajana-Vilāsinī

APADĀNA AṬṬHAKATHĀ

Portion II

Translated into English by

U Lu Pe Win

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

Adoration be to that Glorious One, the

Worthy Self-enlightened Buddha.

Therāpadāna

2.Sīhāsaniyavagga

Chapter on lion-throne

11. Commentary on the Biography of the Thera, the donor of Sīhāsana.

Nibbute lokanāthamhi, when the world protector passed into nibbāna; thus, began the biography of the thera Sīhāsanadāyaka. This one also, having done devoted service towards former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a certain family, endowed with pious faith and prosperous wealth, at the time of the Glorious One Siddhattha. When the Glorious one was alive, he dwelt in the divine world and when the Glorious one passed away into nibbāna, he sprang up as human being, and on reaching the age of intelligence, he saw the shrine of corporeal relics of the Glorious One, and bethought thus:- "Alas! My misfortune; I did not arrive well in time during the life time of the Glorious One". He made his mind pleased with piety towards the shrine, became delighted in mind, had a lion-seat to serve as the dhamma-preacher's seat, similar to one created by divine-beings, made of all kinds of gems, made, and offered it in honour as if to a living Buddha. The structure above it also he caused to be built like a celestial mansion; he had a foot-rest and a foot-stool also made. Having thus offered many a variety of such offering as lighted lamps, incense, flowers, perfumes, and so on, throughout his life, he passed away thence and was reborn in the divine world. Having enjoyed heavenly bliss subsequently now and then in the six sensual heavens and having experienced, among human beings, the prosperity of a world-king, many a time, and having also enjoyed the prosperity of regional sovereignty for incalculable occasions, he became a monk in the dispensation of the Glorious One Kassapa, performed the duties of righteous monks, and wandering round his rounds of rebirth, in this hither interval, among divine and human-beings, was reborn in a certain family, endowed with wealth at the time of the appearance of this Buddha. on attaining the age of intelligence, he listened to the preaching of the truth (dhamma) by the Master, properly gained pious faith, renounced the world to become a monk, received the full-fledged ordination, upasampadā, took mental exercise (kammaṭṭhāna), and striving and exerting, attained arahatship not long after even.

1. Thus, having attained the fruition of arahatship, he remembered his own former deeds, roused up his mental pleasure and uttered a stanza, beginning with nibute Lokanathamhi in order to make manifest his deeds done previously. There He is the main protector of the world; thus he is Lokanātha (world protector); the Lord of the three worlds; thus, is the meaning. When the world-protector Siddhattha passed away into nibbāna; thus, is the connection. Vitthārite pāvacane, when Buddha's words are said in extensio, when the three piṭakas are spread out and made manifest; thus, is the meaning. Bāhujaññamhi sāsane (when there is dispensation in many men) when the instruction of Buddha, which constitutes three types of training (sikkhā), taken together are known and achieved by many men reckoned as many a hundred thousand crores of cankerless arahats; thus, is the meaning.

2-3. Pasannacitto sumaṇo, being of pleasantly pious heart and good mind, then I did not properly arrive in time during the life-time of Buddha, but on his having passed away into nibbāna, I passed away from the divine world and having sprung up in the human world I saw the shrine of corporeal relics of that Glorious one. I became pleasantly pious-minded, with my mind associated with pious faith, and good heart, and said to myself: "Indeed! My coming is good coming". Being abundantly possessed of well-arisen clear faith, I considered thus: "For the achievement of nibbāna, it is proper for me to do a meritorious deed", and made a lion-seat adorned it even with such precious articles as gold of gold, gems and so on, in dedication to the Glorious One, near the shrine of the Glorious one. I had foot-stool also made for placing His feet when seated there. For the purpose of protecting the lion-seat from being wet I had a house built over it. Therefore, it has been stated: "Sīhāsanamakāsaham gharam tattha akāsaham, I made a lion-seat :P: I built a house there". Tena cittapasādena (with that mental pleasure of piety) by me a lion-seat was made for the Glorious One as if He were alive, and piously pleased with it; Tusitam upapajjaham, (I approached Tusita) I was reborn in Tusita divine mansion; thus, is the meaning.

4. Āyāmena catubbisā, twenty four in length, Vitthārena, in width; asi (was) when I was reborn there after becoming a divine-being, on account of meritorious deed well done, there sprang up and became apparent a mansion, twenty four yojanas in length and height and fourteen yojanas across, in width, immediately, at the very moment I was reborn there; thus, is the meaning. The rest is but easily comprehensible.

9. Catunnavute ito kappe (ninety four aeons ago) ninety four aeons (kappa) from this aeon (kappa); akarim (I did) whatever deed I did, then from that time onwards, owing to the strength of my merit, i do not remember any evil destiny; I have never before experienced any misery; thus, is the meaning.

10. Tesattatimhito kappe (seventy three aeons ago) in the seventythird aeon (kappa), from this aeon (kappa); Indanāma tayo janā (three men named Inda) three world-kings named Inda; in one aeon (kappa), in three rebirths, he became a world king, Inda, by name; thus, is the meaning. Dvesattatimhito kappe (seventytwo aeons ago) seventytwo kappas from now; three men named Sumaṇa became world-kings thrice.

11. Samasattatito kappe (evenly seventy aeons ago) neither less nor more than seventy aeons (kappas) from this present aeon (kappa); Varuṇanāmakā cakkavattirājāno (world-kings named Varuṇā) three world-kings known by such a name as Varuṇa, endowed with wheel-gem were rulers in the four islands; thus is the meaning.

The Commentary on the biography of the therā Sihāsanadāyaka has ended.

12. Commentary on the Biography of the Thera Ekathambhika

Stanzas starting with Siddhatthassa Bhagavato is the biography of the venerable therā, the donor of a pillar, Ekathambhika. This One also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths, in this and that existence, was reborn in the family of a certain household endowed with prosperous wealth, to become a forest-worker at the time of the Glorious One, Siddhattha. At that time, all piously faithful and pleasantly pious devotees were of one mind (or common desire) thus: "Let us build a service (or attendant) hall for the Glorious One"; they entered the forest to procure and collect building material, met that devotee, and made their request thus:- "Give us a pillar". Having heard that matter, he said to them thus:- "You all need not worry". sent them all back, took a pillar complete with essence, showed the same to the Master, and gave it to them even. He became delighted on that very account, made the self-same gift as basis, did such other meritorious deeds as charitable offering and so on, and having passed away thence, was reborn in the world of divine beings; subsequently now and then, having enjoyed divine prosperity in the six sensual heavens, and after having enjoyed many a time, the prosperous bliss of chief-world-king among human-beings, and for innumerable periods of time, the prosperity of regional sovereignty, was reborn in a certain family, endowed with pious belief when this Buddha arose. having listened to the preaching of the truth (dhamma), in the presence of the Glorious One, together with his parents, he gained pious faith properly, renounced the world to become a monk, received the upasampadā ordination, took mental exercise (kammaṭṭhāna), and became an arahat, but before long, making himself wisely mindful.

13. Thus, having attained Arahātship, he came to remember his own former deeds, became delighted and uttered this stanza, starting with Siddhatthassa in order to make manifest the deeds done by him previously. There, Bhagavato (to the Glorious One) to the self-enlightened Buddha Siddhattha endowed with glory; Mahāpūgaṇo (great gathering of guilds) a big collection of devotees; ahu, there was; thus, is the meaning. Saraṇam gatā ca te Buddham (they went to Buddha as refuge also) those devotees, went, attended upon (or understood) as: "Buddha, the refuge"; Tathāgatam Saddahanti, (believed piously in the Master), they had the qualities of Buddha placed in their own continuity of consciousness; thus, is the meaning.

14. Sabbe saṅgammna mantetvā, all came together and consulted, all of them assembled by coming together, consulted by making mutually know properly and having become of one and the same desire; mālam (hall) a service hall for the benefit of the Master; Kubbanti, make (build); thus, is the meaning. Out of the collection of building material, not obtaining a pillar (or post), brahāvane (in the large forest), they explore the thick forest; thus, is the connection.

15. Teham araṇṇe disvāna, I having seen them in the forest, gaṇam, group, upagamma, having approached, añjalim paggaheṭvāna, having raised my clasped hands, gaṇam (group) tadā (then) having seen those devotees in the forest, I went near their collected group, made a combination of my ten fingers in a clasped hand on my head, and enquired of them, the collection of devotees, at that time, thus: "For what purpose have you all come to this forest?" Thus, is the connection.

16. Te (they) the devotees who possess moral precepts, me (by me) being asked by me viyakamsu, answered (spoke distinctively) thus: "We are desirous of building a hall, but a pillar (or post) has not been obtained by us"; thus, is the connection.

17. Mamam (to me) please give pillar to me; te, they, apposukkā (become unbothered) I told them that I would give it, I shall bring the pillar to the presence of the Master; my you all be free from worry as and when I brought the pillar; thus, is the connection.

24. Yam yam yonupapajjāmi (to whomever I would be born as this or that) whichever womb, whether divine or human, I would enter to be born; thus, is the meaning; Bhummattā vā; (or stood on earth) ****(Pg.8.); in whatever divine world or human world; thus, is the meaning. The rest is but clear and easy.

The Commentary on the Biography of the therā Ekathambhika, has ended.

13. Commentary on the Biography of Nanda Thera.

Stanzas, starting with Padumuttarassa Bhagavato constitute the biography of the venerable therā Nanda. This One also, having done devoted deeds of service towards former Buddhas, accumulating meritorious deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa), was reborn in a certain family, in the city of Hamsavatī at the time of the Glorious One Padumuttara. When he had come to the age of intelligence, he was listening to the preaching of the truth, (dhamma), in the presence of the Glorious one, when he saw the Master placing a certain bhikkhu in the topmost ranking position among those, where doors of senses (or controlling faculties) were well-guarded; wishing for that ranking position by himself he promoted a great charitable offering, comprising abundant gifts of honour to the Glorious One as well as to His clergy of monks and made his self-resolution thus:- "Venerable Sir! I would become such a disciple as this of a Buddha like unto you in future".

Beginning from that time onwards, he, wandering round his repeated rebirths among divine and human beings, became born as a big tortoise in a river named Dhammatāya, at the time of the Glorious One Atthadassī; the tortoise met one day, the Master who was standing on the shore to cross the river, and because it was desirous of sending the Glorious One across by itself, lay itself down at the base of Buddha's feet. The Master came to know about its intention and mounted its back. The tortoise became glad and delighted, cut across the stream with speed and sent Him to the further shore much quicker than normally. Saying words of thanks to the tortoise, the Glorious One preached about future prosperity and took His departure.

On account of that meritorious deed, the tortoise wandering round his rounds of repeated rebirths only in excellent existences, was reborn in the womb of mahāpajāpati Gotamā, the chief queen of the great king Suddhodana, in the city of Kapilavatthu; at the time of the appearance of this Buddha. On his naming day, they named him even as "Nanda", since he was born gladdening the congregation of relatives. At the time of his coming of age, the Glorious One, as He kept turning the excellent wheel of dhamma, making the world-uplift, in due course, went to Kapilavatthu, preached the birth-story of Vessantara as a sequel to the story of shower of lotus-rain (pokkharavassa), entered for alms-food on the second day, made His father established in the fruition of the first stage of sanctification or stream-winning (sotāpatti) by means of the stanza starting with: "Uttāṃ nappamajjeyya (one should stand up, one should not be negligent)", went to the living apartments of the palace, made Mahāpajāpati Gotamī become established in the fruition of the first stage and made the monarch become established in the fruition of the second stage of sanctification (sakadāgāmi), and on the third day, He entered for alms-food, when the coronation, ceremonial entry of the royal residence and marriage ceremony of prince nanda were being celebrated. The Master gave His bowl into the hand of prince Nanda, recited blessings (maṅgala), and proceeded towards His monastery without taking back His bowl. Buddha made nanda prince, who came with Him to the monastery holding His bowl, a monk against the latter's wish, came to know that because of being made monk in that manner, the prince was oppressed by displeasure, and dispelled that displeasure of his by means of an artifice. The prince, reflecting wisely, established himself in spiritual insight (vipassanā), attained arahātship not long afterwards even. The next day, the therā approached the Glorious One and said thus:- "Venerable Sir! I release the Glorious One from this promise by which the Glorious One sponsored for me to properly obtain five hundred dove-footed divine-damsels." The Glorious one said in response thus:- "O Nanda! Since your mind has become free from cankers (āsava), unattached, by then I am released from this promise". Then the Glorious one, having come to know the state of his doors of senses (or controlling faculties) being distinguishedly well-guarded, placed him at the topmost position, because of his doors of senses (or controlling faculties) being well-guarded by pronouncing thus:- "O Bhikkhus! Among my disciples, bhikkhus whose doors of senses (or controlling faculties) are well-guarded this One is the chief, namely, this nanda", in order to publicise this quality. The therā, indeed saying to himself, thus: "I arrived at this chaos depending upon lack of self-control of senses, I shall properly keep it under my control", aroused his energy, provoked abundant sense of shame and fear from sin and because of having done devoted deeds of service there also reached the zenith of perfection in the control of his senses (or controlling faculties).

27. Having thus attained the topmost position (atadgga) he remembered his own former deeds, became delighted and spoke a stanza, starting with Padumuttarassa Bhagavato, in order to make manifest the deeds done by him previously. Vattham khomam mayā dinnam (the khoma garment offered by me) cloth produced in khoma kingdom; (absolutely) delicate

cloth was offered by me with my pleasantly pious heart and abundantly respectful mind toward the Glorious One; thus, is the meaning. Sayambhussa (to the Self-dependent) to One who became by Himself only, born in the birth of noble (ariya); mahesino (of the Great Sage) He seeks and goes in search of great aggregating mass of moral precepts, concentration, wisdom, emancipation, and insight of knowledge of emancipation; thus, He is Mahesī, Great Sage; Khoma cloth was offered by me for the purpose of making robe for Maheśi Sayambhū, thus, is the connection.

28. Tam me Buddhō viyākāsi, Buddha prophesied it for me; here tam is a word of ellipsis in the meaning of ownership; Buddha preached making manifest the fruition of charitable offering of mine, who was the donor of that piece of cloth; thus, is the meaning. Jalajuttamanāmakō (named Jalaja-uttama) the most excellent aquatic product, named Padumuttara, the most superior lotus; the reading is :- "Jalaruttamanāyako", also; to Him who was the main and most excellent leader of shining divine beings and brahmā; thus, is the meaning. iminā vatthadānena (because of this offering of cloth) as a result of this offering of cloth; hemavaṇṇo (gold colour) your will become golden in complexion in future.

29. Dve sampattim anubhotvā (having enjoyed two kinds of prosperity) having experienced two kinds of prosperity reckoned as divine and human; Kusalamūlehi codito (urged by foundations of merit) being urged and sent by shares of merit and details of good deeds; as if sent by saying: "By means of this merit, you should be born in the family of the Master"; thus, is the meaning. Buddha prophesied thus: "You will become the youngest brother of Gotama, the Glorious One; thus, is the connection.

30. Rāgaratto sukhaṣīlo (stained by lust and used to comfort) stained by and clung to desires of depravity, being by nature of enjoying physical and mental comfort; kāmesu gedhamāyuto (harnessed with craving for pleasure) yoked and harnessed with craving (taṇhā) reckoned as eager desire (gedha) for material pleasures of senses; thus, is the meaning. Buddhena codito santo, tadā tvam, at that time, you being urged by Buddha, since you were greedy over sensual pleasures; tadā (then) therefore, you being urged by Gotama Buddha, your own brother and egged on to renounce for becoming a monk, you will become a monk in His presence; thus, is the connection.

31. Pabbajitvāna tvam tattha (having become a monk there) you would become a monk in that dispensation of Gotama, the Glorious One; kusalamūlena (with the root of good deeds) with the structure of merit which had become (deeply) rooted; codito (incited) harnessed with developing meditation (bhāvanā); sabbāsava (all cankers) the entire flow of passions; pariññāva (having known all-round), having known and forsaken; nibbāvissasi (you will get your fires blown out) be healthy and free from pain (dukkha) you will make yourself attain the invisible; you will go to the state without designation (or state of non-manifestation, paṇṇatika); thus, is the meaning.

32. Satakapasahassamhi, in the period of a hundred thousand aeons, there were four world-kings named Ceja formerly in the hundred thousandth aeon (kappa) counting from this aeon (kappa); thus, is the meaning. Saṭṭhikappasahassāni, sixtythousand aeons, there were in four births, four people who became world kings named Upacela, under one single aeon (Kappa), having gone beyond a thousand as well as sixty aeons (kappa); thus, is the meaning.

33. Pañcakappasahassamhi, in the five thousand aeons, catudīpamhi issarā (reigning sovereigns in the four islands) four people who were world-kings named Cela, endowed and replete with seven; gems became separately the main reigning sovereigns in the four islands, reckoned as Jambudīpa, the Eugenia-tree island, Aparagoyānas, another cow-conveyance island, Uttara-kuru, the north Kuru island and Pubbavideha, the east Videha island; thus, is the meaning. The rest is but in the manner as has been said.

The Commentary on the Biography of the Thera Nanda has ended.

14. Commentary on Biography of the Thera Cūḷapanthaka

Stanzas starting with Padumuttaro nāme Jīno, constitute the biography of the venerable thera Cūḷapanthaka. This one also, having done devoted deeds of service towards former Buddhas and accumulating meritorious deeds conducive towards escape from rounds of rebirths (vaṭṭa), (became) at the time of the Glorious One Padumuttara; (whatever should be said here by way of an anecdote, that has but been told in the story of mahāpanthaka in the eighth nipāta. This however, is the distinction:- The thera mahāpanthaka, having attained arahatship, spent his time enjoying the bliss of prosperity of his fruition, phalasamāpatti, and considered thus: "How, indeed, shall I be able to properly establish Cūḷapanthaka also in this bliss?" He approached his own uncle the wealthy banker, and said thus: "If the great banker approves (or agrees), I shall make Cūḷapanthaka a monk". The response was:- "Venerable Sir! Do make him a monk". The thera made him a monk. Having become well established in the ten moral precepts, he was not able to learn in four months, in trying to acquire the following stanza in the presence of his elder brother:-

" Just like the well-scented kokanada lotus flower would become bloomful and profusely perfumed early in the morning, behold Buddha shining clearly like unto the blazing sun in the sky."

Though he learnt it, the stanza did not linger in his heart. Then mahāpanthaka said to him thus: "O Cūḷapanthaka! you do not deserve to be in this dispensation; you are not able to take in a single stanza even in four months; how are you going to make yourself attain the top in doing the duties of a monk, however; you should get away from here". Thus, having been dismissed by the thera, he stood weeping near the door-post.

At that time also the Master was residing at the Jīvakkamma forest. Then Jīvaka sent his man thus: "You should go and invite the Master together with five hundred bhikkhus". On that occasion also the venerable mahāpanthaka was One who had to assign (or determine) meals of the clergy. When told to accept meal for five hundred bhikkhus, he replied thus:- "Leaving aside Cūḷapanthaka, I accept for others". Having heard about it, Cūḷapanthaka became all the more dejected. The Master, came to know of his mental fatigue, said to Himself thus:- "By means of a stratagem made by me Cūḷapanthaka will be enlightened", showed Himself at a place not far from him and asked thus: "O Panthaka! Why do you weep?" He replied thus! "Venerable Sir! My elder brother has dismissed me". Saying thus: "Panthaka! Do not worry; your monkhood is in my dispensation; come, catch hold of this and make this idea in your mind as "Taking dust, carrying dust", and gave him a piece of clean cloth after having specially created the same, by means of His magical powers. Cūḷapanthaka sat himself down wiping his hand with the piece of cloth given by the Master saying "Taking dust carrying dust". When he kept on wiping with it, the cloth became naturally dirty; on wiping again it became like a piece of wiping cloth of a rice-cooking pot. Because of all-round maturity of his knowledge, he considered thus: "This piece of cloth was all round pure; (or clean) originally; owing to this grasping body it has become changed to another condition of being dirty; therefore, just as this also is impermanent, so also is my mind". He had the idea of exhaustion and destruction established in his mind, provoked jhānas on that self-same sign, made it the basis of jhāna, had spiritual insight established, and attained arahatship together with analytical knowledge. As and when he attained arahatship, there came to him higher knowledge as well as knowledge of the three piṭakas.

The Master went together with five hundred less by one bhikkhu to the residence of Jīvaka and sat himself down on the seat prepared for Him. Cūḷapanthaka, however, did not go because of the fact that there was no acceptance for his meal. Jīvaka began to offer rice-gruel. The Master closed his bowl with his hand. On being asked: "Venerable Sir! Why do you not take it", Buddha answered saying: "O Jīvaka! A bhikkhu is in the monastery". Jīvaka sent his man saying; "Look here! You should go to the monastery and come back bringing the seated lord". Cūḷapanthaka also kept himself seated, having created a thousand bhikkhus, not resembling one another both in form and action. That man, having, seen the state of many bhikkhus in the monastery went back and told Jīvaka thus: "Besides this bhikkhu-member of the clergy, the concourse of bhikkhus in the monastery are many more; I do not know the lord who should be requested to come away to you". Jīvaka asked the Master thus: "venerable Sir! What is the name of the bhikkhu who was seated in the monastery?" Buddha said: "O Jīvaka! The bhikkhu is named Cūḷapanthaka". Jīvaka instructed his man thus: "Look here! You should go, ask saying 'which is the bhikkhu Cūḷapanthaka by name?' and bring him". The man went to the monastery and asked thus:- "Venerable Sir! Which is the Bhikkhu Cūḷapanthaka, by name?" All the thousand bhikkhus also spoke in unison thus: "I am Cūḷapanthaka; I am Cūḷapanthaka". The man came back again and informed about that matter to Jīvaka. Because of the fact that Jīvaka had properly penetrated into the noble truths, he came to know methodically thus: "Methinks the lord is the possessor of magical powers", and said to his man thus: "My man! you should go, the first to speak is but the lord himself; tell him thus: 'The Master sends for you', and catch hold of the border of his robe". The man went to the monastery and did in the wise. Then and there the created bhikkhus disappeared. The man took the thera and went back.

The Master at that moment accepted the rice gruel as well as such varieties of meal as hard food and so on. When He had done the duty of eating His meal, the Glorious One ordered the venerable Cūḷapanthaka thus: "You should perform the act of thanks-giving". The thera did the deed of thanks-giving seizing the opportunity of the Master's desire, stirring up the baskets of Buddha's preachings as if churning the big ocean holding Sineru as a churning stick. When Dasabala went back to the monastery after having done the duty of eating His meal, this topic of discussion arose in the hall of dhamma, namely: "Wonderful is the power of Buddhas that, namely, in spite of the fact that although Cūḷapanthaka was not able to assimilate a single stanza in four months, he performed high magical powers in this manner momentarily and nimbly". In that wise, indeed, seated in the residence of Jīvaka, the Glorious One came to know thus: "The mind of Cūḷapanthaka well-composed in this way, his spiritual insight had properly entered upon the path of progress, while still sitting even as He was, he

showed His own self and said: "O Panthaka! Not only this piece of cloth gets dirty, and becomes mixed up consequently with dust, but also from here, there exists dust, self-corruption with depravity in the discipline of the noble". The Master uttered these three stanzas in order to show it thus:-

" Lust (rāga), is dust (raja) but not ordinary particles of dust 'renu'; dust (raja) is the metaphor for lust (rāga). Those bhikkhus live having forsaken this dust (raja), in the dispensation of One who is devoid of dust."

" Hatred (dosa), is dust (raja) :P: in the dispensation of One who is devoid of dust."

" Delusion (moha), is dust (raja) :P: in the dispensation of One who is devoid of dust."

At the all-round end of the stanza, Cūḷapanthaka attained arahatship together with the analytical knowledge. Thus was the conversation of bhikkhus in the assembly hall of dhamma. The Master, having come to hear about the conversation of those bhikkhus came, sat Himself down on the Buddha's seat, enquired of the bhikkhus as to what they were talking about and on being told that they were discussing over Cūḷapanthaka explained to them thus:- "O monks! Sticking to my advice, now, the transcendental (or supermundane) heritage has been obtained by Cūḷapanthaka; formerly, however, worldly (or mundane) inheritance was gained by him", and on being requested, preached the birth-story of Cūḷaseṭṭhi. Subsequently, the Master, who was seated, surrounded by a collection of noble disciples on the seat of Dhamma, placed Cūḷapanthaka at the topmost ranking position among bhikkhus who could create specially mind-made bodies as well as who were clever in devolving their minds.

35. Having gained the topmost position, in this manner, Cūḷapanthaka therā remembered his own former deeds and uttered a stanza, beginning with Padumuttaro nāmo Jino, in order to make manifest his deeds done previously by way of his zest and delight. There, the first two feet of the stanza is but the same in meaning as aforesaid. Gaṇamhā vūpakaṭṭho so. (He who had secluded Himself from the crowd), that Master, Padumuttara, by name, secluded Himself from the big collection of bhikkhus, many in number, became separate and gone towards solitude; tadā (at that time) when I was a hermit; Himavante (in Himavanta) near the Himalaya hill; vasi (lived) took up his abode, he lived with four kinds of postures (or deportments) thus, is the meaning.

36. Ahampi :P: tadā, I also :P: (then) as and when that Glorious One approached and dwelt at Himavanta, I also made my hermitage near Himavante; ā, (up to) from all sides; here dangers, reckoned as physical and mental oppressions, came to a stop; thus, is essama (hermitage) the name gained; in such a forest-swelling as this I lived; thus, is the connection. Aciragatam Mahāvira; the great hero who had soon come, the great possessor of exertion who had come before long; Lokanāyakaṃ (Leader of the world) he went near that main Glorious One; thus, is the connection. He approached at the very moment of His arrival; thus, is the meaning.

37. Puppachattam gahetvāna, approaching in this manner, after having caught hold of an umbrella made of flowers, covered with such flowers as red and white lotus flowers and so on; naraśabham, (the most excellent of men) Upagacchimi (I approached) I had gone near, thus, is the meaning. Samādhim samāpajantam, having well entered upon mental concentration, I made an obstruction to Him who was seated absorbed in his process of Jhāna concentration. Thus, is the connection.

38. Ubhohatthehi paggayha (having lifted up with both hands) after having lifted up that well-prepared flower umbrella with both hands, I offered it to the Glorious One, thus, is the connection. Paṭiggahesi (accepted) the Glorious One Padumuttara accepted that flower umbrella offered by me; appreciated my reverence; thus, is the meaning.

41. Satapattachattam paggayha (having reverentially offered the hundred-petalled umbrella) the hermit offered me, having brought to me in respectful manner, a flower umbrella covered with red paduma lotus flowers of a hundred petals each by way of a hundred and a hundred petals in each and every lotus flower; thus, is the meaning. Tamaham kiṭṭayissāmi (I shall announce him) I shall proclaim and make manifest that hermit; thus, is the meaning. Bhāsato (speaking) listen to and make yourself mindful of my spoken words.

42. Pañcaviṣatikappāni, for twenty five aeons (kappa), by virtue of this offering of flower umbrella, he will become sakka in the Tāvātimsa mansion twenty five times and will wield sovereignty; thus, is the connection. Catuttimsakkhattun ca, for thirty-four times; he will become world-king in the world of human beings.

43. Yam yam yonim (whichever womb), whichever birth among such wombs as human womb and so on; samsarati (undergoes round of rebirths) he goes and springs up, in this and that womb; abbhokāse (in open air), in an empty place; patiṭṭhantam (standing) either sitting or standing; dhārayissati (will bear), lotus flower will cover above him; thus, is the meaning.

45. Pakāsite pāvācane (when Buddha's preachings are made clear), when the whole of three piṭakas are made manifest and brought to light, manussattam (humanhood), the birth as a human-being; labhissati (will gain), will be reborn; mano-mayamhi kāyamhi (in the body made of mind) born Jhāna-mind; thus, made of mind; just as the mind turns out to be, so the body is made to happen; he does the course of mind; thus, is the meaning. In that body, made of mind, that hermit, Cūḷapanthake by name, would spring up and become the most excellent and topmost; thus, is the meaning. The rest is but easy of comprehension because of having been said before (heṭṭhā) and because of being obvious.

52. Sarim kokanadam aham (I remembered the lotus flower), while wiping all round the piece of cloth created by the Glorious One, I remembered the lotus flower, kokanada paduma; thus, is the meaning. Tattha cittam vimucci me (there my mind became emancipated), my mind became unattached and thoroughly released in that lotus, kokanada paduma; thereafter I attained arahatship; thus, is the connection.

53. Sabbattha, everywhere; pāramin (perfection) gato (gone) in the bodies destined by mind and made by mind I attained all-round extreme limit; thus, is the connection; the rest is but in the manner, aforesaid.

The Commentary on the biography of Cūḷapanthaka therā has ended.

15. Commentary on the Biography of the Thera Pilinda vaccha

The stanzas starting with: Nibbute lokanathamhi, constitute the biography of the therā Pilindavaccha. This One also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds, conducive towards escape from rounds of rebirths (vaṭṭha), in this and that existence, was reborn in an abundantly wealthy family in the city of hamsavati at the time of the Glorious One Padumuttara. Listening to the preaching of dhamma in the presence of the Master, in the manner aforesaid, noticed the Master placing a bhikkhu at the topmost ranking position because of his being loved and pleasing to the celestial beings, wished for that ranking position, did good deeds as long as he lived, and having passed away thence, and wandering round his rounds of rebirths amongst divine and human beings was reborn in the house of a family at the time of the Glorious One Sumdha. When the Glorious One entirely passed away into nibbāna, a shrine was set up in His honour, promoted a great charitable offering to the clergy, and having passed away hence, enjoyed both kinds of prosperity amongst divine and human beings, when no Buddha arose, became a world-king, got the big body of men properly established in the five precepts and made them bound for heaven. He was reborn in a brahmin family at Sāvattthi, even before the appearance of our Glorious One. They named him Pilinda Vaccha was his clan. Subsequently, he became known as Pilinda-Vaccha. In his rounds of rebirths, however, because of abundance of his remorse, he renounced the world to become a wandering ascetic, finished the study-course of super-science known as Cūḷagandhāra, became a sky-wanderer as well as knower of others' mind and took up his proper residence at Rājagaha having attained to highest gain and highest fame.

Then, our Glorious One, having become duly self-enlightened Buddha, in due course, arrived at Rājagaha. From that time onward, due to Buddha's powerful influence, that super-science began to be inefficacious; it failed to do its own duty. He reflected thus: "This, indeed, however, has been heard by me, namely: The statement of teachers after teachers to this effect: "Wherever the super-science of major magical charm, Gandhāra, flourishes, there, minor magical science (cūḷagandharavijjā) ceases to become efficacious; my magical science does no longer work well beginning from the time of the arrival, however, of the monk Gotama; undoubtedly, monk Gotama knows the major magical science (mahāgandharavijjā); what if I were to attend upon Him and learn in His presence, that major magical science?". He approached the Glorious One and said these words:- "O Great monk! I am desirous of learning a certain science in your presence; please make an opportunity for me". The Glorious One replied: "On that account, indeed, you should become a monk in my presence". He became a monk thinking thus: "Monkhood is the preliminary action for studying science". The Glorious One preached the truth (dhamma), to him, and gave him mental exercise (Kammaṭṭhāna), commensurate with his conduct. Because he was endowed with the proper potentiality, he attained arahatship before long, after getting established in spiritual insight (vipassanā).

55. Whichever divine-beings born in heaven, after previous existence, however, they depending upon their owing of gratitude to him, which had well-risen abundantly, used to go attending upon the thera morning and evening. Therefore, the Glorious One placed him in the topmost state because of excessive love and endearment to that thera by the divinities, thus: "O Bhikkhus! Amongst my disciples, among bhikkhus loved by and endeared to the divine beings, this one is chief, namely: Pilindavaccha". Thus, having attained to the topmost rank, he remembered his own former deeds uttered a stanza starting with Nibbute Lokanāthamhi, in order to make manifest the deeds done by him previously by way of his zest and delight.

There, Lokanātha (world-leader), the main protector of the sensual world, form world and formless world; Sumedho (Good Wisdom); such kinds of knowledge as Omniscient knowledge, unrestricted knowledge and so on are said to be wisdom (medhā); or good, excellent wisdom to whom is that wisdom is Sumedho; Aggappuggala (chief personage) He is topmost as well as a personage. When that leader of the world, Sumedha, the chief personage had entered nibbāna by the all-round blowing out of aggregates (khandha); thus, is the connection. Pasannacitto sumano (clearly pious-minded and good hearted, with pious faith), I became clearly pious-minded and good hearted with delighted heart, towards that Glorious One, Sumdha; thūpapūjam (respectful offering to stūpa), I did honour of offering to the shrine, thus, is the meaning.

56. Ye ca khīṇāsavā tattha (whoever were cankerless or canker free there), in that coming together, whoever were arahats, who were canker free and devoid of depravity; chaḷabhiññā (six sorts of higher knowledge), endowed with six sorts of higher knowledge; mahiddhikā (of high magical power), are endowed with great magical powers; te (them), all the canker-free arahats; samānetvā, having brought together properly, samgha bhāttam akāsim (I made meal for the clergy) I brought properly, with respect, all the canker-free arahats there and fed them (or catered) the meal that should be offered to the whole clergy; thus, is the meaning.

57. Upaṭṭhāko tadā ahu (at that time was attendant). at that time of my offering meal to the clergy, the attendant upon the Glorious One Sumedha, by name, was named Sumedha; thus, is the meaning. Anumodittha (congratulated), that disciple preached the benefit of my own reverential offering by way of thanks-giving; thus, is the meaning.

58. Tena cittappasādena (with that clearly pious mind), with that pleasingly pious mind which had arisen due to the deed of offering done to the shrine; upapajim (I sprang up), I reached the celestial mansion in the world of divine-beings; thus, is the meaning. There, it has been stated thus: "I was born there". Chaḷāsīti sahaṣṣāni (eightysix thousand) me ramimsu (made me joyous), in that mansion, eightysix thousand celestial nymphs made my mind get delighted; thus, is the connection.

59. Mameva anuvattanti (they turn out to be according to mine even) tā (they) sabbakāmehi (with all sensual pleasures) sadā (always), the celestial nymphs at all times, did according to my bidding and turned out to be according to my wish even in attending upon me with such heavenly pleasures of sense of material character as beauty of form and so on; thus, is the meaning. The rest is but easily comprehensible.

The Commentary on the Biography of the thera Pilindavaccha has ended.

16. Commentary on Biography of the Thera Rāhula (Son of Buddha)

Stanzas, starting with Padumuttara Bhagavato, constitute the biography of the venerable thera Rāhula. This One also, having done devoted deeds of service towards former excellent Conquerors, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa), was reborn in the house of a family, at the time of the Glorious One, Padumuttara. After having attained the age of intelligence, as and when he listened to the preaching of dhamma by the master, he noticed the Glorious One, placing a bhikkhu, in the topmost position among those who had keen desire for discipline, and himself wishing for that ranking position, performed enormous quantity of such meritorious deeds as: cleaning the monastery, making it shine and so on, and made his self-resolution. Having passed away thence, he wandered about his rounds of repeated rebirths among divine and human beings, enjoyed the prosperity of both varieties, was reborn in the womb of queen Yasodhara, dependent upon our Bodhisatta at the time of the appearance of this Buddha, gained the name of Rāhula, and grew up with a large retinue of princely warriors (khattiya). His renunciation in detail has but come in the Khandhaka division of the Vinaya piṭaka. He renounced the world, in the presence of the master, gained His advice by means of many a stanza of Sutta, became all round mature in knowledge, made himself mindful of spiritual insight and attained arahatship, he pondered properly upon his own proper attainment and making his achievement of arahatship (aññā) clear, he uttered four stanzas thus:-

" People know me thus: 'Rāhula bhadda or venerable Rāhula is endowed with both even, namely: that I am the son of Buddha; that I have insight into the truths (dhamma); that my cankers had become exhausted, that there is no more next-existence; I am an arahat worthy of receiving dedicated offering (dakkhiṇa); I am a three-fold super-scientist (tevijjā), who sees the deathless (amata). Sensual pleasures are dark and covered up with nets, roofed over with the roof of craving (taṇhā); bound by the bonds of Māra, relative of negligence, like unto fishes at the mouth of fish-net.' Having brushed away that sensual pleasure (kāma), I pulled out the craving (taṇhā), together with its root, and I have become cool and with my fires well extinguished, having attained nibbāna."

There, Ubhaye n'eva sampanno (endowed with both even) endowed with and possessed of both kinds of prosperity namely: prosperity of birth and prosperity of proper attainment; Rāhulabhaddo ti mam vidū (my fellow leaders of noble life know me well as "Rāhulabhaddha"); indeed, having heard the message about his birth, Bodhisatta remarked thus: "Rāhu is born, bondage has sprung up"; due to these words spoken by Bodhisatta, the great king Suddhodaba took the name as "Rāhula". Beginning from there, having taken the very nomenclature spoken by the father, he said thus: "Rāhulabhaddo ti mam vidū, they know me as Rāhulabhadda". Bhadda, good, is but a word of praise. Subsequently, the Master placed him at the topmost position due to the condition of his desire for discipline, saying: "O Bhikkhus! Among my disciples of bhikkhus who are desirous of discipline, this One, namely, Rāhula is the chief".

68. having thus attained the topmost ranking position, he remembered his own former deed, became delighted in mind, and uttered a stanza starting with: "Padumuttarassa Bhagavato" in order to make manifest the deeds done by him previously. Sattabhūminhi pāsāde (in the palace of seven storeys). it produces pleasure and mental delight; thus, is pāsāda (palace) in whichever palace there are seven storeys standing one above the other, that palace is one of seven-storeys; ādāsam santharim aham (I properly spread the mirror) having finished making a mirror-surface, I offered a proper spread to such a personage as the Glorious One, the eldest of the world; I spread properly and offered in His honour; thus, is the meaning.

69. Khīṇāsavasahashehi (with a thousand canker-free arahats) all round mixed up with and surrounded by a thousand arahats; dvipadindo (the ruler of bipeds) upāgami (approached or reached) the Great Sage, the sovereign lord of all two-legged creatures, the big bull of man, arrived at and entered His fragrant chamber, together with them; thus, is the meaning.

70. Virocento gandhak utim (making the fragrant chamber radiant) Devadevo (divine divinity) the divine lord of divine-beings; Narāso (the big bull-man) the big-bull of men; abhāsatha (spoke) the Master, the eldest of men, sat Himself down in the midst of the clergy of bhikkhus and spoke (or recited) these stanzas of prophecy; thus, is the connection.

71. Yena yam jotitā seyyā (better brilliant than this) better shining, light-shedding and brilliant than this so-called palace built by the devotee; ādāscva (like a mirror) like unto the surface of a mirror made of copper mineral; santhata (proper-spread) having made even properly; tam (him) the devotee; kittayissāmi (I shall announce) I shall make manifest; thus, is the meaning. The rest is but easily comprehensible.

81. Aṭhānametam yamtādi (this is such that it is out of place) tādi is one who is such that under whatsoever circumstances, he would naturally be unshaken amidst such diversities as desirables and undesirables; agāre (in the house) in the household life; raṭim (joy) the state of attachment; ajjagā (gone into) arrived; etam (this) this cause is out of place, not to be done, unreasonable; thus, is the meaning.

82. Nikkhamitvā agārasmā (having gone out of the house) having gone out the household life, and all-round discarded it like a tuft of grass; subbato (properly dutiful) well-disciplined, he will renounce the world and become a monk; Rāhulo nāma nāmena (known by the name of Rāhula) having heard the message about the birth of the prince sent by the great king Suddhodana, because of the name told by his father Siddhattha thus: "Rāhu (saturn) is born, a bondage has sprung up", he was named Rāhula; thus, is the meaning. It should be observed thus: "Just as rāhu (saturn) king of titans, asurinda approaching goes by making dimming impurity to the light of the mansion of sun and moon, exactly in the same way he was born as if making interruption to my great renunciation and becoming a monk, etc." Arāhā so bhavissati (he will become an arahat) he will become like you, endowed with sufficing qualification for arahatship, keenly devoted to development of spiritual insight and he will become a canker-free arahat; thus, is the meaning.

83. kīva añdam rakkheyya (like a hen, which would look after her eggs) similar to the hen-bird looking after her seed-egg, one should look after his moral precept diligently; cāmarī viya vāladhi (the tail like yak) similar to cāmarī meeting death (or being ready to die) without pulling out its tail entangling amidst thorns for fear of breakage, in looking after its tail, one should look after his moral precepts without having broken it after sacrificing his life all round; nipako sīlasampanno (mature and endowed with moral precepts) maturity is said to be knowledge, endowed with that maturity is said to be knowledge, endowed with that maturity of knowledge, is nipaka (maturity) he will become endowed with moral precept because of looking after it by not causing it to reach the state of breakage and leakage; thus, that Glorious One made His prophesy in this manner. Having attained the fruition of arahatship in this way, he, seated one day on a secluded spot uttered this stanza starting with evam rakkhim mahāmuni: it is easy of comprehension.

The Commentary on the Biography of the therā Rāhula has ended.

17. Commentary on the Biography of the Thera Upasena, the son of Vaṅganta

Stanzas, starting with Padumuttaram Bhagavantam constitute the biography of the therā Upasena, son of Vaṅganta. This One also, having done devoted deeds of service towards former Buddhas, accumulating meritorious deeds, conducive towards escape from rounds of repeated rebirths (vaṭṭa), was reborn into the house of a family in the city of Hamsavatī at the time of the Glorious One Padumuttara, and on coming of age, went to the presence of the Master, listened to the preaching of the dhamma, when he noticed the Master placing a bhikkhu at the topmost position among those all pleasing bhikkhus; performed acts of service towards the master, wished for that ranking position did good deeds as long as he lived, wandered about his rounds of rebirths amongst divine and human-beings, and was reborn in the womb of the brahmin lady Rūpasārī, in Nālaka village, at the time of the appearance of this Buddha. His name was Upasena Tissa. On coming of age, he acquired the knowledge of the three vedas, listened to the dhamma in the presence of the Master, properly gained pious faith, renounced the world, got ordained as a monk and a year later, saying to himself: "I am going to make the realm of nobles (ariya) expand", made a son of a family a monk in his presence by ordination (upasampadā) and went together with him to the presence of the master. Having heard that his co-resident bhikkhu was he who had not yet lived a lent was reproached by the Master thus:- "O stupid fellow! You have, indeed, fallen back to abundance, exceedingly lightly". He said to himself thus: "Now, if I am blamed because of retinue by the Master, I shall make myself pleasing to the Master due to my very retinue even, however"; performed acts for development of spiritual insight (vipassanā) and attained arahatship but not long afterwards. having, however, become an arahat, he himself also, took upon himself by way of doing duty, all the austere practices (dhutaṅgadhama); he made others also do the same for that purpose. because of that, the Glorious One placed him at the topmost position among all pleasing bhikkhus (samantapāsādikā). On a subsequent occasion, when a quarrel arose at kosambī, when the clergy of bhikkhus also became broken into two sections, as and when he was asked by a bhikkhu, who was desirous of completely avoiding that quarrel thus: "At present, indeed, a quarrel has arisen; the clergy of bhikkhus also has become split in twain; how, indeed, am I to conduct myself properly?", he preached to that bhikkhu the proper performance beginning from residence in solitude. Thus the therā, in order to bring to light the state of his own proper performance likewise following the direction of giving advice to that bhikkhu, made manifest his having attained arahatship.

86. Having attained the topmost ranking position in this way, he uttered a stanza beginning with Padumuttaram Bhagavantam, making manifest his former deeds by way of becoming delighted. Pabhāramhinisidantam (sitting on the slope) loaded, bent, inclined in front, thus, is pabbhāra (slope); seated on the natural mountain slope in the middle of the forest facilitating seclusion; naruttaman (the most excellent man) the Glorious One, Upagacchim (I approached) I went near; thus, is the meaning.

87. Kaṇikārapupphamdisvā (seeing the yellow kaṇikāra flower approaching in that manner), having seen the well-blooming yellow Kaṇikāra flower at that place; Vante chetvāna' ham tadā (having cut then at their stalk) at that time of my seeing the Tathāgata, I cut off that flower at the stalk; alaṅkaritvā chattamhi (decorated it at the umbrella) covered the umbrella with that flower; Buddhassa abhiropayī (had it ride over Buddha) made it held above the head of Buddha, who was seated on the hill-slope; thus, is the meaning.

88. Piṇḍapātañca pādāsīm (I offered alms-food also) I offered and fed alms-food in a way to the Glorious One who was seated at the self-same place even; paramannam subhojanam (absolutely exalted meal and good soft food) most excellent nourishment, absolutely good food reckoned as good soft food; Buddhena navame tattha (there the ninth together with Buddha) in that secluded spot, together with Buddha the ninth, samaṇe (monks) I fed eight bhikkhus who were canker-free and had made evil deeds cease; thus, is the meaning.

Yam vadanti sumedho (whatever wise people say) bhūripaṇṇam (abundant wisdom) Sumedham (One of good knowledge) wise people say about this omniscient Buddha Gotama as of vast knowledge similar to earth, possessed of such knowledge as omniscience and so on and as having excellent wisdom and also that this Gotama will become well self-enlightened Buddha a hundred thousand aeons (kappa) from this aeon (kapa); thus is the connection. The rest is but easily comprehensible.

The Commentary on the Biography of the therā Upasena, son of Vaṅganta has ended.

18. Commentary on the Biography of the Thera Raṭṭhapāla

Stanzas starting with Padumuttarassa Bhagavato constitute the biography of the venerable therā Raṭṭhapāla. This venerable therā also, having done devoted deeds of service in former existences, accumulating meritorious deeds conducive towards escape from the rounds of existence, was reborn in a family of vastly wealthy householder, in the city of Hamsavatī, even before the appearance of the Glorious One, Padumuttara. Having come of age, he became established in household life with the lapse of his father and having seen his immeasurably immense wealth that had followed up his lineage shown by his worker in charge of his treasure house of gems, he considered thus: "So much of this heap of wealth, my father, grandfather, great grandfather and so on were not able to go taking along with themselves; however, it is proper, for me to go having taken them along with me, and offered a colossal charity to such needy people as destitutes and travellers, etc. Having approached a hermit who had gained higher knowledge (abhiññā) and being urged by him to become ruler of the divine world, he did meritorious deeds as long as he lived and having passed away thence, he was reborn in the divine-world, abided there as long as his lifespan lasted, enjoying the bliss of heaven and having passed away thence, was reborn as the only son of a family which was capable of reconstructing the broken-down kingdom in the world of human-beings. On that occasion, the Glorious One Padumuttara had arisen in the world, was turning the excellent wheel of dhamma, and making leadable living-beings attain the secure ground of destination reckoned as the big city of nibbāna. Then that son of the family, having reached, in due course, the age of intelligence, went one day together with devotees to the monastery, noticed the Master preaching the truth (dhamma), became clearly pious-minded and sat himself down at the all-round end of the audience.

On that occasion, however, the master placed a bhikkhu at the top position of those who had renounced the world and become monk out of pious faith. having noticed it he became pleasingly pious-minded offered a colossal charity to the Glorious One, surrounded by a hundred thousand bhikkhus for seven days and wished for that ranking position. The Master having seen the condition of accomplishment by him without interruption made his prophesy: "This one will become chief of monks of pious faith during the dispensation of self-enlightened Buddha, Gotama by name, in the time not yet come". Having paid his homage to the master as well as the clergy of bhikkhus, he rose up from his seat and took his departure. Having done meritorious deeds as long as he lived, he passed away thence, wandered round his rounds of rebirths, amongst divine and human beings, and at the time of the Glorious One Phussa, ninety two aeons (kappa) ago, when three sons of the king, the Master's three brothers from a different mother were attending upon the Master and were thus doing meritorious deeds, he performed the duties of their companion (or associate). Having thus accumulated much merit in his rounds of rebirth in excellent existences even, was reborn in the house of the banker Raṭṭhapāla, in the village of Thullakoṭṭhika, in the kingdom of Kuru, at the time of the appearance of this Buddha. His name was Raṭṭhapāla, consequent to his lineage, owing to his having been born in the family capable of reconstructing a broken-down kingdom. Growing up with a large retinue, he, in due course, attained the age of puberty, married properly to an appropriate wife by his parents, managed to get established properly on high reputation and properly enjoyed such prosperity as was similar to celestial bliss.

Then, the Glorious One, wandering about His district rounds, eventually arrived at Thullakoṭṭhika. Having heard about it, the son of the family, Raṭṭhapāla, approached the Master, listened to the truth (dhamma), in the presence of the Master, gained pious faith, became desirous of becoming a monk, underwent fasting by cutting off meal for seven days, made his parents give their approval with painful difficulty, approached the master, asked for monkhood, became a monk in the presence of a certain bhikkhu, under orders of the master, developed spiritual insight (vipassanā), performing his good deeds with wise mental awareness, and attained arahatship. Having, attained arahatship, he sought the permission of the master, went to Thullakoṭṭhika to see his parents, wandered about for alms-food from door to door successively (sapadāna), there, received stale boiled rice at the residence of his father, ate it as if it were an ambrosia (amata), agreed to the next-day meal on being invited by his father, ate his alms-meal at his father's house on the second day, when the properly dressed and decorated damsels of his former harem approached him and said to him thus: "Young Lord! What like, namely, are those celestial nymphs, because of whom you lead this chaste noble life?" and so on and when they began to do the act of luring him, he upset their intention and uttered these stanzas properly-connected with impermanence and so on, thus:-

" Behold this image made of mind, the sickly body propped up by itself afflicted with disease and many an intention, where permanent standing does not exist. Look at the physical form made variegated with gem and ear-rings; clad with bone and skin, it looks graceful together with clothings. Feet made red by lac, face besmeared with beauty-powder, are fit for deluded fools not for one who seeks the further shore. Hair cross-plaited with eight braids, eyes smeared with eye-ointment (or eye-paint) are fit for deluded fools but not for him in

quest of the further shore of nibbāna. new minds resembling collyrium and decorated putrid body are fit for deluded fools, but not for him who is in quest of the further shore of nibbāna. The hunter set a snare, the net, the giver of ruin for a deer; while the deer-hunter is crying, let us go having eaten our food. The hunter's snare, the net, the giver of destruction to the deer, has been cut off; let us go having eaten our food while the deer hunter is in grief."

Having uttered these stanzas, he soared up into the sky and sat himself down on the auspicious stone slab in the garden of the deer and antelopes of king korabya. It is said that the father of the therā had bolts (or cross-bars) given as fasteners at the seven door-posts (or gateways), and given instructions to the wrestlers (or porters, malla) thus:- "Do not give the chance of leaving to the therā; remove the yellow garments and let him wear white clothes". That was the reason why the therā went by air, through the sky. Then king Korabya, having heard about the fact that the therā was seated there, approached the latter, had conversation with him saying gladdening words of remembrance and asked thus:- "O Raṭṭhapāla! Here a man in becoming a monk, does so after having reached the state of loss (or destruction) due either to disease, or to old age or to loss of wealth and relatives; to you, however, not in the least even of any loss (or destruction) had ever occurred; why did you become a monk?" Then the therā preached to the king these four terse truths (uddesa dhamma), which he, the therā himself had been in the know, thus: "The world is being brought to an end, it is not constant; the world is without protection, without a protector; the world is without refuge, one would have to go abandoning everything; the world is deficient, discontented and enslaved by craving". Singing the song in consonance with his preaching, the therā uttered these stanzas:-

" I do see, in the world, men with wealth being deluded do not offer in charity the money they gained. Out of greed they make accumulation of wealth. They exceedingly wish for sensual pleasures still further all the more. A king having conquered the earth after fighting battles, holding sway over earth bounded by oceans, does not seem to be contented (or satisfied) with hither side of the ocean; he would wish for the ocean's other bank also."

" The king as well as others constituting many men, without casting away craving (taṇhā) approach death. Having become less in quantity, they abandon their body. Indeed, there does not exist contentment over (or satisfaction with) sensual pleasures in the world."

" Relatives scatter (or dishevel) their hair and mourn over him and also say thus: 'Oh! Alas! Fortunately we are not dead.' Carrying him away after having the corpse wrapped up with clothes, brought together in a heap, they thereafter burn him."

" He is burnt, being pierced by sharp pointed instruments, without his wealth but clothed in a single garment. When being dead, his relatives and friends or else his associates do not become his protective shelter."

His heirs carry away his wealth; the creature,

however, goes according to his own deed; none

of his wealth whatsoever follows him being dead;

neither does his wealth and kingdom nor his

sons and wife.

Long life, one does not gain by means of

wealth; they cannot do away with old age

by means of their assets also; wisemen say

this indeed, that life is little, not ever

lasting, subject to vicissitudes. Prosperity

and adversity are subject to contact by touch;

the fool as well as the wise are likewise pervaded. Indeed, a fool lies down as if killed

by folly; the wise, however, on being pervaded

by touch does not shake (or tremble).

Therefore, indeed, wisdom (or knowledge) even

is better than wealth, it is by knowledge one

achieves accomplishment here. On account of

imperfection in (or lack of) knowledge, indeed,

in minor and major existences and due to delusion one does evil deeds.

having entered the rounds of repeated rebirths

(saṃsāra), successively, one goes towards the

womb as well as to another world; one who has

little knowledge of that, being credulous,

approaches the womb and the other world also.

Just as a thief who has been captured at the

opening of a break into the house made by

himself, the evil deed harasses the doer

himself, so also, in the same way, the evil

deed harasses, by means of the act done by

himself, the creature after death, in the other world.

Indeed! Sensual pleasures are variegated,

sweet and endearing (or delightful) to the
heart (or mind); they stir up the mind with
forms of various beauties; having seen disadvantage in the strands of sensual pleasures,
O kings! I have become a monk on that account.
Lads fall but like unto fruits from trees;
young and old meet with dissolution of their
bodies. O king! Having seen this also, I
have become a monk; leafless monkhood even
is better. With pious faith I have become a
monk; being accomplished in the dispensation
of the Conqueror; my monkhood is not barren;
I eat my meal without incurring debt.
Having observed sensual pleasures from the
point of view of burning and gold from the
point of weapon, I found painful misery out
of coming out of the womb and great danger
in hells.
Having come to know this disadvantage, I
then gained remorse; that I at that time
penetrated into tranquillity and attained
myself the exhaustion of cankers (āsava).
Attended upon by me is the Master, I have
done the bidding of Buddha; my heavy burden
has been laid down; the connecting kind of
existence had been thoroughly cut off.
For whatever benefit I have become a monk,
after having come out from the household
life to the houseless life, that benefit
has accordingly been achieved, namely: the
elimination of all fetters."

Having thus preached the truth (dhamma) to king Korabya, the therā went back to the presence of the master, even. Subsequently, the master also, seated in the midst of the assembly of nobles (ariya), placed that therā at the topmost position of those who became monks with pious faith.

97-8. Having attained in this manner the chief position, that therā, remembering his former deeds became delighted in mind and uttered a stanza starting with Padumuttarassa Bhagavato, to make manifest his deeds done previously. Varanāgo mayā dinno, excellent elephant has been offered by me, īsādanto, having tusks like axle, setacchattoparobhito, shone white umbrella, sakoppāno, together with its caprison, samghāmaṃ, ashram for the clergy, akārayim (I made) having been pleased with piety over the personality of that Glorious One, I offered Him my most excellent and best elephant, the tusks of which resembled the chariot's axle, which was bulky in size, carrier of burden, or worthy of royal sovereign, on the back of which was hoisted a white umbrella that made the animal graceful and shining; and again if questioned what other distinguished feature, the excellent elephant was with its caprison and ornamented trappings; I had a monastery built for the clergy of bhikkhus, headed by Buddha.

99. Catupaññāsasahassāni (fiftyfour thousand), I had fifty four thousand palatial structures built inside that monastery (by me); thus, is the meaning. Mahoghadaṇaṃ karitvāna (having done the deed of charity like a formidable flood) having offered colossal charity similar to a formidable flood, comprising all ecclesiastical requisites; Mahesino (to the great sage) I handed over as charitable offering to the Sage.

100. Anumodi mahāvīro (the great hero congratulated me) the great Hero with exertion, reckoned as uninterrupted effort in four innumerable periods and a hundred thousand aeons (kappa); Sayambhū (self-dependent) had become and been born all by himself even, the best chief personage, who had gained omniscient knowledge, anumodi (felicitated) made thanksgiving on my offering of monastery; sabbejanaṃ bāsayanto (gladdening all people) delighting the entire, endless, immeasurable divine and human-beings; kurumāno (making) rendering contentment; desesi (pointed out) made clear, exposed, analysed, and made manifest the preaching of four noble truths (dhamma); thus, is the meaning.

101. Tam me viyākāsi (He made it manifest to me) He made distinctively clear the vigour of that meritorious deed by me; jalajuttamanāmakō (named jalajuttama) sprung up in water is water-born, jalaja (lotus flower) paduma; named Padumuttara; thus, is the meaning. There is such a reading also as: "Jalanuttama nāyako". There they shine by means of their own light; thus, jalana (the shining moon, sun, deva and brahmā) the most excellent of those shiners; thus, the most excellent shiner, jalanuttamo (the most excellent leader of all living beings); thus, the leader (nāyaka) or he led and let arrive at nibbāna living-beings who possess accumulation or merit or requisite qualification; thus, He is leader, (nāyaka); He is the most excellent of shiners as well as a leader; thus, the best leader shiner, Jalanuttamanāyako; bhikkhusamghe nisīditvā (having sat down with the clergy of bhikkhus) seated amidst the clergy of bhikkhus; imāgathā abhāsatha (uttered these stanzas) preached making it manifest; thus, is the meaning. The rest is but clear in meaning.

of the therā Raṭṭhapāla

has ended.

19. Commentary on the Biography of the Thera Sopāka.

Stanzas, starting with Pabbhāram sodhayantassa, constitute the biography of the venerable Sopāka. This One also having done devoted deeds of service towards former Buddhas, accumulating meritorious deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn as the son of a certain estate owner at the time of the Glorious One Siddhattha. One day, he met the Master and offered Him many fruits. Out of compassion for him, the glorious One ate them. He was exceedingly pleased and pious over the master as well as the clergy of monks, arranged the meal-offering by drawing lot, and offered mink-rice, as long as he lived, to three bhikkhus by way of dedication to the clergy (saṃgha). Due to those acts of merit, he enjoyed prosperity among divine and human-beings; now and then and on one occasion, was reborn in the womb of a human-being, and offered milk-meal to a silent-buddha.

Thus, having done meritorious deeds in this and that existence, evolved himself round good courses of birth-journey only (sugati), and took conception in the womb of a certain poverty-stricken lady at Sāvattī, in consequence to his previous deed, at the time of the appearance of this Buddha. She bore him round in her womb for ten months, and when the pregnancy became all-round mature, not being able to give birth to him at the due time of delivery, lay herself down as if dead for a long time in a state of coma (or arriving at unconsciousness). Her relatives, being under the impression that she was dead, led her to the cemetery, mounted her on a funeral pile, but took their departure without setting fire because she rose up with symptoms of delivery due to the power of divinities. The child came out of his mother's womb in good health (or free from ailment) due to divine power because of the fact that his was the final existence. The mother however died. Divine beings came near the child in the guise of human-beings took hold of the child, placed him in the house of the grave-yard guardian and nourished him with suitable nourishment for a few days. Subsequent upon that, the cemetery care-taker made the child his own and let him grow up. Growing up in that manner, he wandered about playing together with a boy, named Suppiya, the son of that cemetery care-taker. Because he was born and brought up in the grave-yard he was known by the name of cemetery-child, Sopāka.

Then one day, the Glorious One saw him, who was seven years old, come into the net of His knowledge as He spread the same early in the morning in looking out for such relatives as could be led out of saṃsāra and went to the site of the cemetery. Being prompted by previous causes, the boy became pleasingly pious, approached the master, and stood by, having paid homage to Him. The master preached the truth (dhamma) to him. He listened to the truth (dhamma), begged for monkhood, and on being asked whether his father approved of it, brought his father to the Master's presence. His father paid homage to the Master and gave his consent saying: "Venerable Sir! Please make this boy a monk". Having made him a monk, the Glorious One got him engaged in the development of loving kindness. He took for his mental exercise (kammaṭṭhāna), of loving kindness, lived in the cemetery, made the jhāna of loving kindness as his basis, developed spiritual insight (vipassanā), and visualised arahatship not long afterwards even. Having become an arahat also, he uttered a stanza starting with "Yathāpi ekaputtasmiṃ in order to show the proper procedure in the development d(bhāvanā) of loving kindness to other bhikkhus who practised the austerity of cemetery (aosānika). This is what has been said: "Just as the mother and the father would be meritorious and surely seek the welfare of the only loving and endearing son, in the same way, you should be meritorious to become sure seekers of welfare in all directions, beginning with such diversities as the east and so on, or in all existences beginning with such varieties of sensual existences and so on, or in all creatures beginning with such sorts as young and so on, even every one with unclothed body, without demarcating such a boundary as: "Friend, neutral and foe, but developed a single essence of loving kindness everywhere, by way of obviating the demarcation of boundary. Having, however, uttered this stanza, he gave his advice thus:- "If you, who are venerables, would develop loving kindness in this way, you are sure to become sharers of (or gainers of) those eleven kinds of resultant benefits which had been spoken of by the Glorious One.

112. Having thus attained and achieved fruition, he reflected upon his own meritorious deeds done by him, became delighted in mind, and uttered this stanza starting with Pabbhāram sodhayantassa, in order to show the deeds done by him previously. There, pabbhāram (slope), is the secluded spot of a stony (or rocky) hill. He built a brick-wall, appropriate for a monk, at it, fixed a door-leaf and offered it to the bhikkhus, for their residence: bearing (bharo) in a manner, to be wished for; thus, it is pabbhāra (slope). Āgacchi (came) the glorious One, Siddhattha by name, came to my presence while I was cleaning that slope.

113. Buddham upagatam disvā (having seen Buddha who had come near) seeing Buddha having thus come to my presence, tādino (of such a One), to Him who was replete with such and such qualities, because of being unshaken amidst desirables and undesirables; lokajettḥassa (of the eldest in the world) of Buddha; santharam (spread) such a spread as grass, leaves and so on, wooden-spread; paññāpetvā (caused to be prepared) caused to be finished; pupphāsanaṃ (flower-seat) i offered a seat made of flowers.

114. Pupphāsane nisīditvā (having sat down on the flower-seat) the Glorious One Siddhattha, the leader of the world sat down on that prepared flower-seat; mamañca gatimaññāya (having known my destiny also) knowing and being aware of my course of journey in future, the place where I would spring up; aniccataṃ (impermanence) the condition of being not constant, udāhari (brought up) spoke.

115. Aniccā vata saṅkhārā (conditioned things are, indeed, impermanent) indeed, surely, saṅkhārā (conditioned things), having gone together with causes (paccaya), being acted upon, all become deeds along with causes (sapaccaya-dhamma) because of the meaning of absence, are impermanent; uppādayadhammino (are subject to springing up and disappearance) having arisen they have the nature of destruction; uppajjitvā (having arisen) these conditioned phenomena (saṅkhārā) having made themselves manifest, nirujjhanti (cease) get destroyed; thus, is the meaning. Tesam vūpasamo sukho (their tranquilisation is bliss) coming to calmness of those saṅkhārās in particular is happiness; the very nibbāna even, the maker of their calmness is certainly happiness; thus, is the meaning.

116. idamvatvāna sabbaññu (the Omniscient Buddha having spoken this) the Glorious One, the knower of all truths (dhamma), the eldest of the world, the well-developed among men, the big-bull man, the *** (Pg.50) vatvāna (having spoken) having preached this preaching of truth (dhamma) properly connected with impermanence, ambare (in the sky) like unto the the sky nabham (atmosphere) went up the sky; thus, is the connection.

117. Sakam dīṭṭhim, one's own views, jahitvāna (forsaken) having discarded the forbearingly delightful intention gained by himself, bhāvayāniccaaññāham (I become one with the developing of the perception of impermanence) I developed, made to increase and made myself mindful of the perception that occurred as impermanent in impermanence; tattha kālam kato aham (I died there) in those three births there, from that birth (or existence). I died and passed away.

118. Dve sampatti anubhotvā (having experienced two kinds of prosperity) having enjoyed two kinds of bliss reckoned as the human prosperity and divine bliss; sukkamulena codito (urged by the light basis) urged and instigated by the root of former meritorious deeds (or the meritorious deeds that had become the foundation) pacchime bhava sampatte (when the last existence had well-arrived) when the all-round end of existence had arrived at a good arrival; sapākayon'upāgami (I approached my own consequential womb) I went towards the womb matured by myself, the meal cooked by myself; I was reborn in the family of that grave-digger (caṇḍāla) which constituted the meal cooked by myself; the meal of whose family which should not be eaten by others; thus, is the meaning. In other words, sā is said to be a dog; I was born in the family of a grave-digger (Caṇḍāla) who had to eat meals severed (or dug up) (occhitṭha) by dogs; thus, is the meaning. The rest is but clear in meaning.

The Commentary on the biography

of the therā Sopāka,

has ended.

20. Commentary on the Biography of the Thera Sumaṅgala.

Stanzas starting with Āhutim yitṭhukāmo, constitute the biography of the venerable therā Sumaṅgala. This venerable one also having done devoted deeds of service towards former Buddhas, accumulating meritorious deeds, conducive towards escape from the rounds of repeated rebirth (vaṭṭa) was reborn as a tree-divinity at the time of the Glorious One Piyaḍassi. One day, he met the master standing in a single robe after having had his bath, and having become delighted in mind, clapped his arms. Due to that meritorious deed, he wandered round his repeated rebirths among heavenly and human beings and was reborn in a poor family consequent upon his deed similar to that poverty-stricken family, in a certain village not far from Sāvattī, at the time of the appearance of this Buddha. His name was Sumaṅgala. On his coming of age, he became equipped with a plough-share and pole (kuddāla) for ploughing on a

small acale (khuja) and earned his livelihood by ploughing (or cultivation of crops). One day, when a colossal charity was being offered to the glorious One and the clergy of bhikkhus by the king Pasenadi Kosala, he caught hold of a pot of milk-curd and joined the crowd of people who were arriving, bringing along with them materials for making charity, saw them making their own offerings with reverence towards bhikkhus, considered thus: "The monks, sons of Sakiyan families having dressed themselves in delicate dress, eaten good meals, live in monastic residential abodes; what if I were to become a monk also". He approached a certain major therā and informed him of his own intention of becoming a monk. That therā, having compassion on him, made him a monk and informed him of his mental exercise (kammaṭṭhānu). Living in the forest he became disgusted with his living alone, became bored (ukkaṇṭhita) and being desirous of reverting to lay life (vibbhama) was on his way going back to his relative's village, saw people who were cultivators, having girded their loins, ploughing their fields, dressed in dirty clothes, with their bodies covered (or mixed up) all over with dust from all sides, dried up by heat, cultivating their fields of crops and gained remorse properly thus:- "These creatures are properly experiencing painful misery, which is their pattern (nimittam) of living, which, indeed, is big". Because of his having gone towards all-round maturity of his knowledge, he became devotedly established in such mental exercise (kammaṭṭhāna), as undertaken by him. he went near the base (or root) of a certain tree, gained seclusion, made himself wisely mindful, developed spiritual insight (vipassanā) and attained arahatship after entering upon a series of the noble path.

124. Having thus attained the fruition of arahatship, he remembered his own former deeds, became delighted in mind and uttered a stanza, starting with Āhutim yitṭhukāmo ham, in order to make manifest the deeds done by him, previously. There āhutim (sacrifice) varieties of self-made reverential offering comprise many a different such sorts as food, drink and so on; yitṭhukāmo (desirous of making sacrifice) I being desirous of offering charity and wishing to perform sacrificial ceremony; paṭiyādetvāna bhojanam (having prepared soft food) having prepared and finished making meal; brāhmaṇe paṭimānento (properly measuring the brahmins) seeking all round pure monks, who were proper recipients; viśāle māḷke ṭhito (stood in the extensive hall) standing in the prosperous hall, which was all round pure, yellow (paṇḍarā).

125-7. Athaddasāsim sambuddham, then I saw the self-enlightened Buddha; mahāyasam, great fame, sabbalokam, the whole world, vinetāram, one who led out, sayambhum (self become), self-dependent, aggapuggalam, topmost individual, jutimantam, possessed of shining splendour, purakkhatam, placed in front, ādiccamiva, like unto the sun, rocantam shining, rathiyam, on the chariot-road, sambuddham, self-enlightened Buddha, añjalim paggahevāna, having raised my clasped hands, sakam cittam, my own mind, pasādayim, I was pleased. In the stanzas starting with Athaddasāsim sambuddham, I saw the self-enlightened Buddha, Vipassī, by name, going after having entered upon a chariot road, shining like the sun, surrounded by disciples, endowed with such radiant rays as blue, golden and so on, equipped with such qualities as possessing glory, the most excellent personage, the Glorious One, the teacherless, but self-dependent Buddha, with a large retinue, who made the whole world of living-beings attain nibbāna, by leading them there in particular; I became pleased and made my pious pleasure manifest in the qualities of such a desirable mighty man as the Glorious one; thus, is the meaning. Manasāva nimantesim (I invited but mentally) by means of my mind I made my invitation; āgacchatu mahāmuni (let the great sage come) may the Glorious One, the mightily worthy of honour, the sage, come to my residence.

128. mama saṅkappamaññāya (after having known my intention) knowing my mental disposition; loke (in the world) in the world of living beings; anuttaro (unsurpassed) the Master, devoid of any superior; khaṇḍasavasahashehi (with a thousand arahats) mama dvāram (my door) the door of my house; upāgami (approached) arrived properly.

129. To that master, who had arrived properly, I made the performance of adoration in this manner:- Purisajāña (O well-born man!) O most excellent well-bred among men! te (to you) atthu (let be) let my making of adoration be to you p purisuttama (O most excellent man!) O distinguished Man of main quality, the most excellent among men! te (to you) may my making of adoration be to you!; pāsādam (palace) having ascended my palatial residence, sihāsane (on the lion-seat) I requested Him to kindly sit down on the most excellent seat; thus, is the meaning.

130. Danto dantaparivāro (the tame with the tame with the tame retinue) Himself subdued in connection with three doors and surrounded by four kinds of audience reckoned as likewise subdued brethren (bhikkhus), sisters, (bhikkhunīs) male and female devotees; tiṇṇo tārayatam varo 9the excellent among those led across, who himself had crossed over) Himself having crossed, passed over and gone out of the rounds of repeated rebirths (saṃsāra) the good and most excellent Glorious One among the distinguished individuals who had been transported and led across, having ascended the palace, with my requesting offer; pavarāsane (on the good seat) on the most excellent seat' mosīdi (sat down) took His seat.

131. Yamme atthi sake gehe (whatever there is in my house) whatever material in my own home; paccupaṭṭhitam (placed forward) there is well laid and made into a heap; tāham Buddhassa pādāsim (I offered that to Buddha) I offered that material offering to Buddha, as well as the clergy of monks headed by Buddha, (or I gave with mannerly respect); thus, is the meaning. Pasanno sehi pāṇibhi (piously pleased, with my palms) I offered after taking in my two hands, being of piously pleasing mind; thus, is the meaning.

132. Pasanna citto (being of piously pleasing mind) my mind being pleasantly and piously disposed, and being of good and proper heart; vedajāto (become sentimental) with my knowledge arisen and my delightful mind springing up; katañjalī (my clasped hands made) clasped hand-hold placed on my head; Buddhasetṭham namassāmi (I shall bow down towards the most excellent Buddha) I make my adoration to the most excellent Buddha; thus, is the meaning. Aho Buddhassuḷākātā (wonderful is the mightiness of Buddha) wonderful astonishing is the state of greatness and mightiness of the Master, who properly penetrated into the four noble truths; thus, is the meaning.

133. Atṭhannam payirūpāsataṃ (to the eight approached) to the eight attended upon; bhuñjam (eating) among the eight noble individuals (ariya) who were eating their meals; khīnāsave (cankerless), the arahats were but many; tuyhereso ānubhavo (this power is but yours even) this such power as wandering about in the air (or sky), rising up from and diving down into the water and so on is but your power of influence even but not of others; saraṇanta, upemaham (I approach you as my refuge) I go and approach (or I know that sort of desire-worthy) you as my refuge, protection, shelter and destination; thus, is the meaning.

134. The Glorious One Piyadassī, the eldest in the world, the big bull of men, seated in the midst of the clergy of bhikkhus preached and recited these stanzas of prophecy; thus, is the meaning; the rest is easily comprehensible.

The Commentary on the biography of

the therā Sumaṅgala

has ended.

The Commentary of the second Lion-Seat

chapter has ended.

3. Chapter on Subhūti

21. Commentary on the Biography of the Therā Subhūti

Stanzas starting with himavantassāvidūre constitute the biography of the venerable therā Subhūti. This also, having done devoted deeds of service towards former Buddhas, accumulating meritorious deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn as the single son of a certain brahmin of vast wealth in the city of hamsavatī, before the appearance of the Glorious One Padumuttara, the protector of the world at the head of a hundred thousand aeons (kappa) ago. They made his name Nandamāṇava (the lad Nanda). On his having come of age, he acquired the knowledge of the three vedas, and not noticing any essence there, he renounced the world together with forty-four thousand lads, who were his own retinue and became ascetic at the foot of a hill, and brought about for himself the eight right attainments of jhāna, as well as five kinds of higher knowledge. He intimated to his resident pupils also the mental exercise (kammaṭṭhāna). They also, before long even, became gainers of jhāna.

On that occasion also the Glorious One Padumuttara arose in the world, resided close to the city of hamsavatī, when, one day, as he looked out into the world early in the morning, noticed the sufficing condition of becoming arahats (upanissaya), of the braided-hair ascetics, the resident pupils of the ascetic Nanda, and the aspiration for the ranking position of the

disciple endowed with the two characteristics of the ascetic nanda, performed His bodily ablutions even early in the morning, took His bowl and robe at sun-rise, did not summon any other one whomsoever, became a lonely wanderer like a lion, descended from the sky while the ascetic Nanda was looking on, to let the latter know that He was Buddha, while the resident pupils of the ascetic Nanda had gone for fruits, big and small and landed Himself on the ground. The ascetic nanda noticed the power of Buddha as well as the all-round perfection of characteristics (lakkaṇa) consulted closely the palmistry science (lakkaṇa manta) came to know thus:- "Such a One, endowed with these characteristics (lakkaṇa), becomes a world-king should he choose to lead a house-hold life, but should he renounce the world, he becomes an omniscient Buddha, who cut off links and opens up the door of nibbāna (vivaṭcheda); this well-bred man is undoubtedly Buddha", went forward to meet Him, paid his homage with five kinds of placements (pañcapaṭiṭṭhita) prepared a seat and offered it. The Glorious One sat down on the prepared seat. The ascetic nanda also took a seat suited to himself and sat down on one side. At that time (or by then) the forty-four thousand braided-hair ascetics had come back to their teacher's presence bringing tasteful fruits, big and small, of good and excellent quality, looked at the seated sign (nisinnākāram) of Buddha as well as of their teacher and said thus: "O teacher! We wander about with the idea that there exists none greater than you in this world; we think that this person, however, is greater (or higher) than you". The ascetic nanda replied thus: "My sons! What do you all say? You desire to compare (or illustrate) the Sineru, sixty eight hundred thousand yojanas high with a mustard seed; do not example me together with the omniscient Buddha. Then those ascetics, saying to themselves: "If this One were a non-entity, our teacher would not bring about this sort of illustration; this well-bred personage is indeed so much mighty", fell themselves down in prostration at His feet and paid their homage with their heads. Then, their teacher said to them thus:- "Dear Sons! We have no suitable charitable gift (deyyadhamma) to offer to Buddha; the Glorious One also has come here at the time of wandering about for alms-food; therefore, let us offer righteous offering (deyyadhamma) according to our ability, do bring all that whatever are excellent fruits big and small, brought here by you"; when brought, the teacher himself washed the fruits with his own hands and made them placed in the bowl of the Tathāgata himself. At the very moment the fruits, big and small, were accepted by the master, divinities threw into them divine essence. The ascetic himself filtered the water and offered it also. Thereafter, when the Master became seated after having finished doing the duty of eating meal, he summoned all his resident pupils and sat himself down in the presence of the master holding conversation, speaking words of remembrance. The master made His intention thus: "My my clergy of bhikkhus come". Having come to know the mind of the Master, canker-free arahats, to the extent of a hundred thousand came over, and stood themselves adoring the Master.

Then the ascetic Nanda addressed his resident pupils thus: "My dears! Buddha's seat is also low; there is no seat for a hundred thousand monks also; today you should do enormous honour personally to the Glorious One as well as to the clergy of bhikkhus; bring from foot-hill, flowers endowed with good colour and sweet scent. Because of unthinkable sphere of influence of magical powers, they, in but a moment's time brought flowers endowed with fine colours, sweet scent and excellent essence and prepared a flower-seat of the size of a yojana for Buddha, three-gāvuta size for chief disciples, a variety of half-a-yojana size for the remaining bhikkhus, and prepared for young members of the clergy seats to the extent of an usabha each. When the seats had thus been made ready, the ascetic nanda raised his clasped hands, stood before the tathāgata and said thus:- "Venerable Sir! For our long period of welfare and happiness, please ascend and be seated on this flower-seat". The Glorious One sat down on the flower-seat. When the Master was thus seated, the bhikkhus came to know the manner of the master and sat themselves down on their respective seats reached by themselves. The ascetic Nanda seized a large flower-umbrella and stood himself holding it above the head of Tathāgata. The master entered upon the trance of cessation (nirodhasamāpatti) with this idea: "Let this personal offering of the ascetics be of great beneficial result". Having come to know the state of the master's trance, the bhikkhus also entered upon the same sort of trance. While the Tathāgata kept seated having entered upon the trance of cessation (nirodha) for seven days, the resident pupils, when the time for wandering about for food arrived, ate fruits big and small originated in the forest, and during the rest of the time they stood themselves raising their clasped hands towards Buddha. The ascetic Nanda, however, did not go even for eating food but spent all the time with zest and happiness only, holding but the flower umbrella even.

The Master, rose up from the trance of cessation (nirodha) and ordered a disciple endowed with two qualifications, namely: the qualification of forest-dwelling (araṇavihāra) and the qualification of being worthy of dedicated donations thus:- "Perform the thanking duty over the flower-seats of the organisation of ascetics". He became mentally satisfied similar to the great warrior who had properly gained big reward from the presence of the world-king, stood in his own sphere of influence consulted the three piṭakas of Buddha's teachings and performed the duty of thanks-giving. At the end of his religious discourse the Master Himself preached the truth (dhamma). At the end of Buddha's preaching all the forty four thousand ascetics also attained arahatship. The Master stretched his hand saying "Come bhikkhus". Then and there their hair and beard disappeared. Eight priestly requisites became attached to (paṭimukkā) their very bodies. They surrounded the Master, similar to sixty-year old theras. The ascetic nanda however, because of unsteady mind did not achieve distinction. It is said that beginning from the time he made his effort to listen to the Truth (dhamma), of the theras forest-dweller, there arose in his mind thus: "It will be wonderful, indeed, if I also in future in the dispensation of a Buddha were to gain the quality received by this theras". On account of that thought, he was not able to perform the proper penetration of noble path and fruition. However, he paid homage to the Tathāgata, raised his clasped hands, stood in front of the Glorious One and asked thus:- "Venerable Sir! In your dispensation, what is the name of this bhikkhu who performed the duty of thanks-giving over the flower-seats of the crowded ascetics? The reply was "This bhikkhu is the one who attained topmost position with the qualification of a forest dweller and the qualification of being worthy of dedicated donations". He made his aspiration thus: "Venerable Sir! For seven days, whatever personal offering of honour of holding the flower-umbrella was done; by means of that devoted deed of service I do not wish for other proper attainments, but I would become a disciple endowed with two qualifications like this theras in the dispensation of a Buddha in future.

Finding out whether the aspiration of the ascetic would indeed materialise or not by employing His knowledge of the future, the master found the state of accomplishment when a hundred thousand aeons (kappa) had gone past, preached the truth (dhamma) saying "O ascetic! This aspiration of yours will not be in vain; in the time not yet come, when a hundred thousand aeons (kappa) will have gone past, Buddha, Gotama by name, will appear; your aspiration will materialise in His presence", and went up into the sky surrounded by the clergy of bhikkhus. The ascetic nanda stood raising his clasped hands towards the Master and His clergy of monks until they went out of sight. Subsequently, he approached the Master time and again, listened to the truth (dhamma), became never diminished in jhāna, died and was reborn in the brahmā-world. Having passed away thence however, he became monk for a further five hundred births and was but a forest-dweller. At the time of the self-enlightened Buddha Kassapa also, he became a monk of forest-dweller type and fulfilled the duty of going and coming back. It is said that without fulfilling this duty there is namely, no attaining the state of a major disciple. The duty of going and coming, however, should be understood in the self-same manner stated in the āgamas and their commentaries. He fulfilled the duty of going and coming back for twenty thousand years, passed away and was reborn in the heavenly world of Tāvātimsa.

In this way he enjoyed heavenly prosperity by way of springing up now and then in the Tāvātimsa mansion, having passed away thence, became many a hundred times, world-king and regional sovereign, in the world of human-beings, enjoyed human prosperity, and was reborn in the house of the banker Sumana, having become the youngest brother of Anāthapiṇḍika at the time of the appearance of our Glorious One. His name was Subhūti.

On that occasion also, our Glorious One, having arisen in the world, kept on turning the wheel of excellent dhamma, in due course went to Rājagaha, performed there such upliftings of the world as accepting the bamboo grove and so on, and resided at Sāvātthi (cool forest) depending on Rājagaha. At that time, the banker Anāthapiṇḍika, took along with him the treasure that was raised by him at Sāvātthi, went to the house of his own associate, the banker of Rājagaha, heard about the appearance of Buddha, approached the Master dwelling at Sāvātthi (cool forest), became established in the fruition of the first stage of sanctification (sotāpatti) requested the Master to come to Sāvātthi, thereafter, he had monasteries built at the cost of a hundred thousand at every yojana, along the forty-five yojana-journey, brought by spreading crores, the garden grounds of a Jeta prince an area measuring eight bigger acres at Sāvātthi; there he had a monastery built and offered to the Glorious One. On the day of the monastery festival, this estate owner Subhūti went together with Anāthapiṇḍika, listened to the truth (dhamma) properly gained pious faith and became a monk. When he became ordained he committed into memory two tables of contents (mātikā) had mental exercise spoken to him did duties of a monk in the forest, aroused the jhāna of loving kindness, made it his basis, developed spiritual insight (vipassanā) and attained arahatship.

In preaching the truth (dhamma), because he preached making it objectively, not subjectively in the conventional manner as preached by the Masters, therefore he became, namely, chief among dwellers unattached (araṇa), because on his wandering round for alms-food, he would enter upon jhāna of loving kindness at each and every house, rise up and accept alms-food, saying to himself: "In this way there will be great fruition for the donors"; therefore, he became known as topmost among those worthy of dedicated donation. Therefore, the Glorious One placed him at the top-most position endowed with two qualifications, thus: "O monks! This one is the chief among my disciples, bhikkhus, who live unattached (araṇa) and are worthy of dedicated donations, this, namely, Subhūti. Having thus attained arahatship, the top-place of fruition of having fulfilled perfections himself, this great theras became exceedingly known, extremely well-marked, in the world, wandered about the districts for the welfare of many men, in due course, went to Rājagaha.

King Bimbisāra heard about the coming of the theras, approached him, paid his homage to the theras and said thus:- "Venerable Sir! Please live here only; I shall build a residential abode for you", made his departure, and forgot about it. Not getting a monastery, the theras spent his time in the open air. Because of theras' power, the rain did not shower. Because of no rain, people became afflicted with lack of water and made an uproar at the door of the royal palace. Investigating as to why the rain did not shower, the king concluded that there was no rain because of the theras' living in the open air, had a leaf-hut built for the theras, told the latter to kindly dwell in the leaf-hut, paid his homage to the theras and made his departure. The theras entered the building and sat himself down on the grass spread, cross-legged. Then the rain showered down a few drops, it did not supply sufficient water (lit. bestow water all

along). Then the therā, being desirous of dispelling the danger of draught of the world, uttered a stanza starting with "Channā me Kuṭikā (my dwelling is roofed)" in order to acknowledge the absence of danger to his own internal and external objects. The meaning of the stanza has but been stated in the Theragāthā.

Why, however, did the great theras make mention of these qualities of themselves? Having reflected on the transcendental truth (dhamma), achieved by themselves absolutely profound, exceedingly excellent and calm achievement which they had never gained before, nobles (ariya), who have absolutely scanty desire used to make manifest their own qualities for the purpose of bringing to light their elation (udāna), properly propped up by the excitement of zest (pīṭivega), as well as for the purpose of rendering clear the condition of Buddha's teaching (sāsana), being conducive towards escape into nibbāna, just as the world-protector does make manifest His own qualities thus: "O monks! The Tathāgata is endowed with ten kinds of strength, four kinds of self-confidence, and so on, by way of the intention of enlightening that matter. In the same way were also the stanzas signifying the arahatship of the therā.

1. Thus, having attained the fruition of arahatship and the top-most position, the therā remembered his own former deeds, became delighted and uttered a stanza starting with Himavantassavidūre and so on, in order to make manifest his deeds done previously. There Himavantassa (of the Himavanta), of the Himalaya hill; avidūre (not far), close-by, near, at the foot of the hill, endowed with facility of going and coming for human-beings, at the place of good conduct. Thus, is the meaning. Nisabho nāma pabbato (a hill, Nisabha, by name), there was a stone-made hill known by the name of Nisabha because of its being the biggest of the hills, thus, is the connection. Assamo sukatomayham (a hermitage was well-built for me), there, at that hill a forest-abode, a hermitage, for my residence had been properly built; it was built in a good manner by way of a chamber, place for night, place for day with fence (and enclosures all around) and so on; thus, is the meaning. Paṇṇasālā sumāpitā (leaf-hall well created) the hall roofed with leaves was well created and finished for the benefit of my residence; thus, is the meaning.

2. Kosiyo nāma nāmena (known by the name of Kosiya) named Kosiya as named by the parents; Uggatāpano (highly austere), well-known terrible austerity; ekākiyo (alone), because of the absence of others, I was but single; adutiyo (without a second), devoid of a second ascetic; jaṭilo (plaited hair) an ascetic who wore braided hair; tadā (then), at that time, Nisabhe, on the Nisabha hill; vasāmi, I lived; thus, is the connection.

3. Phalam mulañ ca paṇṇaṇca na bhuñjāmi aham tadā (I did not eat then fruit, root and leaf), then, when I was dwelling on the Nisabha hill, I did not eat such fruit as fig and so on, such leaf as oblation vegetables (kāra), having plucked them down from the tree; thus, is the meaning. If thus is the case, how did he live? In order to explain it he uttered these words: Pavattam va supātāham. There, pavattam (turn out to be), produced but automatically; supātām (well-dropped), I made my nourishment depending upon leaves and so on which fell down of their own accord; tāvade (then), at that time; jīvāmi (I live), I made my living, I kept myself alive; thus, is the connection. The alternative reading is: "Pavattapaṇḍupañṇāni, the fallen yellow-leaves", paṇḍupañṇāni rukkhapattāni (yellow leaves fallen from trees); I live relying on the very self-fallen tree-leaves; thus, is the meaning.

4. Nāham kopemi ājivam (I do not corrupt my good livelihood), in sacrificing my life, in making my all-round sacrifice, I did neither corrupt nor ruin my good, right livelihood for the sake of seeking such sustenance as fruits, roots and so on under the influence of craving (taṇhā); thus, is the connection. Ārādhemi sakam cittam (I win over my own mind), by means of scanty needs as well as by contentment I won over my own mind and made my mind clearly pleasant; vivajjemi anesanam (I avoid sinful way of life), I abstained from and kept myself far off from improper and unbecoming ways of livelihood, in the form of such occupations as that of a physician, a messenger and so on.

5. Rāgūpasamhitam cittam (the mind connected with lust) when at any time there arose my mind mixed up with lust, then I myself reflected upon it with wisdom and I dispelled it after properly scrutinising it; ekaggo tam damemaham (being one-pointed in mind I subdued it) being concentrated with my mind one-pointedly on a single fixed object of mental exercise (kammaṭṭhāna, I subdued and brought under my subjugation that lustful mind).

6. Rajjase rajjaniye ca (you were attached to the attachable also) you were and you became adhered to and stained by such things as visible objects of appearance and so on which are stainable and attachable; dussaniye ca dussase (you became offended by enrageable matters) you were furious over the matter which provoked anger and worthy of getting offended; muyhasemohaniye (you get deluded in in deludable matter) you were and you became deluded and misled over matters that make delusion and deludable affairs; therefore, vanā nikkhamassu (you go out from the forest) you should go away elsewhere from the forest-residence, far from the forest; thus, in this manner, I subdued myself; thus, is the connection.

24. Timbarusakavaṇṇābho (O you having own complexion of a fig fruit!) O friend! You have your own skin-colour similar to a golden big fruit, golden complexion of the colour of Jambu-river gold; thus, is the meaning. The rest is but easily comprehensible.

The commentary on the biography

of the therā Subhūti

has ended

22. Commentary on Biography of the Therā Upavāna.

Stanzas starting with Padumuttaro nāma Jino, constitute the biography of the venerable therā upavāna. This venerable one also, having done devoted deeds of service towards former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths, was reborn in a poverty-stricken family at the time of the Glorious One Padumuttara and after having attained the age of intelligence, on the demise (parinibbutā), of the Glorious One, His relics were taken, and when a shrine of seven yojanas, made of seven sorts of gems was set up by human and divine-beings, dragons, garūda birds, Kumbhaṇḍa celestial guardians, ogres and celestial musicians (gandhabba), there, he made offering in His honour; a flag, made up of his own well-washed upper garment which he fastened at the top-end of a long piece of bamboo and had it bound properly. Taking hold of it, the commander-in-chief of the ogres named Abhisammataka, who was posted there for the purpose of looking after the offerings to the shrine, by divine-beings, with his invisible body circumambulated the shrine three times carrying the flag in the sky. Having noticed it, he became much more piously pleased in mind, due to that deed of merit, he wandered about his rounds of repeated rebirths among divine and human-beings, and was reborn in a brahmin family at Sāvattthi when this Buddha arose. He gained the name of Upavāna, and after having attained the age of puberty, saw Buddha's power at the acceptance of Jetavana, properly gained pious faith, became a monk, did deeds for development of spiritual insight (vipassanā), attained arahatship and became possessed of six kinds of higher knowledge. As and when the Glorious one became out of sorts, then the therā would administer to the Glorious One warm water together with such drinkable medicine as might be necessary. By that means the ailment of the Master became eliminated. The Glorious One performed thanks-giving to him (in appreciation).

52. Having thus attained the fruition of arahatship and achieved the topmost position, he remembered his own former deeds and uttered a stanza starting with Padumuttaro nāma Jino, in order to make manifest his deeds done previously by way of becoming delighted in mind. There, pāragū (gone beyond), gone and attained nibbāna, the entire end of all worldly and transcendental dhammas. Padumuttaro nāma Jino, the Conqueror named Padumuttara, the Glorious One, who had conquered the five kinds of Māra, who possessed six-coloured Buddha's rays resembling a solid mass of fire, jalitvā (blazed), having lighted the whole world with the brilliance of dhamma; Sambuddho (the self-Awakened One), the excellent Buddha, who had been aptly awakened (paṭibuddho) from the slumber of kilesa (depravity) owing to His own proclivity (savāsānāya) for living beings (pajāya) who had gone off to the sleep of ignorance (avijjāniddūpagatāya), the eye-lotus (nettapaṇkajo) which had blossomed (vikasita); parinibbuto (completely passed away into nibbāna), had become extinguished by means of parinibhāna of khandha, had reached (gato) invisibility (adassanam); thus, is the connection.

57. Jaṅgha (leg), a series of ladders being bound down for the purpose of facilitating the laying of bricks which should be laid close to each other at the time of building a shrine.

88. Sudhotam rajakenaham (well washed and undusted I), properly washed by a garment-washer-man and made well-cleaned and purified; uttareyyapaṭam mama (my upper clothing), I hang up at the bamboo top my upper garment, made a flag and flew it up; ambare (in the sky), I had the flag hoisted in the sky; thus, is the meaning. The rest is but easily comprehensible.

The commentary on the biography

of the therā Upavāna

has ended.

23. Commentary on Biography of the Thera Tisaraṇagamaniya.

Stanzas starting with Nagare Bandhumatiyā, constitute the biography of the venerable thera Tisaraṇagamaniya. This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa), was reborn in a family house, in the city of Bandhumatī at the time of the glorious One Vipassī and attended upon his blind parents. One day, he considered thus: "Looking after my parents, I do not get the chance of becoming a monk: what if I were to catch hold of the three refuges; in this way I shall have myself released from poverty, the evil existence", approached the chief disciple of the Glorious One Vipassī, named Nisabha, and took hold of the three refuges (saraṇa). He was in observance of having looked after them for a hundred thousand years and by means of that self-same deed even, was reborn in Tāvātimsa mansion. Thereafter, subsequently, he wandered about his rounds of repeated rebirths among divine and human beings, enjoyed both kinds of prosperity, was reborn in a very wealthy family, in the city of Sāvattī, at the time of the appearance of this Buddha, and on his having attained the age of intelligence, while still seven years old, went to a certain ashram of the clergy (saṃghārāma), surrounded by boys. There, a certain canker-free thera preached him the dhamma and gave him refuges (saraṇa). He took them, remembered the refuges, looked after by himself formerly, developed spiritual insight (vipassanā), and attained arahatship. The Glorious One ordained him as and when he attained arahatship.

106. Having attained arahatship, and having been ordained, he remembered his own former deeds and uttered a stanza starting with Nagare Bandhumatiyā, in order to make manifest his former deeds by way of being delighted in mind. There, mātu upaṭṭhāko ahum (I was a supporter of my mother), I was, in the city of Bandhumatī, a supporter attending upon my parents; thus, is the connection.

108. Tamandhakāravahitā (blind folded by darkness) covered by unforsaken darkness of delusion; tividhaggīhi dayhare (they were burnt by three kinds of fire) all creatures were burnt and scorched by three kinds of fire reckoned as the fire of lust, the fire of anger and the fire of delusion; thus, is the connection.

114. Aṭṭhahetu labhāmaham (I gain the eight causes), I receive the eight circumstances which were the causes of happiness; thus, is the meaning. The rest is but easily comprehensible.

The commentary on the biography
of the thera Tisaraṇagamaniya
has ended.

24. Commentary on Biography of the Thera Pañcasīlasamādāniya.

Stanzas, starting with Nagare Candavatiyā constitute the biography of the venerable thera Pañcasīlasamādāniya. This one also, having done devoted deeds of service toward former buddhas, accumulation meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa), in this and that existence was reborn in a certain family at the time of the Glorious One Anomadassī, became poverty-stricken commensurate with the evil deed done in a former existence, and not getting food and drink for his nourishment, led his life by doing work on wage basis, came to know the disadvantage in the rounds of rebirths (saṃsāra), become desirous of becoming a monk, but not gaining monkhood, took upon himself the five kinds of basic discipline (sikkhāpada), in the presence of the thera nisabha, the disciple of the Glorious One, Anomadassī. Because he sprang up in the period of longevity of life, he all-round maintained his moral precepts for a hundred thousand years. Due to that good deed, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the family of immense prosperity in Vesālī at the time of the arising of this Buddha. having seen his parents taking upon themselves the moral precepts, he remembered his own moral precept, developed spiritual insight (vipassanā), attained arahatship and became a monk.

134. Having remembered his own former deed, he became delighted and uttered a stanza starting with nagare Candavatiyā, in order to make manifest his former deeds done by him, by way of solemn utterance (udāna). Bhatako āsaham tadā (I was then a wage-earner) then, at the time of my making merit I was a worker for wages, a wage-earner; parakammāyane yutto (being yoked to work for others) I did not gain monkhood, for the purpose of release from rounds of repeated rebirths (saṃsāra), due to absence of opportunity, being engaged in and yoked to doing the work of others for wages.

135. Mahandhakārapihitā (covered by dense darkness), being shut off, hindered and covered up by dense darkness of depravity (kilesa); tividhaggīhi dayhare, they were burnt by three kinds of fire, reckoned as: purgatory fire, peta fire, and saṃsāra fire; however, by what means, under what circumstances, would I become clearly unconnected; thus, is the meaning.

136. Deyyadhammo (charitable offering), I have nothing befitting to offer, such offering as food, drink, and so on; because of its absence, I, varāko, being poverty-stricken, bhatako (a wage-earner), a leader of wage-getting life; yannūnaham pañcasīlam rakheyyam paripūrayam (what if I were to observe and all-round fulfil the five moral precepts), it would be good if after taking upon myself the observance of the five moral precepts, and all-round fulfilling them, and if I were to all round look after, having made them well and good and I would protect them properly; thus, is the meaning.

148. Svāham yasamanubhavam (that I enjoyed the reputation), due to the power of bearing those moral precepts that I enjoyed immense repute amongst divine and human beings; thus, is the meaning. Kittaye (might announce), in announcing the fruition of those moral precepts even for crores of aeons (kappa), a portion only might be made manifest; thus, is the meaning. The rest is but easily comprehensible.

The commentary on the biography
of the thera Pañcasīlasamādāniya
has ended

25. Commentary on the Biography of the Thera Annasamsāvaka

Stanzas starting with Suvannaṇavaṇṇam sambuddham, constitute the biography of the venerable thera Annasamsāvaka. this one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa), in this and that existence, was reborn in a certain family-house at the time of the Glorious One Siddhattha, saw the Glorious One gracefully shining with thirtytwo characteristics of a great personage, and a fathom-length radiating rays and also with nimbus, wandering about for alms-food, became piously pleased in mind, invited the Glorious One, led Him to his house, and entertained Him with excellent food and drink to His satisfaction. Due to that self-same mind of clear faith, he passed away thence, was reborn in the divine world, enjoyed heavenly prosperity and having passed away thence he was reborn in the world of human-beings, enjoyed the prosperity of human beings and thereafter, he now and then enjoyed the divine and human prosperity, was reborn in a certain family at the time of the appearance of this Buddha, became piously pleased with the dispensation (sāsana), became a monk, developed spiritual insight (vipassanā), and attained arahatship. He was popularly known as Annasamsāvaka thera by way of the name of having done meritorious deed formerly.

155-6. Subsequently, he remembered his own former deed, became delighted, uttered a stanza, starting with suvaṇṇavaṇṇam in order to make manifest, by way of solemn utterance (udāna) of his own deeds, done previously, saying: "In this manner, by means of the power of this good load of merit done by me, arahatship has been attained". There, Suvannaṇavaṇṇam sambuddham (the self-enlightened Buddha of golden complexion), that gold-coloured Glorious One, whose complexion was like unto the colour of gold; that gold-complexion was like unto the colour of gold; that gold-complexioned buddha Sidhattha; thus, is the meaning. Gacchantam antarāpane (going in between selling shops), going inside the street in between the rows of shops of traders; kañcanagghiyasamkāsam (resembling valuable gold gate), similar to a gold gate-way; bāttimsavaralakkhanam (thirtytwo excellent characteristics), endowed with thirty two good signs (lakkhana) lokapajjotam (the shining or lighted lamp of the world) who has become the lighted lamp of the whole world; appameyyam (immeasurable), bereft of measurement; Anopamam (peerless), bereft of example; jutindharam (bearer of splendour), having seen Buddha Siddhattha, radiant with rays, the bearer of such six sorts of Buddha's rays as blue, golden yellow and so on; paramam (absolute), most excellent zest, alattam (I obtained), I received; thus, is the connection. The rest is but easily comprehensible.

The commentary on the biography

of the therā Annasamsāvaka

has ended.

26. Commentary on Biography of Dhūpadāyaka.

Stanzas starting with Siddhatthassa Bhagavato constitute the biography of the venerable Dhūpadāyaka therā. This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds repeated rebirth (vaṭṭa), in this or that existence, was reborn in the house of a family, at the time of the Glorious One Siddhattha, became pious-minded in the Glorious One Siddhattha, and made offering of incense with many a variety of such incense as sandal-wood, fragrant aloe wood (agaru), dark fragrant sandal-wood (kājanūsārī), and so on, at the fragrant chamber of the Glorious One. Due to that act of merit, he enjoyed both kinds of prosperity among divine and human-beings, became worthy of offering in whatever existence he was born, was reborn in a family house when this Buddha arose, became a monk in the dispensation of Buddha due to the power of the load of merit, developed spiritual insight (vipassanā), attained arahatship, and was well-known everywhere as the therā Dhūpadāyaka, by name, because of his merit of having made incense offering. Having attained the fruition of arahatship, he remembered his former deed, became delighted, and uttered a stanza, starting with Siddhatthassa Bhagavato, in order to point out the deeds done by him formerly. Siddhatthassa Bhagavato (of the Glorious One Siddhattaha), He was Siddhatthassa, who was the Glorious One, who was accomplished, all-round perfect, reckoned as such qualities as omniscient knowledge and so on, with the desire of urging; to that Glorious One Siddhattha, possessed of such qualities as glory and so on, the eldest of the whole world; tādino (to such a One), to or of Such a One who by nature is unshakeable amidst desirable and undesirable; thus, is the meaning. The rest is but clear in meaning.

The commentary on the biography

of the therā Dhūpadāyaka

has ended

27. Commentary on Biography of the Therā Pulinapūjaka.

Stanzas starting with Vipassissa Bhagavato constitute the biography of the venerable therā Pulinapūjaka. This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa), in this and that existence, was reborn in a certain family at the time of the Glorious One Vipassī, being pleasingly pious-minded in the dispensation (sāsana), removed old sand at the precincts of shrines and bodhi trees, scattered new sand of light yellow colour similar to pearl pebbles and adorned the shrine-hall. Due to that deed, he was born in the world of divine-beings; there, having enjoyed divine bliss in a gold mansion, many a yojana in size, shining with gems; having passed away thence, he became a world-king endowed with seven sorts of gems in the world of human beings, enjoyed human bliss, and wandering about his rounds of rebirths subsequently, was reborn in a family endowed with prosperity when this Buddha arose, being of pleasing piety in the dispensation (sāsana), he became a monk, developed spiritual insight (vipassanā), and attained arahatship. he became well-known by the name Pulinapūjaka therā, similar to the name of the meritorious deed done by himself.

165. Having remembered his own former deed, he became delighted and uttered a stanza, starting with Vipassissa Bhagavato in order to show the deeds done by him formerly. There, he saw many a variety; thus He was Vipassī; or he saw separately (or secludedly), thus Vipassī; or He saw such sorts of benefit as one's own benefit and others' benefit differently; thus Vipassī; or He saw such sort of significance namely: the lexicographical, absolutely spiritual etc; differently; thus Vipassī; Vipassissa bodhiyā pādaputtame (at the most excellent bodhi tree of Vipassī), at the circular hall (or pandal) of the most excellent bodhi tree of that Buddha Vipassī; purānapulinam (old sand) ākirim (Strewn) having thrown away old sand, I spread pure light-yellow sand. The rest is but easily comprehensible

The commentary on the biography

of the therā Pulinapūjaka

has ended.

28. Commentary on Biography of the Therā Uttiya.

Stanzas starting with Candabhāgānādī tīre, constitute the biography of the venerable therā Uttiya. This one also, having done devoted deed of service towards former Buddhas, accumulating meritorious deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa), in this or that existence, he was reborn as a crocodile in the river Candabhāgā at the time of the Glorious One Siddhattha; Seeing the Glorious One approaching the river bank, it became pleasingly pious-minded, and lay itself down near the shore even, being desirous of carrying Him across to the further shore. The Glorious One, out of compassion for the crocodile placed His feet on its back. It became delighted and elated, became enormously energetic under the influence of zest, cut across the current swiftly and speedily and led the Glorious One to the further shore. The Glorious One, having come to know about its pleasing piety, made His departure after having prophesied thus:- :This crocodile having passed away hence, will be reborn in the world of divine-beings; thence forward, it will wander about rounds of repeated rebirths ;(samsāra), in the good course of existence and ninety four aeons (kappa), from now, it will attain immortal peace, nibbāna".

In that manner, the crocodile wandered about his rounds of repeated rebirths, only in excellent existences, and was reborn as the son of a certain brahmin in Sāvatti, at the time of the appearance of this Buddha. They named him Uttiya. On coming of age, he became a wandering ascetic saying to himself: "I shall seek the immortal peace (amata)", one day met the Glorious One, whom he approached, paid his homage, listened to the dhamma, became a proper recipient of pious faith, got ordained as a monk in the dispensation (sāsana), but was unable to rise up to distinction, owing to not having cleanly purified himself of wrong view morally; seeing another bhikkhu bringing about distinction and another bhikkhu foretelling (byākaraṇam, explaining), he approached the Master and asked for advice in brief. The master also gave him advice in brief even thus: "O Uttiya! Therefore, here, you had better have yourself purified from the very beginning", and do on. He did abide by the advice of the Master, and began to develop spiritual insight (vipassanā). When he started developing spiritual insight ailment arose. When disease developed he got stricken with remorse, came to know the foundation of exerted effort, developed spiritual insight (vipassanā), and attained arahatship.

169. Having thus attained the fruition of arahatship commensurate with his load of deeds, he remembered his own former deed, became delighted and uttered this stanza, starting with candabhāgānādī tīre in order to make manifest the deed done by himself formerly. There, Candabhāgānādī tīre (on the bank of the river (Sandabhāgā), it goes roaring and making sound being of shining glory since strewn over with moon-light, because of also being all-round full of crystal clear fresh water endowed with shining light with the riverbed surfaced with all-round pure pale yellow sand; thus, the river Candabhāgā. I was a crocodile on the shore of that river Candabhāgā; thus, is the connection.

There, Susumāro, making small shoals of fishes into pieces, big and small, it kills; thus susumara (crocodile); fierce fish, alligator; thus, is the meaning. Sabhojana-pasuto (devoted to one's own food), I was devoted to and busy with my own nourishment in my own pasture; nadittittham agaccha'ham (I went to the river-landing place), at the time of the Glorious one's coming I went to, and reached the river-landing spot.

170. Siddhattho tamhi samaye (at that time, Siddhattha) at that time when I reached the landing spot, the Glorious One Siddhattha, the topmost personage, the eldest and best among all creatures Sayambhū (who had become by Himself), that Glorious One, who became Buddha, springing up into being. all by Himself, approached the river-shore, being desirous of crossing the river.

172. Pettikam visayam mayham (my paternal sphere of influence), this crossing of great power every time they arrived (or of any and every arrival), brought over by my father, grandfather and do on, generation after generation; thus, is the meaning.

173. Mama Uggajjam sutva (having heard my offer, the Glorious One, the great Sage, mounted), having heard my offer, volunteering; thus, is the connection. The rest is but clear in meaning.

The commentary on the biography

of the therā Uttiya

has ended

29. Commentary on Biography of the Thera Ekañjalika.

Stanzas, starting with *Suvaṇṇavaṇṇam* constitute the biography of the venerable therā Ekañjalika. This one also, having done devoted deeds of service towards former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*), in this and that existence, was reborn in a family house, at the time of the Glorious One Vipassī; having attained the age of intelligence, he became pleasingly pious towards the three gems, met the Glorious One Vipassī wandering about for alms-food and stood raising his clasped hands having become pious-minded. Due to that deed of merit he had to wander about the rounds of his repeated rebirths among divine and human beings, became worthy of revered offerings everywhere; after he had enjoyed both kinds of bliss he was reborn in a family of prosperity when this Buddha arose; being piously pleased with the dispensation (*sāsana*) he became a monk, developed spiritual insight (*vipassanā*) and got established himself in arahatship. He was well-known as the therā Ekañjalika by way of the meritorious deed done by him formerly.

180. Having remembered his own former-deed, and seeing it like a gooseberry fruit on his hand-palm, he uttered this stanza beginning with *suvaṇṇavaṇṇam* in order to make manifest his deeds done formerly by way of solemn utterance (*Udāna*). Vipassim *satthavāhaggam* (Vipassī, the chief caravan leader) he, who carries and helps the merchants to cross the desert (*kantār*); thus, *satthavāho* (the caravan leader); lets cross, causes to cross over, lets pass across, pulls out and lets reach the secure piece of ground far from the sandy desert, robbers' region, famine area, waterless desert, ogre sphere, and scanty food desert; thus, is the meaning. Who is he? He is the eldest merchant. Because of resemblance with the eldest merchant, caravan leader, this Glorious One also is caravan leader. Likewise, indeed, He lets the creatures, who aspired for three categories of enlightenment (*bodhi*), who had loaded up their meritorious deeds, cross, go up across, pass out across, pull out across, and reach the dry-land of *nibbāna*, from the desert of birth, the desert of old age, the desert of disease, the desert of death, the desert of anxiety, lamentation, distress, displeasure and dejection as well as from all *samsāra* desert; thus, is the meaning. *Satthavāhaggam* (the topmost caravan leader) he is chief, best and main caravan leader also; thus, *sathavāhaggo* (chief caravan leader) that chief caravan leader Vipassī, the self-enlightened Buddha; thus, is the connection. *naravaram vināyakam* (the excellent man, the leader) unsoft exerted effort amongst men; thus, *naravira* (the bold man) him; he leads and transports distinctively to the city of *nibbāna* the creatures who have loaded themselves up with their meritorious deeds; thus, *vināyako* (special leader) him.

181. *Adantadamanam tādi* (such a taming of the untamed) he tames the untamed creatures, with their doors of body, mouth and mind, associated with such depravity as lust, anger, delusion and so on; thus *adantadamano* (the tamer of the untamed) him; equipped with such qualities as being unshakable in things desirable and undesirable and so on; thus, *tādi* (such) him; *mahāvādim mahāmatim* (great view-holder and of great intelligence) amidst and among one's own doctrinal and others' doctrinal view-holders, because of being bereft of equal and superior individuals by himself he is *amhāvādi* (great view-holder) he who has intelligence similar to the great earth resembling mount Meru, is *amhāmati* (immense intelligence) that *Mahāvādim mahāmatim* self-enlightened Buddha, thus, making in particular similarity with this. The rest is but easy of comprehension.

The commentary on the biography of

of the therā Ekañjalika

has ended.

30. Commentary on Biography of the Thera Khomadāyaka.

Stanzas beginning with *nagare Bandhumatiyā* constitute the biography of the venerable therā Khomadāyaka. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from the rounds of rebirths (*vaṭṭa*), in this and that existence, was reborn in a family house at the time of the Glorious One Vipassī; on coming of age, he was exceedingly pious in the dispensation, (*sāsana*), dearly devoted to the three gems (*ratana*) listened to the truth (*dhamma*), in the presence of the Glorious One Vipassī, became piously-minded and made offering of honour with *khoma* cloth. Making that very offering the foundation, he performed meritorious deeds as long as he lived, and thereafter was reborn in the celestial world. Having enjoyed divine bliss oft and on in the six divine worlds, he passed away thence and having experienced many a variety of such human prosperity as world-king and so on in the world of human beings, and when his good load of merit became all-round matured, he was reborn in a family house when this Buddha arose; on coming of age, he listened to the truth (*dhamma*), in the presence of the master, gained pious faith, became a monk, developed spiritual insight (*vipassanā*) and before long attained arahatship. he became well-known as the therā Khomadāyaka by the name of the meritorious deed done by him.

184. having remembered his own former deed, he became delighted and uttered a stanza beginning with *nagare Bandhu matiā* showing the former deed done by him. There *bandhu* is said to be relative; in whichever city those relatives live mutually in society that city is said to be *Bandhumati*; *ropemi bijasampadam* (I sow successful seed) I spent and made established the prosperity of such seed of merit as charity, moral precept and so on; thus, is the meaning.

The commentary on the biography of

the therā Khomadāyaka has ended.

The commentary on the third chapter

of *Subhūti* has ended.

The commentary on the fourth reciting

occasion has finished.

4. Chapter on *Kuṇḍadhāna*

31. Commentary on Biography of the Thera Kuṇḍadhāna.

Stanzas, beginning with *Sattāhampaṭṭisallīnam*, constitute the biography of the venerable therā Kuṇḍadhāna. This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from the rounds of rebirths (*vaṭṭa*), in this and that existence, was reborn in the house of a family in the city of *hamsavati*, at the time of the Glorious One Padumuttara; in the manner aforesaid, he approached the Glorious One, listened to the truth (*dhamma*), saw the Master placing a bhikkhu at the top-most place amongst those who take the first lot (*salāka*), aspired for the ranking post, and wandered about doing good deeds commensurate with that aspiration of his. One day, he offered a large banana fruit-ears seasoned with mango stone-powder to the Glorious One Padumuttara who had arisen from the trance of cessation (*nirodha*); the Glorious One accepted it and made a meal of it. Due to that meritorious deed he exercised divine sovereignty amongst divine-beings and was reborn as earth-divinity at the time of Kassapa Buddha. To long-living Buddhas, namely, there used to be no regular half-monthly fast (*uposatha*). Likewise indeed, to the Glorious One Vipassī there was fast (*uposatha*), at an interval of every six years. Dasabala kassapa, however, recited *pātimokkha*, the 227 disciplinary rules of the *vinaya*, every; six months. At the time of the recitation of that *pātimokkha* two associate bhikkhus, who were quarter-dwellers, went there saying to themselves: "We shall observe fast (*uposatha*). This earth-divinity thought to himself: "The friendship of these two bhikkhus is exceedingly firm; how is it, indeed? Would it get broken when there is a breach-maker or would it remain intact?" He went not far from them looking out for an opportunity between them.

Then, one of the two theras handed over his bowl and robe to the other one, went to a place where water was conveniently available, for the purpose of making his bodily ablutions, became with hands and feet well-washed and came out from near a bush. The earth-divinity came out of the bush behind and behind the theras step after step close after the theras, after having taken the appearance of a lady of most excellent beauty, in the act of disentangling her hair, arranged properly and binding the same, as if heaping up soft earth on her back, arranging her garment and in the act of putting on lower garment. His associate theras who kept himself standing on one side, the moment he saw that matter, became displeased, and thought over thus: "My intimacy with this bhikkhu together for a long period of time is now ruined; were I to know such a misconduct, I would not have familiarity with him (or this one) for so long a time", immediately on the other's coming back, he said thus:- "Friend! Take back your bowl and robe; I shall not go on the one and same journey together with an evil individual like you". On hearing that remark, it became to that conscientious bhikkhu as if having been pierced at his heart being thrust into it by means of a three-tooth javelin held by the other. Thereafter, he said in reply to his friend: "Friend! What, namely, do you say? I do not remember having committed even to the extent of dukkaṭa offence within so long a period of time; you however, tell me now, that I am an evil-doer; what is that seen by you?". The reaction was: "What is the use of having seen ;by another? Why? You were in a certain place, together with a lady dressed and decorated in this manner and came out of it together". Although he said in answer to his friend's charge up to three times thus: "Friend! This does not exist for me; I did not see such a lady"; the other theras did not believe his friend's explanatory statement, made what he saw himself a true fact in the matter even and abiding by it, did not go on one and the same journey with him, and proceeded towards the presence of the Master by another road. The other bhikkhu also went to the self-same presence of the master by going on a different journey.

Thereafter, at the time of the clergy of bhikkhus' entering the ordination hall, that bhikkhu saw his former friend at the top of the Uposatha hall, recognised him, and said to himself: "In this fast gathering, there is, namely, and evil bhikkhu; I shall not observe fast together with him"; left the ūposatha hall and stood outside. Then, the earth-divinity, saying to himself; "Heavy harm has been done by me", went to his presence in the guise of an old devotee and asked thus: "O Venerable Sir! Why is my lord standing in this place? "I am standing outside, for this reason:- "O devotee! An evil bhikkhu had entered this ūposatha hall; I do not observe fast together with him" The earth-divinity replied: "Venerable Sir! Please do not take in this manner; this bhikkhu is of all-round pure moral precept; I am the lady who was seen by you; for the purpose of finding out about you by me saying: "Firm, indeed, is the friendship of these theras, or is it not so?, that act was done by me who was on the lookout whether your friendship would be broken or not". The theras remarked: "But you are a good man". The reply was: "Venerable Sir! I am an earth-divinity". The young divinity, while still speaking, stood with divine power, fell himself down at the foot-base of the theras, apologised the theras thus:- "Venerable Sir! Please pardon me; there is none of this fault of the theras; kindly perform the ūposatha"; and urged the theras to enter the fast assembly. That theras then performed the fast service in one and the same place. However, he did not live in one and the same place together with his old friend by way of renewing friendship. He did not speak about this theras's defect. Subsequently, the questioner theras, however, performing deeds of developing clear insight (vipassanā), attained arahatship.

Consequent upon that deed, the earth-divinity, did not get released from purgatory for one whole period of time between two Buddhas (eka Buddhantara). If, however, at one time or another, he were to come to the human world, whatever might be any fault committed by another person, that fault falls on him. He was reborn in a brahmin family at Sāvatti at the time when our Glorious One arose. They made him known as Dhānamānava. having attained the age of puberty, he acquired the knowledge of the three vedas, listened to the preaching of truth (dhamma), of the Master at the time of his getting old, properly gained pious faith, and became a monk. Beginning from the day he was ordained, a well-dressed and decorated damsel, entered but together with him as and when he entered the village; when he went out of the village, she went out also; when he entered his monastery also, she entered together with him; when he stood also she stood; in this manner, she did appear ever following him. The theras did not see her. However, owing to the evil consequence of his former deed, she stood visible to others.

Offering alms-food of rice-gruel in the village, women made an all-round jeer (or laugh) saying thus:- "Venerable Sir! This ladle-full of boiled-rice is for you; another ladle-ful of **** (Pg.93) is for this our female associate" There was a great deal of distress to the theras. On his getting back to the monastery also, even the novices and young bhikkhus gathered round him and made all-round jeer saying: "Dhāna has become Koṇṭa (?) Koṇḍa." (In the P.T.S.D. Koṇḍa is kuṇḍa a bent crooked Koṇṭa(?) a man of dirty habits.) Then, under that very circumstance, there sprang up for him the name, theras Kuṇḍadhāna. He rose up and got up himself and not being able to endure the accusation (keḷi), made by them, became seized by ;madness and told them thus: "You all are crooked (koṇḍā), so is your preceptor (Upajjhā and so also is your teacher". Then, they informed the Master about him thus: "Venerable Sir! Kuṇḍadhāna spoke unseemly (or rough) words thus together with young novices". The Master sent for him and asked thus: "O Dhāna! is it true that you say harsh words together with young novices?" When the reply made by him was thus: "O Glorious One! Yes, it is true"; the Master asked him thus: "Why did you say so?" The theras replied thus: "Venerable Sir! I said so, being unable to endure the constant harassment". Having remarked saying: "You are not able to eliminate (jirāpeti), up to today the deed done by you formerly; o bhikkhu! Do not speak harsh words in this manner again. Buddha uttered the following stanzas:-

"Do not speak any harsh word to anyone;
those spoken to would speak the same in
return to him; wrangling (or quarrelsomeness)
words, indeed, are painful; retaliation
would pervade (or touch) him.
If one did not get shaken oneself, like
unto copper musical instrument of a pair
of cymbals closely struck, this one became
virtually attained to nibbāna; there does
not exist any quarrel (sārambha) to you."

They also spoke to king Kosala also, this matter, however, namely, the fact that the theras used to wander about with a lady. The king sent his messengers saying: "Look here, go and investigate into the matter"; he himself together with a small retinue, went to the presence of the theras and stood on one side having a look. At that moment the theras was seated doing his needle-work. That lady also seemed to be as if standing at a spot not far away.

Having seen it, the king went to the spot where she stood saying to himself thus: "That matter does exist". When the king came to her, she was as if she has entered the residential leaf-hut of the theras. The king also entered the leaf-hut but together with her, looked over everywhere, and not seeing or noticing anything, formed his impression thus: "This one is not a woman, it must be one of the consequences of his bad deed", first of all, although she went by the neighbourhood of the theras, she did not pay her homage to the theras, came to know the state of not being sure (or certain) came out of the leaf-hut, paid his homage to the theras, sat himself down on one side and asked thus: "Are you not in any way fatigued with alms-food?" "The theras replied thus:- "O great king! It is befitting". The king replied thus: "Venerable Sir! I understand my lord's statement; who, namely, will be pleased with you wandering together with such a depravity as this; henceforth there is no more duty of any going whatsoever for you; I shall attend upon you with four kinds of requisites; please do not be negligent in your wise making to be mindful". The king provided meal to the theras permanently. The theras gained the support of the king, with meal well-provided became one-pointed in mind, developed clear insight (vipassanā), and attained arahatship. Thence forward that woman disappeared.

At that time, living in the family of wrong viewers (or heretics), in the city of ugga, mahāsūbhadda said to himself thus:- "May the Master have sympathy with and compassion for me, took self-determined fast, became free from being mundane, stood above on the floor of palace, made declaration of truth thus: "May these flowers, instead of remaining inside, form themselves as a canopy (or ceiling) over the head of Dasabala! With this conception (or clue), may Dasabala together with five hundred bhikkhus accept my alms-meal tomorrow!" and released eight handfuls of jasmine flowers. At the time of preaching the truth dhamma, the flowers went and formed themselves into a canopy above the head of the Master. On seeing that canopy of jasmine flowers, the master but mentally accepted (or agreed to) the alms-meal of Subhadda, and on the next day at sun-rise, said to the theras Ānanda thus: "Ānanda! Today, we shall go afar for wandering to get our alms-meal; without giving to the common (puṭhujjana), monks, give the lot (salāka), to the nobles". The theras informed the bhikkhus thus: "Friend! Today the Master will go to a distant place for alms-food; let not the common monks go, let the nobles even take the lot (salāka)". Ānanda aroused his logical thought thus:- "The Master does not make me give a lot (salāka) to such sort of bhikkhus; He made me give but to nobles (ariya). only, went and informed the matter to the Master. The Master said thus: "You

had better give the lot (salāka), to the therā who made you bring it". The therā Ānanda, considered thus:- If it is not proper to give the lot to Kuṇḍadhāna, then, the Master would have prohibited it; there would be reason here" and said to ****(Pg.96) that he would give the lot to the latter and bid for his going. Kuṇḍadhāna entered upon the fourth Jhāna, the basis for higher knowledge even before his going, stood in the sky by his magical power, stretched out his hand and seized the lot (salāka), saying: "Friend Ānanda! Bring it to me; the Master understood me; the master does not prohibit a bhikkhu like me taking first the lot (salāka)". The Master having made biography of that bhikkhu placed the therā at the topmost position, among those who take lot (salāka), first of all, in this dispensation. Because this therā, having gained royal support, became concentrated in mind due to proper gain of nourishment facility and doing the deed for clear insight (vipassanā), became a possessor of six sorts of higher knowledge due to sufficing qualification to attain arahatship (upanissaya). In spite of this being the case, those ordinary (puthujjana) bhikkhus, who did not know the qualities of this therā, provoked their doubts thus: "This one seizes the lot (salāka), first of all; why, indeed, is this? For the purpose of dispelling that doubt of theirs, the therā rose up into the sky, demonstrated his display of magical power, uttered a stanza beginning with "Pañca chinde" in order to make manifest his arahatship in the way the arahatship should be shown.

1. Having thus become an arahat commensurate with perfected load of his meritorious deeds, and attained the topmost position, he remembered his former deed and uttered a stanza, beginning with sattaḥam paṭisallīnam in order to make manifest the deeds done by him formerly by way of delight. There, for seven days he became secluded living all alone the life of cessation (nirodha) trance; thus, is the meaning. The rest is but easy in meaning.

The commentary on the biography

of the therā Kuṇḍadhāna

has ended.

32. Commentary on Biography of the Therā Sāgata.

Stanzas beginning with Sobhito nāma nāmena constitute the biography of the Venerable therā Sāgata. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of rebirth (vaṭṭa) in this and that existence, was reborn in a brahmin family at that time of the Glorious One Padumuttara; having attained proficiency in all kinds of science, became known by the name of Sobhita; he was an expert in the three vedas together with nighaṇḍu and Keṭubha, along with their alphabetical divisions, as well as the fifth book of Itihāsa, foot by foot, together with their explanations and conversant with worldly characteristics of a great personage. One day, he met the Glorious One Padumuttara shining with the glory of thirty two characteristics of a great man, going by the garden gate, became exceedingly pious-minded and made his praise by many a means and by many a eulogy of quality. Hearing his praise, the Glorious One gave him prophecy thus: "He will become a disciple named Sāgata in the dispensation of the Glorious One Gotama in future". He thenceforth did meritorious deeds, stood as long as his span of life lasted and after having passed away thence, was reborn in the divine world. Having enjoyed both kinds of prosperity amongst divine and human-beings for a hundred thousand aeons (kappa), he was reborn in a house of a family when this Buddha arose. His parents developed delight saying: Sujāta (a well-born), had come and named him Sāgata. He was piously pleased with the dispensation, became a monk, developed clear insight (vipassanā) and attained arahatship.

17. Having thus attained arahatship according as he had the load of meritorious deeds, he remembered his own former deeds, became delighted and recited a stanza starting with Sobhito nāma nāmena, in order to make manifest the deeds done by him formerly. There, at that time when the load of merit came to full perfection, he became a brahmin known by the name of Sobhita; thus, is the connection.

21. Vipathā uddharitvāna (having pulled out from the wrong path) having dragged out and removed from opposite path, had journey (or wrong path); patham ācikkhase (you intimate the path) Venerable Omniscient Buddha! You inform, preach, show, analyse and make manifest the path, the good man's journey for the pursuance and achievement of nibbāna; thus, is the meaning. The rest is but clear in meaning.

The commentary on the biography

of the therā Sāgata has ended.

33. Commentary on Biography of the Therā Mahākaccāna.

Stanzas beginning with Padumuttara nāthassa constitute the biography of the venerable therā Kaccāna. This one also, having done devoted service towards former Buddhas, accumulating good (or meritorious) deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa), was reborn in the house of a family of a very wealthy house-holder at the time of the Glorious One Padumuttara; having attained the age of development (or seniority), he, one day, listened to the truth (dhamma), in the presence of the Master, when he noticed the Master placing a bhikkhu at the top-most position among analysts who could explain extensively whatever was preached briefly, this one also, aspired for that ranking position, did such meritorious deeds as charitable offering and so on, wandered about his rounds of rebirths among divine and human-beings, became a repository of super-science (vijjādhara), at the time of the Glorious One Sumedha, met the Master seated in a dense forest, as he went through the sky, became pleasingly pious-minded and made offering of honour with Kaṇikāra flowers.

On account of that act of merit, he all-round turned out to be but in good courses of rounds of rebirth oft and on, and was reborn in the house of a family in Benares, at the time of Dasabala Kassapa; when the Glorious One entered parinibbāna, he offered in His honour, gold pieces of brick worth ten thousand at the site of setting up a gold shrine and made his aspiration thus:- "O Glorious One! Wherever I ;am reborn, may I have gold complexion". Thereafter he did good deeds as long as he lived, wandered about his rounds of rebirths among divine and human beings for an interim period between two Buddhas and was reborn in the house of the private chaplain (purohita), of king Caṇḍapajjota, in Ujjeni, when this Buddha arose. On his naming day, his parents, saying to themselves: "Our son of gold complexion has come bringing along with him his own name"; made him known as Kaṇicanamāṇva (Gold lad), even. When he grew old he acquired the knowledge of the three vedas and with the lapse of his father, gained the position of private chaplain (purohita). He became widely known as Kaccāna by way of his clan.

King Caṇḍapajjota heard about the appearance of Buddha and sent him saying: "Teacher! You please go there and bring the Master here". He was with himself the eighth and approached the presence of the master. The Master preached the truth (dhamma) to him. At the end of the preaching, he, together with seven of his people attained arahatship, along with analytical knowledge. Then the Master stretched out His hand with the words: "Come! bhikkhus"! Then and there they became as if they were theras of sixty years standing, bearing bowl and robe made by magical powers, wearing two-finger breadth of hair and beard. Having thus accomplished his own benefit the therā informed the master thus:- "Venerable Sir! King Pajjota is desirous of paying his homage to your feet and listen to the truth (dhamma), also". The Master replied thus: "O bhikkhu! You yourself, go there; when you go there also the king will be pleased". The therā, with himself as the eighth went there, pleased the king, had the dispensation properly established among the peoples of Avanti and again went to the very presence of the Master.

31. Having thus attained the fruition of arahat-ship and also achieved the topmost position thus: "O monks! Amongst my disciples, who could analyse the meaning extensively is the chief, namely Mahā Kaccāna", he remembered his own former deed and uttered this stanza, beginning with Padumuttaranāthassa in order to make manifest the deed done before (or formerly) either because of being covered over with lotuses or made in the manner of lotus flowers: the shrine by being worthy of offering reverentially like the monastic fragrant chamber of the Glorious One's residence; Gotamaka, the shrine of Ājavaka," the residential place of those ogres are said to be shrines because of their being places of reverential offering; in the same way, this residential place of the Glorious One is said to be a shrine; it should not be understood as the shrine where relics are treasured; indeed, he did not build (or make) a relic shrine because of the absence of corporeal relics of the Glorious One who had not entered parinibbāna: silāsanam kārayitvā (having had a stone-seat made) having had a stone-seat made of crystal below, for the purpose of flower-bearing for that fragrant chamber named Paduma; suvaṇṇana-bhilepayi (had it smeared with gold) had that stone-seat smeared and covered over much distinctively with gold of Jambonada (Jambu river); thus, is the meaning.

32. Ratanamayam (made of gems) the umbrella, made of seven kinds of gems; paggayha (having held up) I properly set up for Buddha lifting (or holding up) and bearing on my head a yak-tail fan as well as the excellent white tail of camara; Lokabandhussa tādino (to such a relative of the world) I held towards Buddha endowed with such quality (tādi), resembling the relative of the whole world; thus, is the meaning. The rest is but easy of meaning.

The commentary on the biography
of the therā Mahā Kaccāna
has ended.

34. Commentary on Biography of the Thera Kāḷudāyī.

Stanzas beginning with Padumuttara Buddhassa constitute the biography of the venerable therā Kāḷudāyī. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa), in this and that existence, was reborn in a family-house in the city of Hamsavati, at the time of the Glorious One Padumuttara, listened to the truth (dhamma), when he noticed the master placing a bhikkhu at the topmost position among those bhikkhus who made the family piously pleased; he made appropriate endeavour (tajjam abhinīhāram), and aspired for that ranking position.

Having done meritorious deed as long as he lived, he wandered about his rounds of rebirths, took conception in the house of a minister in Kapilavatthu even, on the day when our Bodhisat took conception in His mother's womb. Saying that he was born on the self-same day, together with the Bodhisat, he was made to lie down on a double quilt (dukūlacumbaṭaka), and brought for the purpose of attending on the Bodhisat. Indeed, together with the Bodhisat, the bodhi tree, the mother of Rāhula, the four jars of gold treasure, the riding-elephant, the horse Kaṇṭhaka, Ānanda, Chana, Kāḷudāyī; thus these seven were known as born-together (sahajāta), because they were born on one and the same day. Then, on his naming day they named him Udāyī even, because he was born on the day, when the entire city was elated in mind. Because of the fact that his limbs were slightly black, however, he was clearly known as dark Udāyī (Kāḷudāyī). Playing princely sport together with the Bodhisat, he grew up.

Subsequently, when the protector of the world was residing at Veḷuvana, in the neighbourhood of (or depending upon) Rājagaha, after having renounced the great renunciation, attained, in due course, omniscience, and was turning round the excellent wheel of dhamma. The great king Suddhodana heard about this matter (or news), and sent a minister together with retinue of a thousand men saying: "Bring my son here". That minister went to the presence of the master at the time of preaching dhamma, stationed himself at the all-out end of the audience, listened to the preaching of the truth (dhamma), and attained arahatship together with his own retinue. Then the Master stretched out His hand to them saying! "Come, bhikkhus!" At that very moment, all of them became as if they were senior monks of sixty years of age, bearers of magically-made bowls and robes. From the attainment of arahatship onwards, however, they were but middle-aged nobles. Therefore, the minister did not speak of the message sent by the king to Dasabala. The king sent another minister together with a thousand men saying: "Neither the one who had gone has but come back nor news heard of". When that minister also did behave likewise, the king sent out another minister too. Thus, the king despatched nine ministers along with nine thousand men in this manner. All of them attained arahatship and kept themselves silent.

The king considered thus: "So many of these people, due to absence of affection for me, did not say anything for the purpose of dasabala's coming here; this Udāyī, indeed, is of the same age as Dasabala, who played soft earth together, he has affection for me also; I shall send this minister". The king sent for Kāḷudāyī and sent him out saying: "My dear! You had better go to Rājagaha accompanied by a retinue of a thousand men and bring here Dasabala. In going, however, Kāḷudāyī said thus:- "Your majesty! If I get your permission of becoming a bhikkhu, thus, I shall bring here, the Glorious One". On being told thus: "Having done anything desired by you, you should show me my son;" the minister went to Rājagaha stationed himself at the all-round end of the audience at the time of preaching the truth (dhamma), attained arahatship together with his retinue and got himself established in the condition of come, bhikkhu, (****p.105). Having, however attained arahatship, the minister said to himself thus:- "This is not the time now for Dasabala to go to His family-city, when, however, the spring weather 9vasanta0 approaches (or comes near), when the dense forest bloom its flowers, when the ground is properly covered with green grass, then, it will become time to go". He awaited that time and when the spring season (vasanta) arrived properly, he uttered these stanzas, properly praising the path of going for the Master to go to His family city thus:-

"Venerable Sir! Crimson-coloured, now are
trees; shedding off their foliage, they are
bidding for fruits; but being aflame the
trees shine, O great Hero! Time it is for
way-faring. Trees are delighted with their
flowers; they send breeze in all directions
from all sides; discarding their leaves,
the trees are bent on bearing fruits;
O Hero! Time it is for departure from
here.
Not too cold, nor too hot, however;
Venerable Sir! The weather is worthy
of journey. Let the Sākiyans and
Koliyans see you crossing the river
Rohinī facing the opposite (or west)
shore.
The cultivator ploughs his field due
to his desire; merchants go, due to
their desire, to the high seas (or
ocean) to procure wealth. Let that
desire of mine for which I stand become
accomplished (or get materialised).

Neither too cold nor too hot, nor too
 difficult to get alms-food for satisfying
 hunger; the ground is green with grass;
 O great Sage! This is time. Again and
 again even also they sow their seeds;
 the royal rain shower over and over again;
 cultivators plough their fields now and
 again; crops come into kingdom repeatedly.
 Again and again beggars wander about; again
 and again lords of charity give their
 offering. Having given offering, lords
 of charity repeatedly approach heavenly abode.
 In whichever family a wise man of abundant
 knowledge is born, on the family the wise man
 indeed, showers prosperity to seven genera-
 tions (yuga). I think the god of gods
 (devadeva) is capable; indeed, the sage
 named truth has indeed been produced by you.
 Of the great sage, the father is named
 Suddhodana; Buddha's mother, however, is
 named Māyā who having all-round borne the
 Bodhisatta in her womb, on the dissolution of her
 body, is happy in the divine world of thirty three.
 That lady of the Gotama clan, having died, passed
 away from here, being endowed with divine sensual
 pleasures, she delights herself with five strands
 of sensual pleasures, surrounded by those groups
 of divine beings.

There, añgārino (crimson coloured) resembling embers; thus, is añgārāni (ember-like) flowers and fruits of trees are red-coral coloured emberlike; those are to these; thus, añgārino, flaming ember-coloured; as if properly all-round permeated with the raining embers and with exceedingly red Kusuma-flower colour; Thus, is the meaning. Dāni (now) at this time; dumā, trees; Bhaddante, Venerable Sir!, the inside of this one is good; thus, Bhaddante; thus is said after the elision of one alphabet 'd'; the Master is associated with distinguished quality, and has become topmost (or chief) among those who are associated with distinguished quality; therefore Bhaddante; thus, is but a term of address to the master; as in such examples as: "Sugate, paṭikamme, sukhe, dukkhe, jīve (the good goer, proper work, pleasure, pain, life)" and so on, this alphabet (or vowel)'e' is an individual word (paccattavacana); here, however, it should be understood as signifying self-enlightenment (sambodhana) Therefore it has been stated thus: "Bhaddante, thus, is the term of address". Some say thus:- "By the word bhadda is an intervening word for the sake of equality; phalesino (bearing fruits) they seek fruits; thus, phalesino, seeking fruits; though inanimate 9or without volition). Being thus requested by the therā, the Glorious One saw distinguished achievements (of many in His going there, entered upon the road leading to Kapilavatthu, by way of wandering without hurry (or leisurely), from Rājagaha, surrounded by twenty thousand canker-free arahats. The therā went to kapilavatthu by means of his magical powers, while still standing in the sky in front of the king, being asked by the latter who noticed the therā in the manner of not having seen him before thus: "Who are you? the therā uttered a stanza in order to point out saying: "You do not recognise me, the young minister, who was sent to the presence of the Glorious One; however, you should in this manner know me".

"O Sākiyan Sovereign! I am the son of Buddha,
 the unconquered conqueror, such a personage
 resembling shining embers crimson-coloured;
 You are my father's father; O Gotama! Spiritually
 (dhammena), you are my grandfather".

There, Buddhassa putto'mhi (I am son of Buddha) I am the son of the bosom of omniscient Buddha; asayhasāhino, of the unconquerable conqueror, leaving aside previous to great self-enlightenment, because of being unable to put pressure to bear upon (or to overbear) and conquer the great Bodhisat by others, of the unconquerable, of the entire load of deeds for bodhi, of the special benefactor of great sympathy, also, from the point of view of conquering and being over-bearing; thence further on also, because of the inability to conquer and overwhelm by others, from the point of view of conquering and overwhelming the unconquered māra of five categories, from the point of new conquest of Buddha's duties, which are unconquerable by others, reckoned as the advice by means of absolute benefit accruing in the very present existence and hereafter for living-beings amenable to discipline according as they are worthy of being enlightened in such classifications as: their individual inclinations, adherences, practice, escape (or release) and so on, there or from the condition of doing good, of the conqueror of the unconquerable; añgīrasassa (of the Añgīrasa) of the One, prosperous with such virtues as moral precepts and so on made to be members; others opine as of one who emitted light from bodily members, big and small; some say, however, thus:- two names: Añgīrasa and Siddhattha are taken even as father only; appaṭimassa (of the peerless) of one beyond example; tādino (of such) of one who had attained such characteristics as is desirable and undesirable objects (or matters), pitupitāmayham tuvaṃ (you are my father's father) you

are father, by worldly convention, of my father, the self-enlightened buddha, was of noble-birth; Sakka (O Sakiyan!) he addresses the king by way of birth; dhammena (spiritually) by the combination of two births noble-birth by self-becoming and worldly-birth; Gotama, O Gotama! he addresses the king by means of his clan; ayyakosi, you are mu grandfather; the therā, in saying here also the stanza beginning with "Buddhassa putto'mhi, I am Buddha's son", made manifest his arahatship.

Having made himself known, however, in this manner, and when he was requested to sit on the pedestal of much value (or great worth), and when his begging bowl was filled up with his own well-prepared meal of many different top tastes and offered to him by the king who was glad and satisfied, he showed his sign of going away. On being asked thus: "Venerable Sir! Why do you want to go anywhere? Please eat here", the therā replied: "I shall go back to the master's presence and eat there". The king questioned thus: "Where however, is the Master?" "The Master had entered upon a journey, surrounded by twenty thousand bhikkhus for the purpose of seeing your majesty," was the therā's reply. The king said thus: "You eat this alms-food in your bowl; you will take away another for the Glorious One; until such time when my son arrived at this city, till then please carry from here alms-food for Him". When told so, the therā performed his meal-duty; preached the truth (dhamma), to the king and his retinue, sent off (or released) through the sky the begging bowl filled with meal to be carried to the Master, and himself also rose up into the air, while everybody was still watching him in order to render the entire royal residents become excessively pleased and pious over the three gems, much prior to the coming of the master to them; brought the alms-food close to him and placed the same into the hand of the Master. The Master ate that alms-meal. In this manner, during the journey of sixty yojanas, travelling a yojana per day, the therā brought and offered alms-meal from the royal house for the Glorious One daily. Then the Glorious One, saying: "This one made my father's entire residence pleasingly pious," placed him in the topmost position among bhikkhus who pleased His family thus:- "O monks! Amongst bhikkhus, my disciples, who instil pleasing piety into the minds of my family, this one is the topmost (or chief) namely, Kāḷudāyī.

48-49. Having attained arahatship and topmost ranking position, commensurate with the load of meritorious deeds done by him, he remembered his own former deed, uttered a stanza beginning with Padumuttarassa Buddhassa, by way of being delighted in order to make manifest the deeds done by him formerly. Addhānampaṭiṇannassa (to Him who had entered upon a journey) to Him who had proceeded on a distant journey for the purpose of going to another kingdom; carato cārikam takā (kto Him who was going about His wandering round then) to Him who was going about His wandering rounds of three kinds then: the inner circle, middle circle, and outer circle (mandala); Padumuttarabuddhassa, to the glorious One Padumuttara Buddha, suphullam (well-bloomed) properly blooming, awakening; gayha (seizing) having taken not simple and totally red lotus (paduma) and white lilies (uppala), mallikam (mallika flower which had flowered) i caught hold of the flowers with both hands and filled; thus, is the connection. Pardmannam gahetvāna (taking absolutely exalted food) having taken the entirely well-cooked sāli rice, absolutely most excellent, best and sweet, adasin (I gave) I requested the master to make a meal of the same; thus, is the meaning.

57. Sakyānam nandjanano (the promoter of joy of the Sākiyans) promoting and arousing pleasure and for the prosperity of growth (or height) and circumference or girth (pariṇāha), beauty, youthfulness, and words of address of members of the royal Sākiyam family, kinsmen of the glorious One; nāthandhu bhavissati (will become relative and kinsman) will become known and obvious relative. the rest is but easily comprehensible.

The commentary on the biography

of therā Kāḷudāyī

has ended.

35. Commentary on Biography of the Thera Mogharāja.

Stanzas beginning with Atthadassī tu Bhavavā constitute the biography of the venerable therā Mogharāja. This one also, having done devoted service towards former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of rebirth, in this and that existence, was reborn in the house of a family at the time of the Glorious One Padumuttara; having attained the age of intelligence, he one day listened to the truth (dhamma), in the presence of the Master, when he noticed the master placing a bhikkhu at the topmost position among the wearers (or bearers) of wretched robes (lūkhacivara), made his self-resolution, desiring to get that ranking position, did meritorious deeds in this and that existence, was reborn in a brahmin family again at the time of the Glorious One Atthadassī and reached perfection in the arts and sciences of the brahmins. One day, he saw the Glorious One Atthadassī, surrounded by clergy of bhikkhus going along a chariot-road, became pressingly pious-minded, paid his homage to Him with five forms of establishments (pañcapaṭiṭṭhita) raised his clasped hands in adoration on to his head, recited six stanzas in praise of Him, beginning with these words: "Yāvatā rūpino satthā (as long as the handsome Master) and so on and offered honey having filled up the pot. The Master accepted it and made thanks-giving. On account of that meritorious act, he wandered about his rounds of rebirths among divine and human-beings and was reborn as a minister of a king named kaṭṭhavāhana at the time of the Glorious One Kassapa. On being sent by the king to bring the Master, he went to the presence of the Master, listened to the preaching of the truth (dhamma), properly gained pious faith, became a monk, performed the duties of a monk for twenty thousand years, passed away thence, wandered about his rounds of rebirths only in good courses of existence for one Buddhantara (interval between two Buddhas) and when this Buddha arose. He gained the name Mogharāja, acquired knowledge of science in the presence of the brahmin Bāvarī, became remorseful, renounced the world, became an ascetic, became surrounded by a thousand ascetics, was sent out together with Ajita and so on to the presence of the Master, he, being the fifteenth of them, asked questions and attained arahatship at the end of answers. Having attained arahatship, however, he bore (or wore) the ragged raiment (pamsukūla), endowed with three distinctive kinds of meagreness namely:- meagre weapon-needle, meagre thread, meagre dye. On that account the Master placed him at the topmost position among those who wore meagre robes.

(1) Pañcapaṭiṭṭhita; the definition given by the Pāli-English Dictionary of the Pāli Text Society under the word Pañca is not adequate, if not incorrect. It is the adhivacana (terminology) for such a form of paying homage as comprising the attitude of the adorer on his bended knees, bowing himself down till his forehead touches the earth (bhūmi, ground) and the palms of his two hands rest on the ground; thus, the five members of his bodily limbs, namely: two knees, two palms and the forehead are in earth-touching attributes in his attitude of adoration.

64. Having thus attained the fruition of arahatship, commensurate with his self-resolution (panidhāna), he came to notice his own load of former merit and uttered a stanza, beginning with Atthadassī tu Bhagavā in order to make manifest the deeds done by him. All that is but clear in meaning.

73. Pūṭadam pūrayitvāna, having filled the container; pūṭaka (container), is said to be water-pot devoid of fly-eggs; having filled a jar with small honey, paggayha, having lifted up, mahesino (to the great Sage); took that honey-jar in the manner of respect with both his hands and offered it to the Glorious One; thus, is the connection. The rest is but easy of comprehension.

The commentary on the biography of the

therā Mogharāja

has ended.

36. Commentary on Biography of the Thera Adhimutta.

Stanzas beginning with Nibbute Lokanāthamhi, constitute the biography of the venerable therā Adhimutta. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of rebirth (vaṭṭa); in this and that existence was reborn in a certain family house when the world-protector Atthadassī passed away into parinibbāna; he was pleasingly pious over the three gems, invited the clergy of bhikkhus, had a panda made with sugar-canes, donated a great charity and at its conclusion, he made self-resolution (or aspired) for the tranquil path leading to nibbāna. Having passed away thence, he enjoyed both kinds of prosperity amongst divine and human-beings, was reborn in a family house when this Buddha arose, became pleased with the dispensation (sāsana), and well known as the therā Adhimutta because he was properly established in pious faith.

84. Having thus attained arahatship, under the influence of the load of merit done, he remembered his own former deeds, became delighted and uttered a stanza beginning with Nibbute Lokanāthamhi, in order to make manifest the deeds done by him formerly. All that is but easy in meaning.

The commentary on the biography

of the therā Adhimutta

has ended.

37. Commentary on Biography of the Thera Lasuṇadāyaka.

Stanzas starting with Himavantassāvidūre constitute the biography of the therā lasuṇadāyaka. This venerable one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive toward escape from rounds of rebirths (vaṭṭa), in this and that existence, was reborn in a family house at the time of the Glorious One Vipassī. Having attained the age of intelligence, he noticed the disadvantage in household life, abandoned the house, renounced the world, became an ascetic (or hermit), lived in the forest near Himavanta, grew much onions, lived even there, eating forest roots and fruits. Taking an abundant quantity of onions in baskets lifted by a carrying pole (kāja), he brought them to the path of laymen, offered charity through pleasing piety, offered them to the clergy of bhikkhus headed by Buddha, for purposes of medicine and went away. Having done meritorious deeds in this manner as long as he lived, he wandered about his rounds of rebirths among divine and human-beings, due to the strength of that self-same merit, enjoyed both kinds of prosperity, and in due course, sprang up at the time, when this Buddha arose; having gained properly pious faith, he became a monk, developed clear insight (vipassanā), and before long even, attained arahatship, and became well-known as the therā lasuṇa-dāyaka, by virtue of his former deed.

89. having remembered his own former deed, he became delighted, and uttered a stanza beginning with Himavantassāvire, in order to make manifest the deeds done by him formerly. There, I was a hermit then, when the Glorious One Vipassī arose, at the all-round end of Himalaya hill, at the place where human-beings wandered about; thus, is the connection. Lasuṇam upajīvāmi (I made my living on onions) grew red onions, made my field of pasture over the plantation, and made my living; thus, is the meaning. Therefore it has been stated thus:- "Lasuṇam mayhabhojanam, my food was onions".

90. Khāriyo pūrayitvāna (having filled the baskets to be lifted up with a pole), having filled up the hermit's basket with onions and taken them up with a pole; samghārāmaṇi (the ashram (or monastery) of the clergy) the residential place of the clergy, the monastery lived with four kinds of postures of the clergy in the three such seasons as cold season and so on; āgacchim, I came; thus, is the meaning. Haṭṭho haṭṭhena cittena, joyous and with joyful and with joyful heart, I offered onions to the clergy, with my mind associated with delight and I was satisfied; thus, is the meaning.

91. Vipassissa niratassaham (I was delighted in Vipassī's), I was delighted and perfectly pleased with the glorious One Vipassī's dispensation, that of chief and best among men; thus, is the connection. Samghassa to the clergy :P: modaham *** (PG.117) :P: I became joyous, having offered the charity of onions, I, saggambi (in heaven) enjoying the divine prosperity for the span of life of an aeon (kappa), in the celestial world properly at the top, I became joyous and satisfied; thus, is the meaning. The rest is but easily comprehensible.

The commentary on the biography

of the therā Lasuṇa dāyaka

has ended.

38. Commentary on Biography of the Thera Āyāgadāyaka.

Stanzas beginning with nibbute Lokanāthamhi constitute the biography of the venerable therā Āyāga. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa), in this or that existence was reborn in a family-house at the time of demise (parinibbāna), of the Glorious One Sikhi; being piously pleased with the dispensation, gave the expenses to carpenters, had a long dining hall (or eating shed), worthy of mental satisfaction, built, invited the clergy of bhikkhus, catered them excellent nourishment, offered a great charity, and made his mind full of pious pleasure. Having done meritorious deeds as long as he lived and wandering about his rounds of rebirths, he enjoyed both kinds of prosperity, was reborn in a family house; properly gaining believing faith he became a monk, making effort and exertion, developed clear-insight (vipassanā), and before long even, he attained arahatship. He became well-known as Āyāgathera, under the influence of the meritorious deed done by him.

94. Having thus attained arahatship, under the influence of the load of merit done, he remembered the meritorious deed done formerly by himself, became delighted and uttered a stanza starting with Nibbute Lokanāthamhi, in order to make manifest the deed done formerly by him. There, Nibbute vadatam, of saying into nibbāna, are, excellent, in the interval of those who say "we are Buddhas", when the most excellent Glorious One Sikhi entered parinibbāna; thus, is the meaning. Haṭṭho baṭṭhena cittena (joyful and with joyous mind), because of pious faith, joyful and glad, with joyous mind due to the mind being associated with delight, uttamam thūpam (most excellent solid shrine), best pagoda: avandim (I paid my homage); I bowed my body; thus, is the meaning.

95. Vāddhakāhi kathāpetvā (having had a talk with carpenters) having had a discussion done over the size asking thus:- "How large is the size of the eating-hall. This, is the meaning. Mūlam datvānaḥ tadā (then having given the price, I), then, at that time, I gave the price to those carpenters for the purpose of carrying out the work; āyāgam (long hall) well satisfied, I made them build a long eating hall with my delighted mind; thus is the meaning. The rest is but easily comprehensible.

97. Āyāgassa idam phalam (this is the fruition of the long hall), this is the beneficial result of offering the eating hall.

the commentary on the biography

of the therā Āyāgadāyaka

has ended.

39. Commentary on Biography of the Thera Dhammacakkika

stanzas starting with Siddhatthassa Bhagavato constitute the biography of the venerable therā Dhammacakkika. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from the rounds of repeated rebirths, in this and that existence was reborn in a family house at the time of the Glorious One Siddhattha; having attained the age of development, his household increased in number with his wife and children and he became a man of abundant wealth having been endowed with prosperity. Being piously pleased with the three gems, he became full of pious faith, had a wheel of dhamma made at the back of the seat of preaching dhamma in the preaching hall (dhammasabhā) and reverentially made his offering. On account of that act of merit, in places where he was born, among divine and human-beings, he enjoyed the prosperity of sakka and world-king, in due course, sprang up in a family-house, when this Buddha arose. endowed with wealth, he properly provoked pious faith in himself, became a monk, developed clear insight (vipassanā), attained arahatship before long even, became naturally well-known as the therā Dhammacakkika, by the one resembling the name of the good deed done by him formerly.

102. Having attained the fruition of arahatship commensurate with the load of merit, he remembered his own former deed, became pleasant-minded, uttered a stanza starting with Siddhatthassa Bhagavato, in order to make manifest his deed done formerly. Sihāna sammukhā (well-facing the lion-seat), in front of the seated lion Glorious One, at the very facing place of Buddha's seat; thus, is the meaning. Dhammacakkam me ṭhapitam (the wheel of truth had been placed by me) the wheel of truth (dhamma), was made, having had resemblance of a mirror made in the middle after showing lion-figure on both sides of it in the manner of a spiritual wheel (dhammacakka) by me and placed and offered it by me. What has become? vaṇṇitam (praised), spoken well of as "excessively excellent" by intelligent wise-men. The wheel of truth (dhammacakka) is well made; thus, is the connection.

103. Cāruvaṇṇa va sobhāmi (I shine like the very colour of gold) similar to gold colour, I glitter and shine; thus, is the meaning. also thus:- "Catuvaṇṇahi sobhām (I shine with four colours)"; Sobhāmi, I shine with the four colours, reckoned as such births as princely warrior, brahmin, merchant and commoner (sudda); thus, is the meaning. Sayoggabalavāhano (bearer of one's own strength of soldiers), equipped (Sahito (accompanied) with) such equipments as gold palanquins and so on, with the strength of such servants as commander-in-chief, great ministers and so on, as well as with the transport reckoned as elephants, horses, chariots; thus, is the meaning. Bahujanā (many people), abundant human beings; anuyantā (going after), following me; niccam (always), they surround me at all times; thus, is the connection. The rest is but easy of comprehension.

the commentary on the biography of

the therā Dhammacakkika

has ended.

40. Commentary on Biography of the Thera Kapparukkhiya.

Stanzas starting with Siddhatthassa bhagavato constitute the biography of the venerable therā kapparukkhiya. This one also having done devoted service toward former (or previous) Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths, in this and that existence, was reborn in a family endowed with wealth at the time of the Glorious One Siddhattha; he was highly wealthy and abundantly prosperous, had clear faith in the Master, owned a world-tree (Kapparukkha) of gold made variegated with seven kinds of gems, placed it facing the shrine of the Glorious One Siddhattha as reverential offering to the shrine. Having done meritorious deed in this self-same form, he stood as long as his span of life lasted, passed away thence, wandered about his rounds of rebirths, in due course, was reborn in a family house when this Buddha arose; when he attained the age of intelligence he had his house-hold living well-established and having clear-faith in the three gems, listened to the truth (dhamma), properly gained pious faith, won over the heart of the Master, became a monk, attained arahatship not long afterwards even, and became well known as the therā kapparukkhiya by the name of the meritorious-deed done formerly.

108. Having thus attained the fruition of arahatship, he remembered his own former deed and uttered a stanza, starting with Siddhatthassa Bhagavato in order to make manifest his deed done formerly by way of becoming delighted. Thūpaseṭṭhassa sammukhā (facing the best solid shrine), at the place in front of the shrine, the solid relic-repository shrine which as best and most excellent; vicitta dusse (variegated cloth), such pieces of cloth as Chinese sheeting, Somāra sheeting, and so on, with many a colour, without equal, without similarity, which won the heart by means of mind; lagetvā (having hung) hanging down the world tree, (kappsarukkha); ṭhapesim (I placed); I had established; thus, is the meaning; the rest is but clear in meaning.

The commentary on the biography

of the therā Kapparukkhiya

has ended.

The commentary on the fourth chapter

(vagga) has ended.

41. Commentary on Biography of the Thera Bhāḡineyyupāli

Stanzas, starting with Khīṇāsavaśassehi constitute the biography of the venerable therā Bhāḡineyyupāli, nephew of venerable Upāli. This therā, indeed, having done devoted service toward former Buddhas, accumulating meritorious deeds 8n this and that existence, was reborn in a family at the time of the Glorious One Padumuttara. As he grew up, he noticed (or came to see) disadvantage in setting up a household life, abandoned his house, renounced the world, became an ascetic, gained five kinds of higher knowledge and eight kinds of prosperous jhāna and took up his residence in Himalaya. The hermit saw the Glorious One shining like the full-moon even from afar, became pious-minded pleasingly, made his antelope skin stationed on his shoulder, raised his clasped hands, paid his homage, properly placed on his head the clasped combination of ten nails, while still standing, and praised the Glorious One with many an illustration, and with words of eulogy. Having heard his praise, the Glorious One gave prophecy to him thus:- "This hermit in future, during the dispensation of the Glorious One named Gotama, will become monk, and turn out to be the chief among those who have sharp knowledge (tkhiṇa paññā) in the Vinaya". He stood as long as his span of life lasted and being one with undiminished jhāna all-round was reborn in the brahma world. Having passed away thence, he wandered about his rounds of rebirths, enjoyed prosperity among divine and human-beings, was reborn, when this Buddha arose in the city of Kapilavatthu as the son of the sister of the therā Upāli. Having gradually grown up, he became a monk in the presence of his uncle the therā Upāli, took mental exercise (kammaṭṭhāṇa) developed clear insight (vipassanā) and before long even, became an arahat. Because he resided near his own teacher, he became sharp-witted in the problems of discipline (vinaya). Then the Glorious One placed him in the topmost position thus: "O bhikkhus! Among my disciples, bhikkhus who are sharp-witted in problems of discipline (vinaya), this one is the chief, namely Bhāḡineyyupāli.

1. Having thus attained the topmost ranking position, he remembered his own former deed became delighted and uttered a stanza starting with khīṇā savasahasseehi, in order to make manifest the deed done by him formerly. Thus: ā (up to), from all sides up to the highest heaven (bhavagga), flow, turn out to be; thus, cankers (āsava); the four kinds of such cankers as cankers of sensual pleasures and so on; those, by whom the cankers had been exhausted, dried up, especially evaporated, clearly crushed; thus, the canker-free, khīṇāsavā; a thousand of those self-same ones, a thousand canker-free; by those thousand canker-free arahats; pareto, surrounded; Lokanāyako, the leader of the world to nibbāna, went to become alone to live singly, devoted to seclusion; thus, is the connection.

2. Ajinenanivatto'ham (I was dressed in antelope skin), i was properly covered over with the skin of an antelope-deer, the wearer of antelope skin; thus, is the meaning. Tidaṇḍa paridhāraḱo (all-round bearer of three sticks) took tripod (tidaṇḍa), for the purpose of placing the water goblet and bearing the same; thus, is the meaning. I saw (or met) the leader of the world surrounded by the clergy of bhikkhus in their all-round array; thus, is the connection. The rest is but clear.

The commentary on the biography

of the therā Bhāḡineyyupāli

has ended.

42. Commentary on Biography of the Thera Soṇakolivisa.

Stanzas starting with Anomadassissa munino, constitute the biography of the venerable therā Kolivisa. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive toward escape from rounds of rebirths in this and that existence, was reborn in a family house, at the time of the Glorious One Anomadassī; on coming of age, he developed a household of wife and children, became endowed with wealth, had a graceful promenade made for the Glorious One to walk about to and fro, had a well-placed all-round work (Suddhāparikkamma) made it levelled even like unto the surface of a mirror, gave it a shining finish, furnished it with lighted lamps, sweet-scented incense and fragrant flowers, etc., offered it to the Glorious One, and reverentially entertained the clergy of monks headed by Buddha with excellent nourishment. having thus done meritorious deeds as long as he lived, he was reborn in the divine world when he passed away thence. There, having enjoyed divine bliss in the manner stated in the Pāli (of the piṭakas); all the intervening incidents should be understood according as said in the Pāli. (In the final (or last) existence, however, he was born in the royal lineage of Koliya and on coming of age, because of the fact that he bore ear-ornaments worth a crore, he became well-known as Koṭṭikaṇṇa (a ****PG125) or kuṭṭikaṇṇo (a chamber bearer). He had clear faith in the Glorious One, listened to the truth (dhamma), properly gained pious faith, became a monk, developed pure insight (vipassanā), and before long even, attained arahatship.

25. having become an arahat, he remembered his own former deeds, became pleasant-minded and uttered a stanza beginning with Anomadassissa munino, in order to make manifest the deeds done by him formerly. there, Anomadassissa (of Anomadassī), he is Anomadassī, whose body of the glorious One is worthy of seeing, because of being properly adorned with thirtytwo characteristic marks of a great personage, because of the shining nimbus (or halo) of a fathom-length radiant rays, and also because of being endowed with height and girth (ārohapariṇāha), super-normal (anomam) uncommon (alāmakam) good and sightly (dassanam); of that sage Anomadassī; thus, is the meaning. Tādino (of such) of the havituated unshakable amidst desirable and undesirable; sudhāya lepanam katvā (made the smearing for well-laying; kārayim (I cause to make) I made an adorned promenade (or cloister), with such adornments as lamps, incenses, flowers, flags, festoons and so on; thus, is the meaning. The meaning of the remaining stanzas is but easily understandable by the sequential flow of Pāli.

35. One who bears the good repute reckoned as prosperity of surrounding retinue and prosperity of wealth; thus, this one is Yasodhara (bearer of fame). All these seventy seven world-kings were of one name by the name of Yasodhara. Thus, is the connection.

52. Aṅgīraso (the radiant), he is Aṅgīrasa (the radiant) whose rays come out from the members of his body; he does not go to the four-forms of purgatory either due to such evil conduct as desire, anger, delusion and fear, or by way of evil behaviour; thus, he is nāga; that nāga, nongoer to purgatory is mighty and honoured as well; thus, mahānāga, great nāga; the rest is but clear in meaning.

The commentary on the biography

of the therā Koḷivisa

has ended.

43. Commentary on Biography of the Thera Kāligodhāputtabhaddiya.

Stanzas starting with Padumuttara sambuddham constitute the biography of the venerable Bhaddiya therā, the son of Kāligodha. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of rebirth (vaṭṭa), in this and that existence, was reborn in a certain; family, endowed with wealth, at that time of the Glorious One Padumuttara. having attained growth in age, he developed his family of wife and children; noticing the citizens doing meritorious deeds, he himself became desirous of doing good deeds, invited the clergy of bhikkhus headed by Buddha, prepared high-priced beds of such material as thick woven cloth or woollen coverlet and so on, catered excellent nourishment when the Glorious One with His clergy was seated there offered a great charity. having thus done meritorious deeds as long as his life-span lasted he enjoyed both kinds of bliss amongst divine and human-beings, was reborn subsequently; as the son of the queen named Kāligodhā, when this Buddha arose. On having attained the age of intelligence, because he was handsome (or excellent) due to the prosperity of good height and girth of hands, feet and from as well as because of the fact that he was the son of the queen Kāligodhā, he was well-known as Bhaddiya the son of Kāligodhā. He was piously pleased with the Master; (or had pleasant piety (or faith) in the Master, won over the heart of his parents, became a monk and before long even, became an arahat.

54. Having become an arahat, he remembered his own former deed, became delighted, and uttered a stanza starting with Padumuttara Sambuddham, in order to make manifest his former deed (or the deed done by him formerly). The meaning of it has but been said below (or already Mettacittam 9befriends), becomes affectionate, and joyful toward all creatures; thus, mettā (loving kindness) the mind which goes together with loving kindness is mettacitta, (mind of loving kindness) to such Glorious One as had it, He is Metacitta (Love-minded), Him, the love-minded; Mahāmuni (the great sage), Mahāmuni because of His being great among the entire clergy, He is a great sage; that self enlightened Buddha Padumuttara; thus, is the connection. Janatāsabbā (all people), the whole body of men, all residents of the city; thus, is the meaning. Sabba-lokagganāyaka, the topmost leader of the whole world; upeti (approaches), people go near the self-enlightened Buddha Padumuttara, the topmost best leader, because of leading and reaching the whole world to nibbāna; thus, is the connection.

55. Sattukaṇṇa baddhakaṇṇa ca, material as well as settled one, āmisam (ingredient) material reckoned as settled, and unsettled flour (barley meal flour); in other worlds, such things as meal, drinks, or special kinds of cake baked or boiled in a bag, pūpa, chewable, eatable, rice-gruel (or boiled rice) and so on, because of their being according to time-limit (yāvakkālika) is āmisa (eating material) taking drinkable and eatable nourishment also he gives as charity to the Master; the unsurpassed field of merit; thus, is the connection.

58. Āsanam Buddhayuttakam, seat befitting Buddha, the seat made of seven kinds of gems, connected with Buddha, worthy of Buddha, appropriate for Buddha; thus, is the meaning. The rest is but easily comprehensible, by methodical sequence (anuyoga).

The commentary on the biography

of the therā Bhaddiya son

of Kāligodhā has ended.

44. Commentary on Biography of the Thera Sanniṭṭhāpaka.

Stanzas starting with araṇṇi kuṭikam katvā constitute the biography of the venerable therā Sanniṭṭhāpaka. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive toward escape from rounds of rebirth (vaṭṭa), in this and that existence, was reborn in a family house at the time of the Glorious One Padumuttara; when he attained the age of intelligence, he was bound down with house bondage, but having noticed the disadvantage in household life, he abandoned the material pleasures of sense as well as the pleasure of depravity (kilesa) and took up his forest abode in a hill. One that occasion, the Glorious One, Padumuttara, because of His desire for solitude arrived at his place. Then, that hermit, met the Glorious One, became faithful-minded, paid his homage, prepared a grass-spread for the purpose of His sitting, and offered the same. He entertained the Glorious One seated there with many a such sweet fruit big and small as fig fruit and so on. One account of that act of merit, he passed away thence, and wandering about his rounds of rebirth oft and on among divine and human beings, enjoyed both the bliss and was reborn in a family house when this Buddha arose; being endowed with pious faith, he became a monk, developed clear insight (vipassanā) not long after even, became an arahat. He was well-known as the therā Sanniṭṭhāpaka because he was well established in nibbāna reckoned as the tranquil path even without effort like unto the attainment of the fruition of an arahat at the tip of a razor.

70. Having, however, become an arahat, he remembered his own former deed, became pleased in mind and uttered a stanza starting with araṇṇi kuṭikam katvā in order to make manifest the deed done by him formerly. There araṇṇi (in the forest), due to such sort of danger as lion, tiger and so on, human beings do not delight in, are not pleased with and do not adhere to this place; thus, araṇṇi (forest); in that forest; Kuṭikam (a chamber) having built a grass roofed residence, in the hill; vasāmi (I live), I made my residence; thus, is the meaning. I lived contented with gain or loss, fame or ill repute; thus, is connection.

72. Jalajuttamanāmakam (named most excellent aquatic flower), sprung up in water is jalaja (aquatic product), lotus (paduma); the most excellent aquatic product is the most excellent lotus; he is named Jalajuttama, whose name is similar to the most excellent aquatic flower; that Buddha, named Jalakjuttama, the most excellent lotus flower; thus, is the meaning. There it is but easily comprehensible by following the Pāli manner.

The commentary on the

biography of the Thera

Sanniṭṭhāpaka

has ended

45. Commentary on Biography of the Thera Pañcahatthiya.

Stanzas starting with Sumedho nāma Sumbuddho constitute the biography of the venerable thera Pañcahatthiya. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of rebirth (9vaṭṭa), in this or that existence, was reborn in a family house at the time of the Glorious One Sumedha; on having attained the age of intelligence, he lived holding clear faith in; the three gems. On that occasion they brought five handfuls of white lilies (uppala). He offered those five handfuls of lilies with reverence to the Glorious One Sumedha wandering about on the street. Those five handfuls of lilies went and became a canopy in the sky, went together with Tathāgava even, providing a shade for Him. On seeing that phenomenon, he became pleasure-minded with his body permeated with zest (pīti), remembered that self-same meritorious deed as long as he lived, and having passed away thence, was reborn in the divine world. Subsequently, wandering about his rounds of rebirth oft and on, he was reborn in a family house when this Buddha arose. One his having attained the age of intelligence, pious faith sprang up in him; consequently, he became a monk, developed clear insight (vipassanā), and not long afterwards even, became an arahat. He became well-known as the thera Pañcahatthiya, by the name of the meritorious deed done by him.

77. Having recollected his own former deed, he uttered this stanza starting with Sumedho nāma Sambuddho in order to make manifest the former deed done and seen by him with knowledge under his very eyes. There, Sumedho, (good knowledge) that Glorious One, the self-enlightened Buddha Sumedha, to whom there was good intelligence, and such kinds of knowledge as: proper penetration into the four noble truths, analytical knowledge and so on; antarāpape (inside the shopping centre) he went within the street; thus, is the connection. Okkhittacakkhu (down-cast eyes) thrown down eye-sight; mitabhāṇī (measured speaker) habituated speaking having known the limit; having known the measurement, he preached the truth (dhamma); thus, is the meaning. The rest is but easily comprehensible.

The commentary on the biography

of the thera Pañcahatthiya

has ended.

46. Commentary on Biography of the Thera Padumacchādāniya.

Stanzas starting with nibbute Lokanāthamhi constitute the biography of the venerable thera Padumacchādāniya. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds, conducive towards escape from rounds of rebirth (9vaṭṭa), in this and that existence, was reborn in a family house, at the time of the Glorious One Vipassī; On his having attained the age of intelligence, he came to have clear faith in the three gems, and offered with reverence lotus flowers to the funeral pyre of the Glorious One Vipassī who had entered parinibbāna. He lived on with that self-same pleasantly pious mind, as long as his life-span lasted, and thereafter wandering through but good courses of existences, enjoyed many a time two kinds of bliss, the divine and the human, was reborn in a family house, at the time of this our self-enlightened Buddha; on having attained the age of intelligence, he came to have clear faith in the master, became a monk in the dispensation, put forth effort and exertion, and became an arahat before long even. The monastery of him as and when he took his residence here and there in such places as night rest, day sojourn and so on, was covered (or roofed) with lotus (paduma) flowers; on that account, he was well-known as the thera Padumacchādāniya.

83. Having recollected his own former deed, he uttered a stanza, starting with Nibbūte Lokanāthamhi, in order to make manifest the deed done by him formerly by way of mental pleasure. There nibbute (when passed into nibbāna), when the Master passed into parinibbāna by the extinguishment of aggregates (khandha); āropayim (I mounted), I reverentially offered to the funeral pyre, when the body of the self-enlightened Buddha Vipassī was, brought on to the pile; thus, is the meaning. The meaning in the remaining stanzas is but easy, because of the aforesaid manner.

The Commentary on the biography

of the thera Padumacchādāniya

has ended.

47. Commentary on Biography of the Thera Sayanadāyaka.

Stanzas starting with Siddhatthassa Bhagavata, constitute the biography of the venerable thera Sayanadāyaka. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of rebirth (vaṭṭa), in this and that existence, was reborn in a certain family; at the time of the Glorious One Siddhattha; on having attained the age of intelligence, he came to have clear faith in the master, had a couch made for purpose of sleeping, with such material as elephant tusks gold and so on, spread on the same with priceless variegated spreads (or counterpanes) and offered it reverentially to the Glorious One. That Glorious One accepted the offering out of pity for the donor and enjoyed the comfort of the couch. Due to that good deed, he enjoyed the divine and human bliss and was reborn in a family house when this Buddha arose. On his having attained the age of intelligence, he came to have clear faith in the dispensation (sāsana) of the Master, became a monk, started developing clear insight (vipassanā), and became an arahat before long even. He became clearly known as the thera Sayanadāyaka by the name of his deed done formerly.

80. One day, having recollected his own former deed, he became pleasant-minded and uttered a stanza starting with Siddhatthassa Bhagavato in order to make manifest the deed done by him formerly. All that is but easily comprehensible by following the trend of Pāli method.

The commentary on the biography

of the thera Sayanadāyaka

has ended.

48. Commentary on Biography of the Thera Caṅkamanadāyaka.

Stanzas starting with Atthadassissa munino constitute the biography of the venerable thera Caṅkamanadāyaka. This venerable thera, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of rebirths (vaṭṭa), in this or that existence, was reborn in a family house, at the time of the Glorious One, atthadassī; on having attained the age of intelligence, he came to have pious faith in the master; he had a cloister, shining like a heap of silver, executed with well-placed all-round work on a high foundation, made, spread over it white sand resembling pieces of pearl precious stones (muttadalla) and offered the same to the Glorious One. The Glorious One accepted the cloister, made him, moreover, attain happiness of physical and mental concentration, and prophesied thus: "This one will become a disciple of the Glorious One in the dispensation of Gotama in future. On account of that merit, he oft and on wandered about his rounds of rebirths among divine and human beings, enjoyed both kinds of bliss, was reborn in a family house when this Buddha arose; on having attained his developed age, he came to be endowed with pious faith, became a monk in the dispensation, before long attained arahatship, and became well-known as the thera Caṅkamanadāyaka, by the name of the meritorious deed done.

93. Having come to recollect the meritorious deed done by himself formerly, one day, he became pleasure-minded and uttered a stanza starting with atthadassissa munino in order to make manifest the deed done by him formerly. There, atthadassissa (of Atthadassī), He who sees and notices the welfare; the connection (payojana), the increase, the mounting up

nibbāna; thus, Atthadassī (the seer of welfare); in other words, He is in the habit of seeing and knowing the welfare of nibbāna; thus, Atthadassī; I had a cloister, joyful to the heart, adhering to the mind, conducive towards development, facilitating mind-fullness, made for that Glorious One, the sage Atthadassī, who was endowed with knowledge of escape (mona); thus, is the connection. The rest is but easily comprehensible by following the aforesaid method.

The commentary on the biography
of the therā caṅkamanadāyaka
has ended.

49. Commentary on Biography of the Thera Subhadda.

Stanzas, starting with Padumuttaro Lokavidū, constitute the biography of the honourable therā Subhadda. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds for the purpose of achieving nibbāna, in this and that existence, was reborn in a certain family home, endowed with wealth and pious faith, at the time of the Glorious One Padumuttara; on having attained the age of intelligence, he was bound by the bond of household, came to have pious faith in the three gems, noticed the Glorious One Padumuttara lying on the couch of parinibbāna (all round passing away to nibbāna), saw also the assembled divine beings of ten thousand universes (cakkavāḷa), became pious-minded, and reverentially offered sweet-scented flowers of many a such variety as Nigguṇḍi, keṭaka, the blue (nīlaka) āsoka, asita and so on. Having lived on as long as his life-span lasted, he, due to that act of merit, having passed away thence, enjoyed celestial prosperity in such divine domains as Tusita and so on, thereafter, enjoyed human prosperity among human-beings, and became honoured with sweet-scented flowers wherever he was born. When, however, this Buddha appeared, he was reborn in a wealthy family and on having attained the age of intelligence, although he came to see disadvantage in sensual pleasures, he did not gain the sight of Buddha until the time when the Glorious One was passing away into parinibbāna, became a monk only at the time when the Glorious One was lying on the couch of parinibbāna, and attained arahatship. He was well-known as Subhadda by the name of the meritorious deed done by him formerly.

101. On having recollected his own former deed, he uttered a stanza, starting with Padumuttaro lokavidū in order to make manifest the deed done by him formerly by way of his mental pleasure. It is but easy. Suṇātha mamabhāsato :P: nibbāyissati'nāsavo, listen to what I say :P: he being canker-free enters nibbāna; the Glorious One Padumuttara prophesied this while lying on the couch of parinibbāna.

The commentary on the fifth turn
of recitation (bhāṇavāra), has
ended.

115. He recited a stanza starting with pubbakammena samyutto, in order to show his own proper attainment. Ekaggo, being of one-pointed mind; susamāhito (well concentrated) body and mind calmed thus, is the meaning. Buddhassa oraso putto (the bosom son of Buddha) he who has attained the fruition of arahatship, after listening to the admonishing advice that had gone with the heart by the bosom of Buddha; thus, is the meaning. Dhammajomhi sunimmito (I am born of well-created dhamma), I am and I do become one who had well accomplished all my duties, well created by birth of noble one (ariya), which sprang up from the deed, the deed of mental exercise 9kammaṭṭhāna; thus, is the meaning.

116. Dhammarājam upagamma (having approached the king of truth (dhamma), having approached and gone near the Glorious One, who by truth (dhamma), had become the reigning king of all creatures; thus, is the meaning. Apucchim pañhamuttamam (I asked the most excellent question), I asked question properly connected with such most excellent subjects as the aggregates (khandha), the abodes of senses (āyatana), elements (dhātu), truths (sacca), dependent originations (paṭiccasamuppāda), and so on, thus, is the meaning. Kathayanto ca me pañham (speaking also my question), speaking and explaining my question, this our Glorious One; dhammasotam upānaya, led towards the stream of truth (dhamma), led near and entered the current of and stream of truth (dhamma), reckoned as the element (dhātu), of absolute residue-free nibbāna; thus, is the meaning.

118. Jalajuttamanāyako (the most excellent aquatic flower leader, named Padumuttara) the made-up word having changed the consonant 'm' to 'y'; nibbāyi anupādāno (got extinguished unattached) went invisible, was not apparent, entered nibbāna without-taking the five aggregates (khandha), which are attachments; without being properly established anywhere also in such worlds as the human world and so on; thus, is the meaning. Dipo va telasāṅkhayā (like the lamp where oil had become well exhausted) he became extinguished like a lamp due to the absence of, due to complete exhaustion of wick and oil; thus, is the connection.

119. Sattayojanikam āsi, the solid shrine made of gems of that Glorious One Padumuttara who had entered parinibhāna was seven yojanas high; thus, is the meaning. Dhajam tattha apūjesim (I offered with reverence a flag there) I offered with reverence a flag, pleasing to the mind, good in all respects, entirely excellent there at the shrine; thus, is the meaning.

120. Kassapassa ca Buddhassa, of the Buddha Kassapa, beginning from the time of the Glorious One Padumuttara, while wandering about my coming rounds of repeated rebirths, my bosom son named Tissa was an heir in the dispensation of Buddha, the Conqueror, the chief disciple of the self-enlightened Buddha kassapa; thus, is the connection.

121. Tassa hīnena manasā (by means of his low mind), by low and sinful (lāṃaka) mind of that son of mine, Tissa, the chief disciple; abhaddakam (bad) vācam, (word) abhāsim (I said) I spoke such improper and inbefitting words as: "antako pacchimo, the end, the last", consequence of that deed), due to clear maturity of that evil deed reckoned as slander to an arahat; pacchime addasam jinam (I saw the conqueror at the last moment) I saw our self-enlightened Buddha Gotama the conqueror of all Māras lying on the couch of parinibbāna, at the Sal grove, which grew near the city of mallas at the time of His complete passing away at the all-round end, finally; thus, is the meaning. There is reading also as: "Pacchā me āsi Bhaddaka, my Bhaddaka became last". Pacchā (his last) at the time of ending of that Glorious One, at the time of nearness to nibbāna; me (my) bhaddakam (good) āsi (was) there was my good and proper penetration into the four noble truths thus, is the meaning.

122. Pabbājesi Mahāvīro (the great hero made me monk) the sage, who was of enormous exertion, seeker of all creature's welfare, associated with pity to others, the conqueror of Māra, still sleeping his last sleep, on the couch of parinibbāna, in the Sal grove, which turned out to be near the country of Mallas made me a monk; thus, is the connection.

123. Ajeva dānipabbajjā (monkhood now) this very ;day; even now, today, on the self same day of the parinibbāna of the Glorious one was my monkhood; likewise even today was my ordination; even today, there was the prainibbāna (complete passing away to nibbāna), of the most excellent among bipeds in my presence; thus, is the connection. The rest is but easily comprehensible.

The commentary on the biography
of the therā Subhadda
has ended.

50. Commentary on Biography of the Thera Cunda.

Stanzas, starting with Siddhatthassa Bhagavato, constitute the biography of the venerable therā Cunda. This one also having a load of good deeds done accumulating meritorious deeds, conducive towards escape from rounds of rebirths (vaṭṭa), in this and that existence, was reborn in a wealthy family at the time of the Glorious One Siddhattha; on having attained the age of intelligence, he came to have pious faith in the master, had a valuable gold container, studded with seven kinds of gems, made, covered it with jasmine flowers and reverentially offered the same to the Glorious one. Those flowers went up by themselves into the sky and stationed themselves in the shape of a canopy (or ceiling). Then the Glorious One prophesied

about him, thus:- "He will become a disciple named Cunda, in the dispensation of the Glorious One, Gotama by name, in future". On account of that meritorious act, he passed away thence and spring up in the divine world; in due course (or serially) he enjoyed prosperity in the six divine-world of sensual pleasures and having enjoyed the bliss of a world-king and so on among human-beings, was reborn as the son of Rūpasārī in a brahmin family and became the youngest brother of the therā Sāriputta when this Buddha arose. When he attained the age of intelligence because of the excellence of growth, all-round leadership (parināha), beauty (or handsomeness) and age, they gave him the name Cunda, changing the consonant 's' into 'c'. On his having attained the age of puberty, he noticed the disadvantage in household life and advantage in renunciation, became a monk in the presence of his brother therā, developed clear insight (vipassana) and soon attained arahatship.

125. Having attained the fruition of arahatship, he one day came to recollect his own former deed, became pleasure-minded and uttered a stanza starting with Siddhatthassa Bhagavato in order to make manifest the deed done by him formerly. The meaning of it has been but aforesaid. The stanza starting with agghiyam also is but easy in meaning.

128. Vitiṇṇakaṇkho Sambuddho (the self-enlightened Buddha, devoid of doubt) the self-enlightened Buddha free from suspicions, devoid of doubt because of having thrown away doubt with the distinguished achievement of the noble path; tiṇṇoghehi purakkhato (making Himself in the front of those who had crossed over the flood) keeping in front and surrounded by the canker-free (arahats), who had crossed over the flood because of having crossed over the flood because of having crossed over such four forms of flood as the flood of sensual pleasures and so on, which had gone past; thus, is the meaning. The stanza of prophesy is but easy in meaning.

139. Upaṭṭhahim mahāvīram, I served the great hero; pattiya (for the attainment of) for the attainment of the most excellent benefit, nibbāna, I served and attended upon Buddha, the great hero, because of making exertion with fulfilment of perfections for a hundred thousand aeons over and above four innumerable aeons (kappa); thus, is the meaning. Aññe ca pesalebahū (many other conscientious personages) not Buddha alone particularly did I serve but also many other disciples who had attained to most positions, possessed of moral precepts who were found of their moral virtue; me my; bhātaram (brother) I attended upon the therā Sāriputta also; thus, is the connection.

140. Bhātaram me upaṭṭhahitvā, having served my brother, upanāmesim (I offered); after having attended upon my brother, after having done duties and proper duties, at the time of his passing away to prainibbāna, because he died first, I collected and strewed his relics in my begging bowl, and handed over to the eldest of the world, to Buddha, the big-bull of men; thus, is the meaning.

141. Ubho hatthehi paggayha, having lifted up with both hands, aggasāvakam, the chief disciple, kittayi, publicised; that Glorious one caught hold of that relic offered by me with both His own hands in a proper manner, made manifest the therā Sāriputta in order to display that relic properly; thus, is the meaning. The rest is but clear in meaning.

The commentary on the biography

of the therā Cunda

has ended.

6. Chapter on fan

51. Commentary on Biography of the Therā Vidhūpanadāyaka.

Stanzas starting with padumuttara Buddhassa constitute the biography of the venerable therā Vidhūpanadāyaka. This one also having loaded up fully himself with meritorious deeds during the dispensation of former excellent conquerors, accumulating meritorious deeds conducive towards escape from his rounds of rebirths (vaṭṭa), in this and that existence, was reborn in a family house, at the time of the Glorious One Padumuttara; on having attained the age of intelligence, he became wealthy and full of pious faith in the Glorious One; piously pleased he had a fan made of gold, silver, pearls and gems in the hot season and offered it to the Glorious one. On account of that meritorious deed, he wandered about his rounds of rebirths among divine and human-beings, enjoyed two kinds of prosperity, was reborn in a family house at the time when our this self-enlightened Buddha arose; after having bound himself down with the house bondage, he noticed disadvantage in household life; saw advantage in renunciation, became endowed with pious faith, became a monk in the dispensation (sāsana), and soon came to be an arahat.

1. Recollecting duly his own former deed, saying to himself thus:- "By doing what meritorious deed has this transcendental prosperity been gained by me?, he came to know it presently and uttered a stanza starting with Padumuttara Buddhassa in order to make manifest the deed done by him formerly. The meaning of it has been aforesaid. Bijanikā mayā dinnā. the fan has been offered by me, distinctively they cause to extinguish heat of creatures burning with heat, they produce cool breeze; thus bijanī, fan; the self-same fan is bijanikā, fan; that fan made of seven kinds of gems, shining profusely have been caused to be made by me and offered by me; thus, is the meaning.

The commentary on the biography of

the therā Vidhūpanadāyaka

has ended.

52. Commentary on Biography of the Therā Sataramsī.

Stanzas starting with ucciyam selamāruya constitute to the biography of the venerable therā Sataramsī. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds, conducive towards escape from rounds of rebirth (vaṭṭa), in this and that existence, was reborn in a brahmin family, at the time of the Glorious One Padumuttara; on having attained the age of intelligence, he reached the further shore in Sanskrit grammar and the three vedas, abandoned his household life, entered the forest, renounced the world as an ascetic and took up his residence in the Himavanta. On that occasion, the Glorious One Padumuttara, being desirous of solitude ascended a high hill and sat down resembling a burning mass of fire. On seeing that Glorious One seated in that manner, the ascetic became pleasure-minded, raised his clasped hands and made his praise in many a manner. On account of that meritorious act, he passed away thence, enjoyed divine bliss among the six stages of divine-beings, thereafter, was reborn and became a world-king, named, Sataramsī (a hundred rays), Having experienced that prosperity also for many a time, he was reborn in a family house, when this Buddha arose; he renounced the world even at the age of seven, because of all-round maturity of knowledge, due to the influence of the load of his merit formerly, and attained arahatship.

8-9. Recollecting thus:- "By means of what deed have I duly attained the tranquil path while still seven years of age?", he came to find out under his very eyes, by means of his knowledge, his former deed, became pleasure-minded and uttered a stanza starting with ucciyam selamāruya in order to make manifest by way of solemn utterance the deed done by him formerly. There ucciyam (high) having ascended a high hill made of stone, Padumuttara sat down; thus, is the connection. Pabbatassāvīdūramhi (not far from the hill) at the place near the hill where the Glorious One was seated; thus, is the meaning. Brāhmaṇo mantapārāgū (the brahmin proficient in mantras) a brahmin who had reached the limit of extreme extremity and the further shore of his three vedas reckoned as mantras; thus, is the meaning. This doctor of mantras, thus, he points out to himself as if to another. Upaviṭṭham Mahāvīran (the great hero who had entered) the Conqueror, possessed of heroism, seated on the hill; what distinction? Devadevam, (god of gods) super-celestial One, of the entire six-stage sphere of sensual divine beings and brahmās; narasobham (the big hull-man) the most excellent big bull of men; lokanāyakam (the leader of the world) the transporter to nibbāna, leading the entire world of creatures; añjalim, clasped hands, paggahevāna, having lifted up, santhavim (I praised properly) I had the ten-fingers collected together to become a clasped container, properly placed on top of my head and properly praised the glorious One; thus, is the connection.

12. Abhāsatha (said) He prophesied thus:- "He will become an arahat :P: on this account namely: this; this one offered his clasped hands and so on". The rest is but clear in meaning.

The commentary on the biography

of the therā Sataramsī

has ended.

53. Commentary on Biography of the Thera Sayanadāyaka.

Stanzas, starting with Padumuttara Buddhassa constitute the commentary on the biography of the venerable therā Sayanadāyaka. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of rebirths (vaṭṭa), in this and that existence, was reborn in a family house at the time of the Glorious One Padumuttara; after having attained the age of intelligence, he properly set up a house-hold life, enjoyed prosperity, listened to the preaching of truth (dhamma) of the Master became full of clear faith in the master, had a couch of great worth made of tusk, gold, silver, pearl, and ruby, spread on it such spreads as Chinese cloth, velvet and so on, and offered it to the Glorious One for the purpose of sleeping on it. The Glorious One slept there, making his uplift. One account of that act of merit he wandered about his rounds of rebirths, among divine and human beings, enjoyed such prosperity as going through the sky, sleeping with comfort and so on, was reborn in a wealthy family; when this Buddha arose; after having attained the age of intelligence, he listened to the preaching of truth (dhamma), of the Master, became pious-minded, made himself a monk, developed clear insight (vipassanto), and became an arahat not long afterwards even.

20. After having recollected his own former deed, he became pleasure-minded and uttered this stanza, starting with Padumuttara-Buddhassa in order to make manifest the deed done by him formerly. The meaning of that stanza has but been aforesaid.

21. Sukhette bijasampadā (seed-success in a fertile field) just as the sown-seeds in a fertile field endowed with such qualities as soft mud and so on, devoid of grass and garbage, produce a bumper harvest of crops, exactly in the same way, the said offerings of charity, though they may be small in quantity are of full fruition in the field of merit of pure recipient, bereft of grass and garbage reckoned as one thousand five hundred such sorts of depravity (kilesa) as lust (rāga), anger (dosa) and so on; thus, is the meaning. The rest is but easily comprehensible.

The commentary on the biography

of the therā Sayanadāyaka

has ended.

54. Commentary on Biography of the Thera Gandhodakiya.

Stanzas starting with Padumuttara Buddhassa constitute the biography of the venerable therā Gandhodakiya. This one also having done devoted service toward former excellent sages, accumulating meritorious deeds conducive towards escape from rounds of rebirth (9vaṭṭa) in this and that existence, was reborn in a family house, at the time of the Glorious One Padumuttara; when the Glorious One passed away into parinibbāna, he saw the residents of the city making offering to the bodhi tree, filled up in variegated jars with sweet-scented water, a mixture of sandal wood, camphor (kappura), agarū and so on and sprinkled the bodhi tree. At that moment the rain poured down a heavy shower. Then, he died with the speed of lightning. On account of that self-same meritorious act he was reborn in the divine world. Having stationed himself there even, he recited stanzas starting with "Aho Buddho, Aho dhammo! (Wonderful is Buddha, wonderful is dhamma!) and so on. Having thus enjoyed prosperity among divine and human beings, he, being clearly free from all-round heat, was happy wherever he was reborn since he kept himself near cool condition, and was reborn in a family house when this Buddha arose; on having attained the age of intelligence, he came to possess clear faith in the Master, became a monk, started to strive over mental exercise (kammaṭṭhāna) developed clear insight (vipassanā) and very soon attained arahatship. He was well-known as the therā Gandhodakiya due to the meritorious deed done formerly.

25. On having recollected his own former deed, one day, he became pleasure-minded and uttered a stanza starting with Padumattarassa in order to make manifest the deed done by him formerly. The meaning of it has but been aforesaid. mahābodhimahā ahu (there was the festival of the big bodhi) there was reverential offering made to mahā-bodhi; thus, is the meaning. Vicittam ghatamādāya (taking the variegated jar) having taken a jar, filled with sweet-scented water, which was gracefully shining, since it was variegated with many a variety of workmanship worked with gold; thus, is the meaning. Gandhodakamadāsaham (I offered sweet scented water), I specially sprinkled with perfumed water; thus, is the meaning.

26. Nhānakāle ea bodhiyā (when the bodhi was bathed also) at the time of making reverential offering to the bodhi tree; thus, is the meaning. There is but clear in meaning.

The commentary on the biography

of the therā Gandhodakiya

has ended.

55. Commentary on Biography of the Thera Opavayha.

Stanzas starting with Padumuttara Buddhassa constitute the biography of the venerable therā Opavayha. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a wealthy family when the sun-conqueror Padumuttara clearly shone in the world; Having grown up in due course, he amassed much wealth, became highly prosperous and while leading the life of a householder, he came to have clear faith in the dispensation (sāsana) and because his faith in the master was abundant, he made a reverential offering with a well-bred Sindh horse. Having made the reverential offering however, he considered thus:- "To monks beginning with Buddha such animals as elephants, horses and so on are not appropriate; I shall offer proper commodities"; and having had that horse appraised he offered fit and proper such robes as conventionalised velvet cloth, carpets and so on, and such medicinal requisite as camphor (kappura) takkola and so on. On account of that act of merit, he lived as long as his life-span lasted and having passed away thence, he enjoyed prosperity, being endowed with many a such conveyance as elephants, horses and so on, among divine and human-beings; and was reborn in a family house when this Buddha arose; On his having attained the age of intelligence, he was endowed with pious faith in the dispensation, became a monk, took mental exercise (kammaṭṭhāna), developed spiritual insight (vipassanā), and established himself in arahatship having gone through the noble paths in succession. He became well-known as the therā Opavayha under the influence of the load of meritorious deed done by him.

33. Investigating thus: "Due to what reason, indeed, has this tranquil path been achieved by me", he came to realise under his very eyes, by means of his knowledge, his former deed, became pleasure-minded and uttered a stanza, starting with Padumuttara Buddhassa in order to make manifest by way of a solemn utterance the deed done by him formerly. The meaning of it has but been said. Ājāṇiya'madāsaham, I reverentially offered a well-bred most excellent horse of Sindh origin; thus; is the meaning.

35. Sapattabhāro (the bearer of his own begging bowl) he, to whom there are loads of eight requisites inclusive of his own begging bowl, is a sapattabhāra (burdened with his own bowl) yoked with eight monk's requisites, thus, is the meaning.

36. Khamāṇiyamadāsaham, I offered to be congenial, such seeming minks' requisites as robes and so on which are befittingly congenial; thus, is the meaning.

40. Carimo (the all-round end) attained extreme end, have become concluded; thus, is the meaning. The rest is but easily comprehensible.

The commentary on the biography

of the therā Opavayha

has ended.

56. Commentary on Biography of the Thera Sapparivārāsana.

Stanzas starting with Padumuttara Buddhassa constitute the biography of the venerable therā Sapparivārāsana. This one also, having done devoted service towards former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in the house of a wealthy family at the time of the Glorious One Padumuttara; on having attained growth, he became full of pious faith in the dispensation, and being of pious faith and believing in the fruition of charitable offering, offered alms-food consisting of various topmost delicious meal to the Glorious One. Having made the offering, however, he adorned the seating places for sitting down to eat meal in the eating hall with such natural flowers as jasmine (sumana), garlands (mallikā) and so on. The Glorious One also made His thanks-giving over his meal-offering. On account of that act, he wandered about his rounds of rebirths among divine and human-beings, enjoyed many a variety of prosperity, and was reborn in a wealthy family house, when this Buddha arose; growing up in due course, he became a monk because of his pious faith and pleasing piety and became an arahat not very long afterwards even.

43. Having thus attained the tranquil path, he realised his former deed when he investigated (or examined) closely by means of his knowledge thus: "By means of what meritorious deed, indeed, has this tranquil path been duly attained by me". He became pleasure-minded and uttered a stanza starting with Padumuttara Buddhassa in order to make manifest the deed done by him formerly. The meaning of it has but been said. Piṇḍapātāma adādaḥama (I offered alms-food), having made morsels after morsels of lumps of food obtained here and there, the food becomes duly drinkable and chewable and is piṇḍapāta (alms-food); that alms-food I offered to the Glorious One; I saw to it that Buddha ate it; thus, is the meaning.

44. Akittayapiṇḍapātāma (announced the alms-food_ Buddha made manifest the virtue and benefit of the alms-food offered by me; thus, is the meaning.

48. Samvuto pātimokkhasmim (well-controlled in the disciplinary rules) well-controlled, closed and properly covered with such moral precept as self-control according to disciplinary rules leading to proper emancipation (pātimokkha); thus, is the meaning. Indriyesa eā pañcasu (in the five controlling faculties also) guarded from such sensual objects as visible forms (rūpa) and so on in the five controlling faculties and guarded was the moral precepts known as sense-control (indriyasamvara) thus, is the meaning. The rest is but easy of comprehension.

The commentary on the biography

of the therā Sapparivārāsana

has ended

57. Commentary on Biography of the Thera Pañcadīpaka.

Stanzas starting with Padumuttara Buddhassa constitute the biography of the venerable therā Pañcadīpaka. This one also having done devoted service toward former Buddhas and accumulating meritorious deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa), in all existences wherever he sprang up, was reborn in a family house, at the time of the Glorious One Padumuttara; he grew up in due course, lived his household life, listened to the preaching of truth (dhamma) by the Glorious One, became established in the right view, became full of pious faith and pure piety, saw reverential offering to the bodhi tree being done (or made) by a great (or big) body of men, himself had the bodhi tree surrounded and made reverential offering of lighted lamps. On account of that meritorious act, he wandered about his rounds of rebirths among divine and human-beings, enjoyed such prosperity as that of world-king and so on, lived in such mansions as were endowed with shining brilliance, shining in every existence, wherever he sprung up, was reborn in a wealthy family when this Buddha arose; on having grown up, pious faith sprang up in him, he became a monk and not long after even, he became an arahat. He was well-known as the therā Dīpaka, due to the consequence of his reverential offering of lights.

50. One day, he recollected his own former-deed, became pleasure-minded, and uttered a stanza starting with Padumuttara Buddhassa in order to make manifest the deed done by him, formerly. The meaning of it has but been aforesaid. Ujuddhāhosaḥama (I was or became one of straight view) having discarded crooked wrong view, I became one who attained right view, the straight uncrooked path facing the direction of nibbāna; thus, is the meaning.

51. Padīpadāḥama pādāsima (I offered the charity of lighted lamps) here, it shines and illuminates, thus, padīpa, lighted lamp; offering of it is padīpadāna, offering of lighted lamps. I gave it, I made the reverential offering of lighted lamps; thus, is the meaning. The rest is but clear in meaning, everywhere.

The commentary on the biography

of the therā Pañcadīpaka

has ended

58. Commentary on Biography of the Thera Dhajadāyaka.

Stanzas starting with padumattara Buddhassa constitute the biography of the venerable therā Dhajadāvaka. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds, conducive towards escape from rounds of rebirths (vaṭṭa) in this and that existence, was reborn in a family house, at the time of the Glorious One Padumuttara; on having grown up in due course, he developed pleasing faith in the Master, had a flag made of many a piece of fine cloth and made reverential offering of flag. On account of that act of merit, he was reborn in a family of high social status in every existence he was born and became worthy of reverential offering. Subsequently, he was reborn in a family house when this Buddha arose; on his having grown up in due course, he developed a household of wife and children, he became one of abundant wealth, possessed of fame, pious faith in the Master, clearly pious, and abandoned his household life. Having renounced the world he became an arahat as a monk.

57. After having attained the fruition of arahatship, he recollected his former deed, became pleasure-minded, and uttered a stanza starting with Padumuttara Buddhassa, in order to make manifest the deed done by him formerly. Haṭṭho haṭṭhena cittaṇa (glad and with joyful heart) glad because of being yoked with mind accompanied by pleasure-mindedness, the body of all-round full form and with mind joyful and contented because of the mind being associated with pious faith; thus, is the meaning. Dhajamāropayima aḥama (I mounted the flag) it quivers, trembles and shakes, thus dhaja (flag) that flag I mounted having hung at the top and tip of a bamboo pole I reverentially offered it; thus, is the meaning.

68-59. Patitapattāni gaṇhitvā (having seized the fallen leaves) having picked up the fallen leaves of the bodhi tree, I cast them away outside; thus, is the meaning. Antosuddham bahisuddham (pure in and out), He was pure from the mental body system of mind inside, as well as such physical body constituents as eyes, ears and so on, outside; adhi (particularly), distinctively; muttam (free), emancipated from depravity (kilesa), canker-free, resembling Buddha face to face, the most excellent bodhi-tree; avandima (I adored), I paid my homage; thus, is the meaning. The rest is but clear in meaning, everywhere.

The commentary on the biography

of the therā Dhajadāyaka

has ended.

59. Commentary on Biography of the Thera Paduma.

Stanzas starting with Catusaccam pakasanto constitute the biography of the venerable therā Paduma. This one also, having done a load of merit in the presence of former Buddhas, was reborn in a family house when the brilliant light of truth (dhamma) was kept alight by the sage Padumuttara; set up a household life and was well known as being endowed with prosperity. He had believing faith in the Master, listened to the truth (dhamma), together with the massive multitude of men, and stood holding a bouquet of lotus flowers (paduma), together with a flag. Along with the flag, the bouquet of lotus flowers threw themselves up into the sky. On having seen that strange phenomenon, he became excessively pleasure-minded. As long as his span of life lasted he did good deeds and was reborn in heaven at the all-round end of his life. Like unto a flag, he was well-known and honoured in the six sensual celestial worlds. He enjoyed divine bliss as well as human bliss of world-king and was reborn in the house of a wealthy family endowed with pious faith, when this Buddha arose. As he grew up in due course, pious faith sprang up in him, he renounced the world at the age of five even; and but before long, became an arahat, and well known as the therā Paduma, by the name of the meritorious deed done by him.

67. On having recollected his own former deed, he became pleasure-minded, uttered this stanza starting with Catusaccam pakāsento in order to make manifest the deed done by him formerly. There sacca (truth) true, unfalse, not distorted is truth (sacca) properly brought four noble truths by way of pain (dukkha) origin of pain (samudaya), cessation of pain (nirodha) and the noble path (magga); making manifest that four-fold noble truth, making apparent in the world; thus, is the meaning. Amatam vutthim (immortal rain) the rain of truth (dhamma), showers, raining down the shower of beater or rain-like great immortal nibbāna, pouring that rain-shower down, wetting this human world together with divine world, extinguishing the fire of depravity (kilesa); thus, is the meaning.

68. Sadhajaṃ padumaṃ gayha (having taken the lotus flower with a flag), caught hold of the bouquet of lotus flowers making the lotus one and the same together with the flag; thus, is the meaning. Āḍhakosē ṇito ahaṃ, I stood having lifted both up thus, is the meaning. The rest is but clear in meaning everywhere.

The commentary on the biography

of the therā Paduma

has ended.

60. Commentary on Biography of the Thera Asanabodhiya.

Stanzas starting with Jāṭiyā Sattavassāhaṃ constitute the biography of the venerable therā Asanabodhiya. This one, too, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive toward escape from rounds of rebirth (vaṭṭa), in this and that existence, was reborn in a certain family-house, at the time of the Glorious One Tissa; on having attained the growth of age, he gained bliss, became piously pleased with the dispensation, took a fruit from the Asanabodhi tree, thereafter, taking the tiny sprout of bodhi he planted a bodhi tree. In order that the plant may not die, he looked after it with such act as sprinkling water and so on, and reverentially nurtured the tree. On account of that meritorious act, he enjoyed bliss among divine and human-beings, and was reborn in a family house, when this Buddha arose. Due to all-round maturity of his load of virtues, he became a monk while he was still seven years of age and attained arahatship even on top of a razor; he was well-known as the therā Asanabodhi, by the name of the meritorious deed done by him formerly.

78. On having recollected the load of his former meritorious deed, he became pleasure-minded and uttered a stanza starting with jāṭiyā sattavasso'haṃ, in order to make manifest the deed done by him formerly. There jāṭiyā (from birth) beginning from the time of coming out from the mother's womb; thus, is the meaning. I, who was seven years old, who was all-round filled with the gift of voice (sarada) met the Glorious One Tissa, the leader of the world; thus, is connection. Pasannacitto sumano (pleasingly pious-minded and good-hearted) mannerly and clearly pious, unperturbed and clearly unshaken-minded, good-hearted, excellent-minded, his mind which goes well with delighted mind; thus, is the meaning.

79. Tissassāhaṃ Bhagavato (I to the Glorious One Tissa) three times born; thus, Tissa; He sprang up and was born having become released from the womb of mother, from the nativity of a human-being and from the five aggregates (khandha); Buddha was born; this, is the meaning. I had the most excellent Asana bodhi tree of that eldest of the world, of such a Glorious One Tissa planted; thus, is the connection.

80. Asanānāmadheyena (bearing the name Asana) it was the Asana bodhi tree by the name Asana on account of the designated name and name perception; Dharāṇī ruhapādapo (the tree planted in the earth) it bears creepers, trees, hills, rivers, oceans and so on; thus, dharāṇī (earth). What is that? It is pathavī (earth); it grows and gets established; thus, dharāṇī ruho (grown on the earth or ground); it drinks with its foot; thus pādapo (tree); it drinks the sprinkled water, and carries or bears the taste and essence of water by means of its rod reckoned as foot; thus, is the meaning. Grown on the ground it is, as well as drinks by means of foot; thus, dharanruhapādapo, the tree grown on the ground. Paricarim (all-round walked about looked after), I nourished for five years that most excellent Asanabodhi tree; thus, is the meaning.

81. Pupphitam Pādapamdisvā, on having seen the tree in bloom, abbhutam, strange; sakam kammam, own act; pakittento publicising; on having seen the hair-bristling phenomenon, due to awe-provoking flowers blossomed by the Asana bodhi nurtured by me, I went to the presence of the most excellent Buddha in order to speak to Him about my own deed in the manner of publicising the matter; thus, is the meaning. There is but clear in meaning, everywhere.

The commentary on the biography

of the therā Asanabodhiya has

ended.

7. Chapter on One's own thinking

61. Commentary on Biography of the Thera Sakacinteniya.

Stanzas, starting from Pavanam kānaṇaṃ disvā. constitute the biography of the venerable therā Sakacinteniya. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of rebirths (vaṭṭa), in this and that existence, was reborn in a family house at the time of the Glorious One Vipassī; on having grown up in due course, he was not within reach of the Glorious one during His life-time because he sprang up at the all-round end of the life-span of that Glorious One, renounced the world as an ascetic at the time of parinibbāna, lived in Himavanta, reached a secluded and delightful forest, set up a san shrine in that very hilly area, made the mind impression of the Glorious One, and also considered it to be with relic, reverentially offered to it forest flowers and was in the all-round habit of adoring it. On account of the act, he wandered about his rounds of rebirths among divine and human beings, enjoyed in both the best heavenly bliss and the prosperity of a world-king and was reborn in a family house when this Buddha arose; endowed with wealth and pious faith he came to be pleasingly pious over the Master, because a monk and an arahat with six sorts of higher knowledge.

1. On his having recollected his own former deed, he became delighted and uttered a stanza starting with pavanam kānaṇaṃ disvā, in order to make manifest the deed done by him formerly. There, pavanam (forest) the jungle strewn and scattered to become a forest in a manner, kānaṇam (down-right despicable) trackless, transportless, ever abound with lions, tigers, ogres, demons and elephants, horses, garūḍa birds, and dragons; (or abundant with crowds of sky-flying sounding birds, dogs and cuckoos; appasaddam ;(little noise) free from sounds because of being devoid of human voice, that forest reckoned as Kānaṇa, woodland; thus, is the meaning. Anāvilam (undisturbed) no disturbance, devoid of danger; thus, is the meaning. isīṇam anuciṇṇam (followed by ascetics) pursued and hankered after by ;ascetic, reckoned as Buddhas, silent buddhas, arahats and canker-free personages; thus, is the meaning. Ahuṭinam paṭiggaham (acceptor of sacrificial offering) resembling the house of accepting reverential offering, which is said to be sacred sacrifice (āhuna); thus, is the meaning.

2. Thūnam katvāna vejunā (having made a shrine with bamboo) having set up a shrine with bamboo material (pesika); thus, is the meaning. Nānāpuppham samokirim (I strewed down properly different kinds of flowers) I strewed down and reverentially offered many a variety of such flowers as campaka and so on; thus, is the meaning. Sammukhā viya sambuddham (as if in the very presence of the self-enlightened Buddha) as if in the presence of living Buddha; nimmitam (created) the shrine made to spring up; abhi, distinctively, (I adored) I paid may distinctive homage; thus, is the meaning. The rest is but easily comprehensible.

The commentary on the biography
of the therā Sakacintaniya
has ended.

62. Commentary on Biography of the Thera Avopupphiya.

Stanzas starting with Vihārā abhinikkhamma constitute the biography of the venerable therā Avopupphiya. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of rebirth (vaṭṭa), in this or that existence, was reborn in a family house at the time of the Glorious One Sikkhī; on having attained the age of intelligence he became endowed with pious faith, listened to the truth (dhamma), got delighted, took in both hands different kinds of flowers, and distinctively strewed them over Buddha. On account of that act, he wandered about his rounds of rebirth among divine and human-beings, enjoyed heavenly bliss and the prosperity of a world-king, was everywhere revered, and was reborn in a family house when this Buddha arose; on his having grown up to age he came to have pious faith in the dispensation, renounced the world and became an arahat not long afterwards even. Ā, from all round, it opens and illumines; thus, ākāso (sky); he was well-known as Avopupphiya therā because of scattering down of flowers in that sky.

7. Having thus attained the tranquil path, he recollected his own former deed became pleasure-minded and uttered a stanza starting with vihārā abhinikkhamitvā in order to make manifest the deed done by him formerly. There, vihārā (from monastery) distinctively carries, brings (or makes) to turn out one's body not to be falling, by means of four kinds of postures (iriyāpatha); thus, vihāra, (monastery); from that monastery; abhi, distinctly, nikkhamma, having come out; abbhutthāsi ca caṇkamati (rose up as well as walked to and fro) for the purpose of walking to and fro, he rose up distinctly on the cloister of sixty cubits, he ascended; thus, is the meaning. Catusaccam pakāsento (in order to make clear the four noble truths) walking to and fro on that cloister, demonstrating, making manifest the four noble truths reckoned as pain (dukkha), origin of pain, (samudaya) cessation of pain (nirodha) and the noble path, showing, analysing clearly, making nibbāna (the immortal path) manifest, walks to and fro there; thus, is the connection.

8. Sikkhissa giramaññāya, Buddhaseṭṭhassa tādino (having come to know the speech of the such most excellent as Buddha Sikkhī) having known and understood the speaking sound and vocal voice of Buddha Sikkhī, endowed with such most excellent qualities; nānā puppham gaḥetvāna (having taken different kinds of flower) having taken and brought many a such flower as: nāga, pannāga, and so on; ākāsamhi samokirim (I scattered down properly in the sky) I scattered down and reverentially offered in the sky over the head of the promenading Glorious One.

9. Tena kammena dvipadinda (O Sovereign of bipeds! on account of that act) O ruler and main chief of such two-legged creatures as divinities, Brahmā and human beings! narāsabha (O big-bullman!) O you, who had become the big bull among men! Pattoṃhi acalam ṭhānam (I attained the unshaken place) having become a monk in your presence, I am and I have become one who had ;attained nibbāna, the unshakable place; hitvā jāyaparājayam (having forsaken victory and defeat) having abandoned victory also reckoned as divine and human bliss, and having discarded defeat reckoned as four painful forms of purgatory, I am one who has attained nibbāna; thus, is the meaning. The rest is but easily comprehensible.

The commentary on the biography
of the therā Avopupphiya
has ended.

63. Commentary on Biography of the Thera Paccāgamaniya.

Stanzas starting with Sindhuyānadiyātīre, constitute the biography of the venerable therā Paccāgamaniya. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds, conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this or that existence, was reborn in the womb of a cakkavāka bird near the river Sindhu at the time of the Glorious One Vipassī; because the bird was yoked with the load of former deeds, it did not eat living creatures, or insects, wandered about eating moss only. At that moment, that bird saw the Glorious One in brilliant splendour, became pious-minded, cut off Sal flowers from the Sal tree by means of its beak, came near Buddha and reverentially offered the flowers. On account of that very pious mind, it passed away thence, sprang up in the divine world, enjoyed oft and on subsequently the bliss of six stages of sensual divine states and having passed away thence he sprang up in the world of human beings, enjoyed such prosperity as that of the world-king, and so on, was reborn in a family house when this Buddha arose; on his having attained the age of intelligence, he was of clear pious-faith in the Master due to the influence of his former deed, became a monk and before long became an arahat. He was well-known as the therā Paccāgamaniya by the name of the former merit because when he was a cakkavāka bird, it saw the Glorious One, went somewhere, brought flowers and reverentially offered them.

13. On having recollected his own former deed, he became delighted and uttered a stanza, starting with Sindhuyā nadiyā tīre, in order to make manifest the deed done by him formerly. It quakes and shakes making cool sound, thus Sindhu (the shaking sound of coolness); it roars, it goes making sound; thus, and (river). Cakkavāko aham tadā, I was then a bird, cakkavāka; it swims, flies and goes swiftly either in water or on land or in the sky similar to the wheel going quickly; thus cakkavāka; at that time when I am the Glorious One Vipassī I ;was a Cakkavāka bird; thus, is the meaning. Suddha-sevāla-bhakkho'ham (I was an eater of pure moss) I lived eating only clean moss, because of not being mixed with other forms of pasture; pāpesu ca susaṇṇato (well-controlled with regard evil deeds) I am well-disciplined, well-controlled with regard three doors properly controlled in the matter of doing evil deeds under the influence of former propensities (vāsānā, proclivity).

14. Addasam virojam Buddham (I saw the stainless Buddha) I saw and caught sight of Buddha, free from stain, devoid of depravity, owing to being free from lust (rāga), hatred (dosa) and delusion (moha); gacchantaṃ anilañjase (going in the sky) Buddha going by the air-journey in the sky; tuṇḍena (by beak) with my mouth-beak; sālam, the Sal flower; paggayha, having lifted up; Vipassissa'bhīropayim (I had them mounted towards Vipassī) I offered with reverence to the Glorious One Vipassī; thus, is the meaning. The rest is but easily comprehensible.

The commentary on the biography
of the therā Paccagamaniya
has ended.

64. Commentary on Biography of Thera Parappasādaka.

Stanzas starting with Usabham pavaramvīram constitute the biography of the venerable therā Parappasādaka. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from the rounds of rebirths (vaṭṭa) in this and that existence, was reborn in a brahmin family at the time of the Glorious One Siddhattha; he became proficient in the three vedas together with the fifth text Itihāsa (traditional lore), was one who could recite the verse and explain facts, together with nighaṇḍu and

Keṭubha which he knew all divisions along with the alphabets and divisions or diversions, and efficient in worldly science, lokāyata, and in the characteristics of a great man, well-known as Sela brahmin by name; on catching sight of the Glorious One Siddhattha, who was seen by himself gracefully shining with thirtytwo characteristic *****(Pg.168) and eighty minor marks of a great man, he became purely pious-minded and made manifest his praise by many a circumstance and by means of many an illustration. On account of that act of merit, he enjoyed the bliss of six stages of divine sensual pleasure, the prosperity of sakka, Māra and so on in the divine world, enjoyed (or experienced) the prosperity of world king among human-beings, was reborn in a wealthy family-house; on having attained the age of intelligence, he became piously pleased with the Master, renounced the world and before long even, became a canker-free arahat who had attained four kinds of analytical knowledge and six sorts of higher knowledge. He became well-known as the thera Parappasādaka, because of his making the minds of all creatures pleasingly pious by means of his praise of Buddha.

20. One day, on having recollected his own former deed he became delighted and recited a stanza, starting with usabham pavaram vīram making manifest the deed done by him previously. There, Usabham, bull, vasabha, nisabha, visabha and āsabha; thus, are four eldest male bulls. There, vasabha bull is the eldest of a hundred cattle; nisabha is the eldest of a thousand cattle; āsabho is the eldest of a hundred thousand crores of cattle; in making praise of any one whoseever the wise brahmins who are much learned make praise by way of his individual knowledge. There is not a single one who is capable of making praise in all manner, however, of Buddhas; Buddha, indeed, is incomparable. Indeed, it has been said thus:

"Buddha also would speak in praise of Buddha;

if for an aeon (kappa), even, He were to speak

of another Buddha, the long long interval of

aeon (kappa), might get exhausted but the

praise of Tathāgata would not come to an end;"

thus, was the beginning. This brahmin also, said starting with "Usabha, bull", although he should say "Āsabha, biggest bull", by way of mouth mounting (mukhārūlha), and by way of definite pleasing piety. Selectable and wishable; thus, is varo, excellent; because of making exertion in many a hundred thousand aeons (kappa), is vira; seeks and goes in quest of such great mass as that of moral precepts and so on, that Mahesim (great seeker) Buddha; having conquered such Māras as depravity (kilesa), aggregates (khandha) Māra and so on, distinctly; thus, vijitāvi; that Vijitāvinam (that conqueror) self-enlightened Buddha. Suvāṇṇavaṇṇam (gold colour) of whosever self-enlightened Buddha is similar to the colour of gold, that golden complexioned one; on having seen that golden complexioned self-enlightened Buddha, who, namely, is that creature, who does not become pleasingly pious.

The commentary on the biography of

the thera Parappasādaka

has ended.

65. Commentary on Biography of the Thera Bhisadāyaka.

Stanzas starting with Vessabhū nāma nāmena constitute the biography of the venerable thera Bhisadāyaka. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds, conducive toward escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in the womb of an elephant in the Himavanta and lived there at the time of the Glorious One Vessabhū. On that occasion, the Glorious One Vessabhū, being desirous of solitude, went to Himavanta. On having met that Glorious One, that elephant became pious-minded took hold of lotus stalks and roots and catered the Glorious One. On account of that act of merit, he passed away from the life of elephant, sprang up in the divine world, there enjoyed the prosperity of six stages of sensual divine world, came to human existence, enjoyed such prosperity as that of world-king and was reborn in a certain wealthy family when this Buddha arose; because of the strength of his former propensity 9vāsana, proclivity) he happened to be of pleasingly pious faith in the master, became a monk and not long afterwards even, attained arahatship. He was well known as Bhisadāyaka therā, by the name of his good deed done by him formerly.

29. On having recollected his former deed he uttered a stanza starting with Vessabhū nāma nāmena in order to show the deed done by him formerly. There, vessabhū (Buddha Vessabhū), He outgoes and go beyond merchant; in other words, overcomes and overwhelms merchants, mercantile work or sensual (lust (rāga), and so on or such performances as meritorious acts and so on or material (vaṭṭhu) sensual pleasures and sensual pleasures of depravity (kilesa); thus, Vessabhū (the conqueror over the afore said merchants etc.), that Glorious One known by the name of Vessabhū. Isinam tatiyo ahū (was the third of ascetics), he seeks and goes in quest of meritorious deeds; thus, isi (sage); "Vipassī, Sikkhī, Vessabhū, because of having been said thus, He became the third ascetic (or sage), the third Glorious One; thus, is the meaning. Kāhanam vanamoggayha (having plunged into the forest), having dived, He entered the forest reckoned as kānana (woody area); thus, is the meaning.

30. Bhisamulālam gaṇhitvā (having caught hold of lotus along with stalk and root), it crushes, harasses, destroys the hunger of bipeds and quadrupeds, thus bhisā (lotus-food); what is that? The lotus-eatable (padumakanda), the eatable-lotus and eatable-root (eatable-lotus) having taken that eatable-lotus (bhisamulālam); thus, is the meaning.

31. Kareṇa ca parāmaṭṭho (felt by means of the hand) that charity offered by me; Vessabhūvara Buddhinā (by the excellent Buddha Vessabhū) there was proper touch done and contact made by means of palm-surface of the hand by the most excellent Buddha Vessabhū. Sukhāham nābhijānāmi, samam tena kutottari? (I do not remember such happiness as was equal to it); where can (or how can) there be any matter better than that? Equal to that happiness, I do not remember as to where (or whence) the happiness is that is superior to, over and above of, and exceeding that happiness; thus, is the meaning. The rest is easily comprehensible, following the method.

The commentary on the biography

of the therā Bhisadāyaka

has ended.

66. Commentary of Biography of the Thera Sucintita.

Stanzas, starting with Giriduggacano āsim constitute the biography of the venerable therā Sucintita. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in the family of a hunter in the region of Himavanta at the time of the Glorious One Atthadassī and lived by killing and eating deer, hog and so on. At that time, the Leader of the world went to Himavanta in connection with the uplift of the world, and His sympathy with creatures. Then that hunter met the Glorious One!, became pleasingly pious-minded, and offered excellent relishing meat brought for his own eating. The Glorious One accepted the offering out of compassion for him; He ate that meat, said words of thanks and made His departure. On account of that self-same act of merit and that very pleasingly pious-mindedness, he passed away thence, wandered about his rounds of rebirths, in good courses (sugatesu, in excellent existences), enjoyed the prosperity of six stages of the divine world of sensual pleasures, experienced among men such sorts of prosperity as a world-king's and so on, was reborn in a family house when this Buddha arose; became to have pleasingly pious faith in the Master, renounced the world and before long even, became an arahat,

36. Having attained such distinguished attainment as the four kinds of analytical knowledge and five kinds of super (or higher) knowledge, he recollected his own former deed, became delighted and uttered a stanza, starting with gīduggacaro āsim in order to make manifest the deed done by him formerly. It echoes and makes sound; thus, giri (hill); what is that? It is the hill made up of stone and earth; going with difficulty and distress is dugga (difficult going); hard going with hills is giridugga, the hill difficult to negotiate; hard-going; thus, is

the meaning. I was a wanderer in the hills, the difficult-going hills and practiser of moral precepts. Abhijāto va kesarī (like the distinctly-born lion), I wandered about in the difficult-going hills resembling a maned lion, born and sprung up with distinction; thus, is the meaning.

40. Gīriduggam pavisim aham (I entered the difficult-going hill) I then became pleasure-minded and full of zest (pīti) with that offering of meat, entered the inner section of the hill. The rest is but easy in meaning.

The commentary on the biography
of the therā Sucintita has
ended.

67. Commentary on Biography of the Therā Vatthadāyaka.

Stanzas starting with Pakkhijāto tadā āsim constitute the biography of the venerable therā Vatthadāyaka. This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from his rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in the womb of a garūda bird, at the time of the Glorious One atthadassī. On having seen the Glorious One Atthadassī, who was going to the Gandhamādana hill, he became pleasingly pious-minded, forsook his appearance of garūda-bird, created the guise of a lad, took along with him very costly divine (or celestial) clothes and reverentially offered it to the Glorious One. That Glorious one also accepted it, spoke words of thanks and took His departure. The bird spent his time with that self-same pious-mindedness, lived on as long as his life-span lasted, passed away thence, was reborn in the divine world, wandered about his rounds of existence there, oft and on, experienced the benefits of merit, thereafter, enjoyed the human-prosperity among human-beings; everywhere highly costly garments and ornaments were obtained; thereafter, in every existence, he sprang up, he lived under the shade of clothes wherever he went; he was later reborn in a family house when this Buddha arose; on his having attained the age of intelligence, he came to possess pious faith in the Master, renounced the world, and not long after even, became canker-free, having attained six sorts of super-knowledge. He became well-known as Vatthadāyaka therā, by the name of the meritorious deed done by him formerly.

45. Having recollected his own former deed, he became pleasure-minded and uttered a stanza starting with pakkhijāto tadā āsim in order to make manifest the deed done by him formerly. There, pakkhijāto (born as winged animal), a bird goes up and flies with this; thus, pakkha (wings); to it there are wings; thus pakkhi (wing-possessor); born and sprung up in the womb of a bird; thus, is the meaning. Supaṇṇa (garūda bird), he, whose wings are excellent is supaṇṇa, good-winged; the great bearer of brightly shining wings, of gold-colour which seizes (or catches hold of) the wind (or breeze); thus, is the meaning. Garuḷādhīpo (garūda-king) they swallow heavy load of stone for the purpose of seizing dragons; thus, garuḷa (big bird); the chief and king of garūdas; thus, is garuḷadhīpo; I saw the stainless Buddha; thus, is the connection.

the commentary on the biography of
the therā Vatthadāyaka has
ended.

68. Commentary on Biography of the Therā Ambadāyaka.

Stanzas starting with Anomadassī Bhagavā constitute the biography of the venerable therā Ambadāyaka. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this or that existence, was reborn in the womb of a monkey at the time of the Glorious One Anomadassī, and properly lived having become the monarch of monkeys in the Himavanta region. On that occasion, the Glorious One Anomadassī went to Himavanta out of compassion for the monkey-king. Then, on having seen the Glorious One, that monkey-king became pleasingly pious-minded and offered very sweet mango fruits together with a small quantity of honey to Him. Then, the Glorious One ate them all while the monkey was still looking on even, said words of thanks, and made His departure. Then, the monkey became delighted in mind and joyful at heart, lived on as long as his life-span lasted with that self-same zest and delight, passed away thence, was reborn in the divine world, enjoyed bliss there, oft and on, experienced human prosperity among men, was reborn in a wealthy family-house, when this Buddha arose, had pleasing faith in the Master, renounced the world and became one who had attained six sorts of higher knowledge. He was well-known as Ambadāyaka therā by the name of his former meritorious deed.

53. Subsequently, he noticed the seed of the meritorious deed done by himself, became delighted and uttered a stanza beginning with Anomadassī Bhagavā, in order to make manifest the deed done by himself formerly. Mettāya aphaṇi loke appamāṇe nirupadhi (He pervaded the world with *****(Pg.176) loving kindness) without substratum of existence immeasurably; that Glorious One pervaded, spread and developed with love and heart of loving kindness having made free from substratum of existence with such saying as "May they be happy" and so on, towards the whole world and numberless living-beings; thus, is the meaning.

54. Kapi aham tadā āsim (I was then a monkey), at the time of His coming then I was a monkey-king; thus, is the meaning.

The Commentary on the biography
of the therā Ambadāyaka
has ended.

69. Commentary on Biography of the Therā Sumana.

Stanzas starting with Sumana nāma nāmena constitute the biography of the venerable therā Sumana. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of rebirth (vaṭṭa) in this and that existence, was reborn in a family house of a garland-maker at the time of the Glorious One Sikhi, grew up in due course, became full of pious faith in the Glorious One, with his mind pleasingly pious, he caught hold of handfuls of jasmine flowers and offered them reverentially. On account of that act of merit he enjoyed two kinds of prosperity among divine and human beings, was reborn in a family house when this Buddha arose, grew up in due course, developed himself with wife and children, became well-known by the name of Sumana, had pleasingly pious faith in the Master, renounced the world, and not long afterwards even, he became an arahat.

62. Having become an arahat, he recollected his own former deed, became pleasure-minded, uttered a stanza, starting with sumanānāma nāmena, in order to make manifest the deed done by himself formerly. He, to whom there is excellent mind and good heart, is Sumana (good mind) at that time I was a garland maker (or a florist) named Sumana, by the name connected with mind of abundantly pious faith and clear piety.

63. Sikhino Lokabandhuno, to Sikhi, the kinsman of the world; he shows crest and head, thus Sikhi; Crested One; in other words, eats and destroys self-connections properly connected, thus Sikhi, Crested One; just as a flame of fire shines, becomes apparent, the flame burns leaves, grass, fuel, yellow or pale wood or leaves and so on, so also this Glorious One shines with rays of such colours as blue, yellow and so on, became apparent in the residential abode of the whole world; he had all kinds of depravity (kilesa) which had reached his own bodily system, dried up, destroyed and burnt up; thus, the word-name, naming act and bearing of name; to that Sikhi; the relative kinsman of the whole world; thus, okabandhu (world kinsman)); abhiropayim (I had it mounted distinctly) I reverentially offered jasmine flowers to that Glorious (One Sikhi, the kinsman of the world; thus, is the meaning.

The commentary on the biography

of the therā Sumana

has ended.

70. Commentary on Biography of Pupphacaṇḍikotiya

Stanzas starting with Abhitarūpaṃ sīhaṃ va, constitute the biography of the venerable therā Pupphacaṇḍikotiya. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds, conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family house, at the time of the Glorious One Sikhi; on having attained the age of intelligence, he became endowed with abundant wealth, came to have pleasingly pious faith in the Master, filled up a casket with plucked choice-Anoja flowers, reverentially offered the flower-casket to the Glorious One in order to demonstrate his manner of pleasing piety, and made his aspiration thus:- "O Glorious One! As a result of this offering, may I be of gold complexion wherever I would be reborn, be revered, and may I attain Nibbāna. On account of that meritorious act, he was reborn among divine and human-beings, became revered everywhere, and was of gold complexion and distinct handsomeness. Subsequently, he was reborn in a family-house endowed with wealth, when this Buddha arose; when he grew up he came to have pious faith in the Master, renounced the world, developed clear insight (vipassanā), and became an arahat not long afterwards even.

68-69. Having attained the fruition of arahatship, he recollected his own former deed became delighted and uttered a stanza, starting with Abhitarūpaṃ sīhaṃ va, in order to make manifest the deed done by him formerly. There, sīha (lion), it overwhelms and penetrates into such creatures as bipeds, quadrupeds and so on; thus sīha; abhitarūpo (looks unafraid), has the nature of being fearless; I offered with reverence the One seated similar to that naturally fearless lion; thus, is the connection. Pavaram, excellent, Sikhim (the Glorious One Sikhi) like unto the garūḍa-king, chief of winged animals or birds, like unto the most excellent tiger-king; like unto the distinctly born, mane-lion distinguished among lions, the refuge of the three worlds. How did He become? Sikhi, who was seated unconquered by such enemies as the aggregates (khandha), hāra and so on, free from craving (eṇā), devoid of depravity (kilesa); thus, is the connection. Māraṇanaggam (chief of assassins), the chief to those killers, the best and chief in killing, drying up and crushing all kinds of depravity (kilesa), although there exist silent buddhas and disciples of Buddha for the purpose; thus, is the meaning. Bhikkhusamghapurakkhatam (made forefront of the clergy of bhikkhus); Sikhi who was seated being surrounded by clergy of bhikkhus; thus, is the connection.

70. Caṇḍikateṭhapetvāna, having put it in the casket, samokirim (I properly scattered down), I reverentially offered to the most excellent self-enlightened Buddha Sikhi after filling up the most excellent Anoja flowers in a casket.

The Commentary on the biography

of the therā Pupphacaṇḍikotiya

has ended.

8. Chapter on Nagasamāla

71. Commentary on Biography of Therā Nāgasamāla

Stanzas starting with Āpāṭalim ahaṃ puppham constitute the biography of the venerable therā nāgasamāla. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of rebirths (9vaṭṭa) in this and that existence, was reborn in a family-house at the time of the Glorious One Sikhi; on having attained the age of intelligence, he set up a house-hold life properly but not gaining the society of suitable good people, did not do any such deed as seeing, hearing, making reverential offering to the Master while the latter was still alive, but on the demise of that Glorious One, he treasured the corporeal relics of that Glorious One, made his mind full of pious faith in the shrine set up, reverentially offered to it Pāṭali flowers, aroused his delightful mind, lived on as long as his life-span lasted, died thence with that very pleasingly pious mind, enjoyed bliss in such six divine worlds as Tusita and so on, subsequently experienced human prosperity among human-beings, was reborn in a family-house when this Buddha arose; on having attained the age of intelligence he became the recipient of the name given by parents as nāgasamālo, because of the fact that his body resembles the tender leaves of the nāga tree having pleasingly pious faith in the Glorious One, he renounced the world and before long even, he became an arahat.

1. Later on, having recollected his own former deed, became delighted and uttered a stanza, starting with āpāṭalim ahaṃ puppham, in order to make manifest the deed done by him formerly. There, āpāṭalim, as far as Pāṭali flower, abhiropesim (I had it distinctly mounted) from all sides, or with respect, taking the Pāṭali flower, I reverentially offered it at the shrine; thus, is the meaning. Ujjhitam sumahāpathe (laid upon the good high-way) for the purpose of paying homage and making reverential offering of all the residents of the city the high-way in the middle of the city, the road had been raised and paved, finished with the work of laying bricks; thus, is the meaning. The rest is but easily comprehensible because of the aforesaid method as well as because of the meaning being clear.

The Commentary on the biography

of the therā Nāgasamāla

has ended.

72. Commentary on Biography of the Therā Padasaṇḍika

Stanzas starting with Akkantaṇḍi ca padam disvā constitute the biography of the venerable therā Padasaṇḍika. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds, conducive towards escape from rounds of rebirth (vaṭṭa) in any and every existence, wherever he sprang up, was reborn in the house of a devotee endowed with pious faith at the time of the Glorious One Tissa; on having attained the age of intelligence, he came to have pious faith in the three gems, saw the foot-shrine (padacetiyaṃ), shown by the Glorious One to him out of compassion for him, became pleasingly pious and hair-bristled, and made in abundance of paying homage, giving reverential offering, and so on, On account of that self-same good act of merit in that very fertile field, he passed away thence and was reborn in heaven. Having enjoyed divine bliss there, he was reborn subsequently among human-beings, experienced all kinds of human prosperity, and when this Buddha arose, he was reborn in a wealthy family; on growing up, there sprang up in him pious faith, renounced the world, and became an arahat, not long afterwards, even. He was well-known as Padasaṇḍika therā, by the name of his meritorious deed done previously.

5. One day, having recollected his own former deed, he uttered a stanza starting with Akkantaṇḍi ca padamdisvā, in order to make manifest the deed done by him formerly. There, akkantam (treading upon), tread upon and shown; the going of all Buddhas at all times was but above four fingers; this one, however, knowing the state of his being endowed with pious faith Buddha showed him the foot-shrine with the idea "Let this one see this"; therefore, he developed pious faith in that shrine and made his such personal reverence as paying homage, reverential offering and so on; thus, is the meaning. The rest is but easy in meaning everywhere.

The Commentary on the biography

of the therā Padasaṇḍika

has ended.

73. Commentary on Biography of the Thera Buddhasañña.

Stanzas starting with Dumagge pamsukūlikam constitute the biography of the venerable therā Buddhasañña. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of rebirth (vaṭṭa) in this or that existence, was reborn in a family-house, at the time of the Glorious One Tissa; on having grown up, there was born in him pious faith, noticed the ragged refuse-robe (pamsukūla) of the Glorious One tangled on the top of a tree, became pleasingly pious-minded, considered it to be the insignia of arahatship (arahaddhaja), and made such personal reverence as paying homage, giving reverential offering and so on. On account of that meritorious act, he enjoyed the divine and human bliss, was reborn in a wealthy family when this Buddha arose; there sprang up in him believing faith, he consequently renounced the world, and became an arahat before long even.

9. Having attained and achieved arahatship, he recollected his own former deed, became delighted and uttered a stanza, starting with Dumagge pamsukūlikam in order to make manifest the deed done by him formerly. There, it quakes and trembles; thus duma (tree; or it milks, fills the sky surface; thus, duma (tree); the topmost (or tip-end) of a tree; thus, dumaggo (tree top); on that tree-top. It goes towards the state of ungracefulness, being loathsome like unto earth; thus, pamsukūla, (loathsome earth); the self-same dust-heap is pamsukūlika, (the product of dust heap); avandim (I paid homage) on having seen the dust-heap robe (pamsukūla), tangled on the tree-top, I lifted up my clasped hands and paid my homage to that ragged raiment (pamsukūla); thus, is the meaning. Tam is but a particle (nipāta); the rest is but easy of meaning everywhere.

The Commentary on the biography

of the therā Buddhasañña

has ended.

74. Commentary on Biography of the therā Bhisāluvadāyaka.

Stanzas starting with Kānanam vanamoggayha constitute the biography of the venerable therā Bhisāluvadāyaka. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds, conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this or that existence, he was living in a forest abode near the Himavanta, nourishing himself with forest fruits and roots, when he met the Glorious One Vipassī who had come by way of solitude; thereupon, he became pious-minded, and offered Him five lotus stalks (bhisāluva). In order to make his mind pleasingly pious, the Glorious One ate them while he was still looking one. With that pleasingly pious mind he died and after having enjoyed prosperity in such divine worlds as Tusita and so on, and later having experienced human prosperity also, was reborn in a family-house, when this Buddha arose. Having attained to prosperous wealth, he forsook his wealth, became a monk in the dispensation and attained arahatship not long afterwards even.

13. Thereafter, having recollected his own former deed, he became pleasure-minded, and uttered a stanza, starting with Kānanam vana'moggayha in order to make manifest the deed done by him before (or formerly). The meaning of that has but been aforesaid. Vasāmi vipine aham (I live in solitude), I live the life of seclusion; thus, is the connection. The rest is but easy in meaning.

The Commentary on the biography

of the therā Bhisāluvadāyaka

has ended.

The Commentary on the sixth round of

recitation chaṭṭha bhāṇavāra has come

to an end.

75. Commentary on Biography of the Thera Ekasañña.

Stanzas starting with Khaṇḍo nāmāsīnāmena constitute the biography of the venerable therā Ekasañña. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family-house at the time of the Glorious One Vipassī; on having attained to the age of intelligence, his mind came to be of pious faith in the three Gems, met the chief disciple of that Master, named Khaṇḍa who was wandering about for alms-food, and offered alms food to him with pious faith. On account of that act, he enjoyed divine and human bliss, was reborn in a family-house, at Sāvattthi, when this Buddha arose, listened to the preaching of dhamma by the Master, when he properly gained pious faith, renounced the world and became an arahat not long afterwards even. He became well-known as the therā Ekasañña, because of the fact that he properly gained distinction, having borne in his mind the impression of alms-food.

18. Subsequently, he recollected his own former deeds; became delighted and uttered a stanza starting with Khaṇḍo nāmāsīnāmena, in order to make manifest the deed done by him before. There, khaṇḍo (broken), because of having broken down the depravity (kilesa), of that therā, the chief disciple. The rest is but easy everywhere.

The Commentary on the biography

of the therā Ekasañña

has ended.

76. Commentary on Biography of the Thera Tīṇasantharadāyaka.

Stanzas starting with Himavantassāvidūre constitute the biography of the venerable therā Tīṇasantharadāyaka. This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family-house at the time of the Glorious One Tissa. Because he sprang up earlier than the appearance of Buddha, he forsook the house-hold life, renounced the world as an ascetic and properly lived relying on a lake near Himavanta. On that occasion, the Glorious One Tissa, out of compassion for him went through the sky; then, indeed, that hermit (or ascetic) saw that Glorious One standing, after having descended down from the sky, became pleasingly pious-minded, reaped the grass, made a grass-spread, requested Him to sit down on it, paid homage with five kinds of establishments on the ground (pañcapaṭiṭṭhita), also with abundant respect, receded, (paṭikuṭṭito), and made his departure. He lived on as long as his life-span lasted, passed away thence, wandered round his rounds of rebirths among divine and human-beings, enjoyed many a kind of prosperity, was reborn in a family-house when this Buddha arose; on having grown up, he became full of pleasing faith in the Master, renounced the world and became, before long even, an arahat.

22. Subsequently, he recollected his own former deed, became delighted and uttered a stanza, starting with Himavantassāvidūre, in order to make manifest the deed done by him formerly. The meaning of it is that as aforesaid. Mahājātassaro (the great natural lake) here, however, sara (lake) is here, river, cavern and so on is sara (lake); that lake also is large, and because it sprang up but by itself and also because it is lake also thus, mahājātassaro, (the great natural lake). Because it is not a well-known name like such lakes as Anotatta, Chaddanta and so on, it is spoken of as "Mahājātassaro (large natural lake"; thus, it should be seen. Satapattehi sañchanno (well-covered with hundred-petal-lotus), by way of the fact that in each and every flower, there are a hundred petals respectively, it is hundred petal (satapatta); well-covered with white paduma lotuses with a hundred petals each to become a forest of flowers; thus, is the meaning. Nānāsakuṇamālayo, the roosting place of different species of birds, many a such bird as, swans, roosters, hens, water-flows, deṇḍibha (pheasant) and so on, coo (or cry) in unison, make sound all together, thus sakuṇa (bird); the resting place that had become the depository of winged birds which gain the name sakuṇa (bird); thus, is the meaning. The rest is but clear in meaning.

The commentary on the biography
of the therā Tiṇṣantheradāyaka
has ended.

77. Commentary on Biography of Sūcidāyaka Thera.

Stanzas starting with Timsakappasahassamhi constitute the biography of the venerable therā Sūcidāyaka. This one also, having done devoted service towards former Buddhas, the excellent conquerors, accumulating meritorious deeds, conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family-house, at the time of the Glorious One Sumedha; having grown-up in due course, he offered five needles to the Glorious One for doing the work of stitching robes. On account of that act of merit, he enjoyed the result of merit among divine and human-beings, wandered about his rounds of repeated rebirths, became well-known as being endowed with sharp knowledge in whatever existence he sprang up, was reborn in a family-house, when this Buddha arose, grew up in due course, came to have pleasing faith in the Master, became a monk, and attained arahatship, even at the razor-tip, due to his sharp knowledge.

30. Subsequently, reflecting wisely on his meritorious deed, he came to see it, became delighted and uttered a stanza starting with Timsakappasahassamihi, in order to make manifest the deed done by him formerly. Here, however, all the intervening words are but easily comprehensible.

31. Pañcasūcimayā dinnā (five needles have been offered by me); here, it pierces (sūcati), makes a small hole, penetrates; thus, sūci (needle); five needles have been offered by me; thus, is the meaning. The rest is but easily comprehensible.

The Commentary on the biography
of the therā Sūcidāyaka
has ended.

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Apadana3.3

[Tipitaka](#) >> [Sutta Pitaka](#) >> [Khuddaka Nikaya](#) >> [Apadana](#) >> **Apadana 3.3 Therapadana**

Source : J.S.Walters

Note: Presented as it is; Not proof read

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Apadana : Prominent Theras (Enlightened Disciples) 78-200 [Edit](#)

78. Pāṭalipupphiya779 [Edit](#)

Back then I was a rich man's son, delicate, living in comfort. Putting a trumpet flower780 in my lap I [then] took it to him,

the Gold-Colored One, Sambuddha, traveling through the market-place, bearing the marks of a Great Man,781

like a festoon work made of gold. (1-2) [1458-1459]

Happy, [and] with a happy heart, with the flower I performed *pūjā* to Tissa, the World-Knower, Lord,

having worshipped the God of Men. (3) [1460]

In the ninety-two aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of flower-*pūjā*. (4) [1461]

Sixty-three aeons ago the

[king] known as Abhisammata

was a wheel-turner with great strength, possessor of the seven gems. (5) [1462]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1463]

Thus indeed Venerable Pāṭalipupphiya Thera spoke these verses.

The legend of Pāṭalipupphiya Thera is finished.

779 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

780 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

781 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

79. Ṭhitañjaliya782 [Edit](#)

In the past, in a forest grove,
I was a man who hunted deer.
There I saw Sambuddha Tissa
bearing the marks of a Great Man.783 (1) [1464]

Pressing hands together for him,784
sitting down in that neighborhood
on a leaf-mat that was placed [there],
I then set off facing the east. (2) [1465]

Just then a fallen lightening bolt landed on the top of my head. Again, as I lay there dying,785
I pressed both my hands together. (3) [1466]

In the ninety-two aeons since
I pressed my hands together [then], I've come to know no bad rebirth:
that's the fruit of pressing my hands. (4) [1467]

Four and fifty aeons [ago]
the [monarch] named Migaketu786
was a wheel-turner with great strength, possessor of the seven gems. (5) [1468]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1469]

Thus indeed Venerable Thitañjaliya Thera spoke these verses.

The legend of Thitañjaliya Thera is finished.

782 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

783 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

784 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

785 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

786 lit., "going," elsewhere translated as "flying" given the context

the One Who Surpassed Everything, the Tame One, with Tamed Retinue, Victor, departed the city. (1) [1470]

I was a garland-maker then in the city, Hamsavatī.

I picked up three flower-blossoms

which were the foremost flowers there. (2) [1471]

I saw Buddha, Stainless One, on the road inside the bazaar, [and] having seen the Sambuddha

I thought in this way at that time: (3) [1472]

"What use are these flowers to me

[even if] gifted to a king?

I might receive a village or

[maybe] a thousand village fields. (4) [1473]

Doing *pūjā* to the World's Lord

the Untamed-Tamer,⁷⁸⁸ the Wise One, Who Conveys Bliss to All Beings,⁷⁸⁹

I will receive boundless riches." (5) [1474]

After reflecting in this way

I brought pleasure to [my] own heart. Picking up three red-colored ones

I threw [those flowers] in the air. (6) [1475]

At the height to which I'd thrown them They were well-spread-out in the sky [and] held up over [Buddha's] head,

stalks pointing up, [with] blossoms down. (7) [1476]

Whatever people saw [them there] [then] kept them thrown up [in the air]

⁷⁸⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁷⁸⁸ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

⁷⁸⁹ *kummāsa*, Skt. *kulmāsa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komuṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

[and] the lesser gods, in the sky,

let loose [their] cries of "Excellent!" (8) [1477]

"A marvel's produced in the world because of [him], the Best Buddha; we all will hear the Teaching [now]

on account of [these red] flowers." (9) [1478]

Padumuttara, World-Knower, Sacrificial Recipient,

the Teacher, standing on the road,

spoke these verses [about me then]: (10) [1479]

"I shall relate details of him who with red[-colored] lotuses

did [this] Buddha-*pūjā* just now;790

[all of] you listen to my words: (11) [1480]

He'll delight in the world of gods. for thirty thousand aeons [hence]. For thirty aeons king of gods

he will exercise divine rule. (12) [1481]

He will always have a mansion that's called Mahāvītthārikam,791

three hundred leagues raised up [in height];

one hundred and fifty [leagues] wide. (13) [1482]

And it will have well-fashioned doors

[fully] forty lakhs [in number]. It will have [many] gabled cells

[containing] large [and] perfect beds. (14) [1483]

One trillion celestial nymphs

skilled in dancing and singing [too] [and] well-trained in musical arts

will [always] encircle [him there]. (15) [1484]

In a mansion such as this one full of companies of women there will be a rain of flowers

always, divine red-colored ones. (16) [1485] Red flowers792 of the size of wheels

790 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

791 lit., "going," elsewhere translated as "flying" given the context

792 *nijjhāyamaṇo*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

are hanging [there] all of the time

on wall pegs [and] on clothes hooks too,

on door-bolts793 as well as arches. (17) [1486]

On the inside of the mansion spreading out then wrapping up in floral blankets made of petals794

They will snuggle795 here796 all the time. (18) [1487]

Those pure [flowers], red in color,

will perfume with [their] divine scents a hundred leagues on every side

of that [heavenly] residence. (19) [1488]

Five hundred times he's going to be

a king who turns the wheel [of law], [and he will have] much local rule innumerable by counting. (20) [1489]

Having enjoyed the two-fold bliss, unharmed by illegality,

at the conclusion of that bliss

nirvana will be seen [by him]" (21) [1490]

Seeing Buddha was good for me;

my business⁷⁹⁷ was put to good use. Doing *pūjā* with three flowers

I [then] enjoyed a three-fold bliss. (22) [1491]

Today I've attained the Teaching and I am [now] totally free; blooming red [flowers] are carried
over the top of my [own] head. (23) [1492]

When Teacher Padumuttara

was speaking of my karma [then,] Dhamma-penetration occurred

for seven thousand living beings. (24) [1493]

In the hundred thousand aeons since I did that Buddha-*pūjā*,

I've come to know no bad rebirth:

that's the fruit of three lotuses. (25) [1494]

793 *sappi*, lit., ghee, clarified butter (*gī tel*)

794 lit., "went"

795 reading *sañcālesi* with BJTS for PTS *sañjālesi*

796 lit., "fell down"

797 lit., "meritorious"

I have burnt up [my] defilements;

all existence is destroyed.

All defilements are exhausted;

now there will be no more rebirth. (26) [1495]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (27) [1496]

Thus indeed Venerable Tīṇipadumiya Thera spoke these verses.

The legend of Tīṇipadumiya Thera is finished.

The Summary:

Samāla and Padasaññī Susaṇṇa, Āluvaḍāyaka, Ekasaññī, Tīṇidada, Sūcī, Pāṭalipupphiya, Thitañjali, Tipadumī: five and seventy verses.

The Nāgasamāla Chapter, the Eighth.

Timirapupphiya Chapter, the Seventh

On Candabhāgā River's bank

I was going along the stream

[when] I saw the Monk sitting [there,]

the Brilliant One, the Unperturbed. (1) [1497]

Having pleased [my] heart about him

I thought in this way at that time:

"This Crossed One will make [others] cross;

this Tame One will tame [others too]. (2) [1498]

The Comforted One will console;

the Calmed One will make [others] calm;

798 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

the Freed One will set [others] free;

the Quenched One799 will quench [others too]." (3) [1499]

After reflecting in this way [then] picking up a dark flower I laid it on top of the head

of Siddhattha the Sage so Great. (4) [1500]

Pressing both my hands together [and] circumambulating [him], having worshipped the Teacher's feet

I departed [there] toward the west. (5) [1501]

A short time into [my] journey

a lion was [then] stalking800 me. Going along a precipice,

right there I fell down [and I died]. (6) [1502]

In the ninety-four aeons since

I offered that flower [to him],

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (7) [1503]

In the fifty-sixth aeon hence

there were seven [men], greatly famed, wheel-turning kings with great power, possessors of the seven gems. (8) [1504]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [1505]

Thus indeed Venerable Timirapupphiya Thera spoke these verses.

The legend of Timirapupphiya Thera is finished.

82. Gatasaññika [Edit](#)

I went forth into homelessness being [only] seven years [old].

799 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

800 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

With a mind that was very clear

I [then] worshipped the Teacher's feet. (1) [1506]

[Then] I tossed up into the air seven *nagaliki* flowers

for the sake of Tissa Buddha,

the Boundless Ocean of Virtues. (2) [1507]

Happy-minded, I did *pūjā*

on the road the Well-Gone-One trod, then I pressed my hands together

[feeling well-] pleased by [my] own hands. (3) [1508]

In the ninety-two aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [1509]

In the eighth aeon after that

there were three [named] Aggisikha.⁸⁰¹

[They were] wheel-turners with great strength, possessors of the seven gems. (5) [1510]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1511]

Thus indeed Venerable Gatasaññika Thera spoke these verses.

The legend of Gatasaññika Thera is finished.

83. Nipannañjalika⁸⁰² [Edit](#)

Seated at the foot of a tree

I became extremely diseased. In the forest grove I attained

an extremely pitiful state. (1) [1512]

Having taken pity on me,

the Teacher, Tissa, approached [me]. As I lay [there dying I then]

pressed both my hands over my head. (2) [1513]

801 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

802 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

With a pleased heart [and] happy mind, having worshipped⁸⁰³ the Sambuddha, the Ultimate Among Beings,

I passed away [right] on the spot. (3) [1514]

In the ninety-two aeons since

I worshipped⁸⁰⁴ [him], the Best Person, I've come to know no bad rebirth:

that is the fruit of worshipping. (4) [1515]

In the fifth aeon after that

there were five [named] Mahāsikha,⁸⁰⁵ wheel-turning kings with great power possessors of the seven gems. (5) [1516]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1517]

Thus indeed Venerable Nipannañjalika Thera spoke these verses.

The legend of Nipannañjalika Thera is finished.

84. Adhopupphiya⁸⁰⁶ [Edit](#)

The chief follower of Sikhi

was the monk known as Abhibhū,

with vast powers, a three-fold knower, he went to the Himalayas. (1) [1518]

Back then I too was living in the Himalayas, as a sage,

master of boundless magic power,

in a delightful ashram [there]. (2) [1519]

⁸⁰³ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

804 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

805 *r'attambaradharo*, lit., "bearing red *ambarā*," the latter referring to a type of cloth as well as an upper garment made out of it.

806 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

[Flying] like a bird in the sky,

I felt drawn to a mountain[-side]. Picking some flower[s] down below

I [then] came [up] to the mountain. (3) [1520]

Taking seven flowers I placed them on the top of [Abhibhū's] head.

When the hero [then] looked forward⁸⁰⁷

I departed facing the east. (4) [1521]

Having arrived at [my] ashram

I went up to my dwelling [there]. Taking ascetics' provisions

I returned to that mountain[-side].⁸⁰⁸ (5) [1522]

A python with a frightful form,

[and] very strong, attacked me [then]. Remembering my former deed

I passed away [right] on the spot. (6) [1523]

In the thirty-one aeons since

I offered those flowers [to him], I've come to know no bad rebirth:

that's the fruit of flower-*pūjā*. (7) [1524]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (8) [1525]

Thus indeed Venerable Adhopupphiya Thera spoke these verses.

The legend of Adhopupphiya Thera is finished.

85. Rāṃsisaññika⁸⁰⁹ [Edit](#)

On a Himalayan mountain

I was residing formerly.

⁸⁰⁷ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

808 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen ka/aharaya*k, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

809 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

Wearing deer-leather outer robes⁸¹⁰

I dwelt upon that mountain [then]. (1) [1526]

I saw the golden Sambuddha who had gone into the forest.

He was like the hundred-rayed sun, like a regal *sa*/ tree in bloom. (2) [1527]

Having pleased [my] heart in the rays of Vipassi, the Sage so Great,

pressing hands together, squatting,

I worshipped him [bowing my] head. (3) [1528]

In the ninety-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of perceiving rays. (4) [1529]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1530]

Thus indeed Venerable Raṃsisaññaaka Thera spoke these verses.

The legend of Raṃsisaññaaka Thera is finished.

86. Raṃsisaññaaka (2) [Edit](#)

On a Himalayan mountain

I was a bark-clothed [ascetic]. Having ascended the walkway

I was seated facing the east. (1) [1531]

Then having seen the Well-Gone-One, Phussa, Lover of Altered States,

on the mountain, I pressed my hands

[and] pleased [my] heart in [Buddha's] rays. (2) [1532]

In the ninety-two aeons since

I obtained that perception [there], I've come to know no bad rebirth:

that's the fruit of perceiving rays. (3) [1533]

810 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [1534]

Thus indeed Venerable Raṃsisaññaṅka Thera spoke these verses.

The legend of Raṃsisaññaṅka Thera is finished.

87. Phaladāyaka811 [Edit](#)

On a Himalayan mountain,

wearing a rough deer-leather robe, with fruit in hand, I saw Phussa,

Best Victor, [and] gave [him the] fruit. (1) [1535]

That fruit which I gave [to him then] with a mind that was very clear, came into being as fruit for me

transmigrating in existence. (2) [1536]

In the ninety-two aeons since

I gave that fruit [to him back then], I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [1537]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [1538]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

88. Saddasaññaṅka812 [Edit](#)

On a Himalayan mountain,

[while] dwelling on a mat of leaves, I pleased [my] heart over the sound

of Phussa preaching the *Dhamma*. (1) [1539]

811 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

812 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

In the ninety-two aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that is the fruit of good karma. (2) [1540]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [1541]

Thus indeed Venerable Saddasaññaaka Thera spoke these verses.

The legend of Saddasaññaaka Thera is finished.

89. Bodhisaññaaka813 [Edit](#)

There was a great Bodhi festival for the Blessed One Vipassi.

I attended that festival,

being a person who'd renounced. (1) [1542]

Taking water strewn with flowers I poured it on the Bodhi [Tree]. "Freed, he will make [all of] us free;

Gone Out, he will make us go out." (2) [1543]

In the ninety-one aeons since

I watered that Bodhi [Tree then], I've come to know no bad rebirth:

the fruit of Bodhi-perception. (3) [1544]

When thirty-three aeons had passed there were eight wheel-turning kings, lords over men who were [all then] known as Udakāsecana.⁸¹⁴ (4) [1545]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1546]

Thus indeed Venerable Bodhisaññaaka Thera spoke these verses.

813 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

814 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

The legend of Bodhisaññaaka Thera is finished.

I lived in a lotus forest

eating lotus flowers [back then]. I saw Phussa, the Sambuddha,

Bearing the Thirty-two Great Marks.816 (1) [1547]

Picking up a lotus flower

I tossed it up into the air.

Having done this pleasing karma

I went forth into homelessness. (2) [1548]

Having renounced, with self-control over my body and [my] mind,

and refraining from bad speech-acts

I purified my livelihood. (3) [1549]

In the ninety-two aeons since

I offered that flower [to him],

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [1550]

There were eighteen lords of the earth

[all] known as Padumābhāsa,817

and in the eighteenth aeon [hence]

there were forty-eight [such monarchs]. (5) [1551]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1552]

Thus indeed Venerable Padumapupphiya Thera spoke these verses.

The legend of Padumapupphiya Thera is finished.

The Summary:

815 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

816 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

817 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Timira, Nangalipupphī, Nipannañjalika, Adha,
two Raṃsisaññis, Phalada, Saddasaññī and Sevaka, Padumapupphī and verses
fifty-six have been detailed [here].

The Timirapupphiya Chapter, the Ninth.

Sudhā Chapter, the Tenth

91. Sudhāpiṇḍiya818 [Edit](#)

No one can count the good karma —
even, "for this, it is that much" — of one who performs *pūjā* for those who are worthy of *pūjā*,
like Buddhas and [their] followers, who have crossed over tears for grief and moved beyond ties to rebirth,819
reaching nirvana, fearing naught. (1-2) [1553-1554]

He who would exercise lordship here over the four continents
would not be worth one sixteenth-part
of one who performs [such] *pūjā*. (3) [1555]

When Siddhattha the Top Person's shrine had become broken open,
I donated balls of plaster
with a mind that was very clear. (4) [1556]

In the ninety-four aeons since
I did that [good] karma back then, I've come to know no bad rebirth:
that's the fruit of renovation. (5) [1557]

In the thirtieth aeon ago
there were thirteen wheel-turning kings,

818 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more
individual poems than does the PTS edition dictating the main numbering of this translation.

819 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as
1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

[all] known as Paṭisaṃkhāra,820
possessors of the seven gems. (6) [1558]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [1559]

Thus indeed Venerable Sudhāpiṇḍiya Thera spoke these verses.

The legend of Sudhāpiṇḍiya Thera is finished.

92. Sucintita821 [Edit](#)

Happy, [and] with a happy heart, I gave a [new] auspicious chair⁸²² to Tissa the Lord of the World,
the Buddha, Kinsman of the Sun. (1) [1560]

Eight and thirty aeons ago

I was the king, Mahāruci.

There were lots of riches [for me]

and many beds [to sit upon]. (2) [1561]

Having given Buddha a chair with a mind that was very clear, I experienced my own karma
well-done by myself formerly. (3) [1562]

In the ninety-two aeons since

I gifted [him] that chair back then, I've come to know no bad rebirth:

that is the fruit of a chair-gift. (4) [1563]

Eight and thirty aeons ago

there were three wheel-turning monarchs: Ruci and Uparuci too,

[and] Mahāruci was the third. (5) [1564]

820 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komuṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

821 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

822 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1565]

Thus indeed Venerable Sucintita Thera spoke these verses.

The legend of Sucintita Thera is finished

I gave a half [a piece] of cloth

to Tissa, the Blessed One [then]. I was extremely miserable,

[and] plagued with an awful odor. (1) [1566]

Giving that half a cloth I thrilled in heaven for a [whole] aeon. During the aeons that remained

I completed that good karma.⁸²⁴ (2) [1567]

In the ninety-two aeons since

I donated that cloth back then, I've come to know no bad rebirth:

that is the fruit of giving cloth. (3) [1568]

In the forty-ninth aeon [hence] there were thirty-two lords of men, kings who turned the wheel [of the law] known as Samanta-Odanā.⁸²⁵ (4) [1569]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1570]

Thus indeed Venerable Aḍḍhacelaka Thera spoke these verses.

The legend of Aḍḍhacelaka Thera is finished.

⁸²³ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁸²⁴ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

⁸²⁵ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

I was formerly a blacksmith in the fine city Bandhumā.

I gave the gift of a needle

to Vipassi, the Sage so Great. (1) [1571]

Due to such karma [my] knowledge is [now] just like a top diamond.

I have no lust, I'm fully free;

I have attained arahantship.⁸²⁷ (2) [1572]

With knowledge I learn everything about all past existences

and present ones and future ones:

that is the fruit of needle-gifts. (3) [1573]

In the ninety-first aeon thence lived seven Vajirasamas,⁸²⁸
wheel-turning kings with great power, possessors of the seven gems. (4) [1574]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [1575]

Thus indeed Venerable Sucidāyaka Thera spoke these verses.

The legend of Sucidāyaka Thera is finished.

95. Gandhamāliya⁸²⁹ [Edit](#)

I made a perfumed stupa for
[him], Siddhattha, the Blessed One, the Buddha, Top Chief of the World, blazing up like a fire-altar,

⁸²⁶ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁸²⁷ “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

⁸²⁸ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁸²⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

bright as a blue water lily, as superb as a tiger bull,
of noble birth as is a lion,
seated, the Top of [all] the Monks, Honored by the Monks’ Assembly, [and] covered it with jasmine flowers appropriate for the Buddha.
[Then] worshipping the Teacher’s feet
I departed facing the north. (1-3) [1576-78]

In the ninety-four aeons since
I gave that perfumed garland [then], distinguished by the fruit of doing what should be done for the Buddha, I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (4) [1579]830

In the thirty-ninth aeon [hence]
there were sixteen [different] people; [all] were known as Devagandha⁸³¹
[and] They were [all] wheel-turning kings. (5) [1580]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1581]

Thus indeed Venerable Gandhamāliya Thera spoke these verses.

The legend of Gandhamāliya Thera is finished.

96. Tipupphiya832 [Edit](#)

In the past, in a forest grove,

I was a man who hunted deer. Seeing [Buddha's] green *pāṭali*833

830 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

831 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

832 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

833 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

I scattered three flowers [on it]. (1) [1582]

Then picking up the fallen834 leaves I threw them [all] away outside. Worshipping the *pāṭali* [tree],

pure inside and pure outside [too], as though facing the Sambuddha, Vipassi, Leader of the World,

well-liberated, undefiled,

I passed away [right] on the spot.835 (2-3) [1583-1584]

In the ninety-one aeons since

I performed that Bodhi-*pūjā*,

I've come to know no bad rebirth:

that's the fruit of Bodhi-*pūjā*. (4) [1585]

In the thirtieth aeons hence

there were thirteen kings who were [all]

named Samantapāsādikā,836

wheel-turning monarchs with great strength. (5) [1586]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1587]

Thus indeed Venerable Tipupphiya Thera spoke these verses.

The legend of Tipupphiya Thera is finished.

97. Madhupiṇḍika837 [Edit](#)

In a quiet and trouble-free

forest grove, I [once] having seen

Siddhattha the Sage, the Supreme,838

Sacrificial Recipient, (1) [1588]

834 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

835 *rattambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

836 lit., “going,” elsewhere translated as “flying” given the context

837 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

838 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

Gone-Out-One, the Great Elephant, Bull of Men,839 like a thoroughbred, shining forth like the morning star,840 praised by the assembly of gods, much841 happiness arose in me; knowledge came into being then. (2) [1589]842

Giving honey to the Teacher who’d risen from meditation,

[and] worshipping the Teacher’s feet, I departed facing the east. (3) [1590]

[Then] thirty-four aeons [ago] I was the king, Sudassana;843

sweet honey flowed from lotus roots whenever I was eating [them].

[And] it rained a rain of honey:

that’s the fruit of former karma. (4) [1591]844

In the ninety-four aeons since

I gave [him] that honey back then, I’ve come to know no bad rebirth:

that’s the fruit of giving honey. (5) [1592]

[And] thirty-four aeons ago

there were four [named] Sudassana, wheel-turning kings with great power, possessors of the seven gems. (6) [1593]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [1594]

Thus indeed Venerable Madhupiṇḍika Thera spoke these verses.

The legend of Madhupiṇḍika Thera is finished.

839 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

840 *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

841 lit., “going,” elsewhere translated as “flying” given the context

842 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

843 *sappi*, lit., ghee, clarified butter (*gī tel*)

844 lit., “went”

98. Senāsanadāyaka845 [Edit](#)

I gave a mat made out of leaves to Siddhattha, the Blessed One,
and served [that Buddha] thoroughly,
[then] scattered flowers [around for him]. (1) [1595]

I enjoyed a very costly
pleasant cave, and palaces [too];
flowers which were most expensive
dropped into my bed at that time. (2) [1596]

On my bed I snuggled on an ornamented mat of flowers, and a rain of flowers always
rained down upon my bed [back then]. (3) [1597]

In the ninety-four aeons since
I gave that mat made out of leaves, I’ve come to know no bad rebirth:
that’s the fruit of a giving a mat. (4) [1598]

There were seven wheel-turning kings
[all] named Ṭhitasanthāraka846
who were born, those lords of people, [then] in the fifth aeon [ago]. (5) [1599]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1600]

Thus indeed Venerable Senāsanadāyaka847 Thera spoke these verses.

The legend of Senāsanadāyaka Thera is finished.

845 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

846 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

847 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of

“filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

99. Veyyāvaccaka848 [Edit](#)

There was a large group849 [waiting on] Vipassi, [then] the Blessed One.

Busy with all sorts of duties,

I was then a [humble] servant. (1) [1601]

I had nothing that I could give

to that Well-Gone-One, the Great Sage, [so] I worshipped the Teacher’s feet

with a mind that was very clear. (2) [1602]

In the ninety-one aeons since

I performed that service [back then], I’ve come to know no bad rebirth:

that’s the fruit of doing service. (3) [1603]

Then, in the eighth aeon ago, I was the king, Sucintita,850

a wheel-turner with great power, possessor of the seven gems. (4) [1604]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1605]

Thus indeed Venerable Veyyāvaccaka Thera spoke these verses.

The legend of Veyyāvaccaka Thera is finished.

100. Buddhūpaṭṭhāka [Edit](#)

[Back then] I was the conch-blower for Vipassi, the Blessed One, constantly engaged in service

to the Well-Gone One, the Great Sage. (1) [1606]

848 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

849 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

850 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komuṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Look at the fruit of that service

to the Neutral One, the World-Chief:

sixty thousand *turiya*-drums

are constantly attending me. (2) [1607]

In the ninety-one aeons since

I served the Great Sage in that way, I've come to know no bad rebirth:

that's the fruit of doing service. (3) [1608]

In the twenty-fourth⁸⁵¹ aeon hence

there were sixteen [different] kings [then]; [all] were named Mahānigghosa,⁸⁵²

wheel-turning monarchs with great strength. (4) [1609]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1610]

Thus indeed Venerable Buddhūpaṭṭhāka Thera spoke these verses.

The legend of Buddhūpaṭṭhāka Thera is finished.

The Summary: Sudhāpiṇḍa and Cela too,

Kammāra, Gandhamāliya, Tipupphiya, Madhu, Senā, Veyyāvacca and Dhammaka: exactly sixty verses are related in this chapter.

The Sudhā⁸⁵³ Chapter, the Tenth.

Then there is the Summary of Chapters: Buddha Chapter is the first,

Sīhāsani, Subhūti,

Kuṇḍa-Dhāna and Upāli, Vijāni and Sakacittani,

⁸⁵¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁸⁵² "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

⁸⁵³ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komuṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Nāgasamāla, Timira,

with Sudhā Chapter They are ten.

There are fourteen hundred verses plus another fifty-five.

The Ten Chapters called Buddha.

The First Hundred⁸⁵⁴ is finished.

Bhikkhadāyī Chapter, the Eleventh

101. Bhikkhadāyī⁸⁵⁵ [Edit](#)

[I saw] the golden Sambuddha, Sacrificial Recipient,

[who,] gone forth from the excellent forest, has come to nirvana. (1) [1611]

I gave a spoonful of begged food to Siddhattha, the Sage so Great, the Great Hero, the Neutral One,
the Wise One, [he who was] Tranquil. (2) [1612]

When he made many folks attain nirvana as They followed him,
a lofty joy arose in me
about the Buddha, Sun's Kinsman. (3) [1613]⁸⁵⁶

In the ninety-four aeons since
I gave [him] that alms-food back then, I've come to know no bad rebirth:
that's the fruit of begged-for alms-food. (4) [1614]

In the eighty-seventh aeon
there were seven wheel-turning kings; [They were all] named Mahāreṇu,⁸⁵⁷

⁸⁵⁴ *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁸⁵⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more
individual poems than does the PTS edition dictating the main numbering of this translation.

⁸⁵⁶ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

⁸⁵⁷ *kummāsa*, Skt. *kulmāsa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more

possessors of the seven gems. (5) [1615]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [1616]

Thus indeed Venerable Bhikkhadāyaka Thera spoke these verses.

The legend of Bhikkhadāyaka Thera is finished.

102. Nāṇasañña858 [Edit](#)

[I saw] the golden Sambuddha, Bull of Men, like a thoroughbred, the Great Sage, like an elephant,

a *māraṅga*859 in triple rut, (1) [1617]

shining forth in all directions

like the moon when it becomes full, the World's Best, the Ultimate Man,

who had gone out on the road [then]. (2) [1618]

Pleasing [my] heart in [his] knowledge I pressed both my hands together. Happy, [and] with a happy heart,

I venerated Siddhattha. (3) [1619]

In the ninety-four aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

the fruit of perceiving knowledge. (4) [1620]

Three and seventy aeons hence there were sixteen ultimate men, wheel-turning kings with great power,

possessors of the seven gems. (5) [1621]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1622]

likely and I have translated accordingly. It is at any rate some food made out of barley.

858 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

859 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

Thus indeed Venerable Nāṇasañña Thera spoke these verses.

The legend of Nāṇasañña Thera is finished.

103. Uppalahatthiya860 [Edit](#)

I was living in Tivarā,

a garland-maker at that time.

I saw the Buddha, Stainless One,

Siddhattha, Worshipped by the World. (1) [1623]

Happy, with pleasure in [my] heart, I gave a handful of flowers.

In whichever place I'm reborn,

in accordance with that karma, (2) [1624]

I enjoy the pleasant fruit of

what I did well, myself, back then. I'm encircled by lovely flowers:

that's the fruit of giving flowers.861 (3) [1625]

In the ninety-four aeons since

I offered that flower [to him],

I've come to know no bad rebirth:

the fruit of Buddha-*pūjā*. (4) [1626]

Starting ninety-four [aeons] hence, [and] excepting the present time,

there were five hundred kings [who lived:] [all were] known as Najjupama.862 (5) [1627]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1628]

Thus indeed Venerable Uppalahatthiya Thera spoke these verses.

The legend of Uppalahatthiya Thera is finished.

860 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

861 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

862 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

104. Padapūjaka863 [Edit](#)

I gave a jasmine flower to Siddhattha, [then] the Blessed One, [and] with laughter I [then] scattered864 seven flowers upon his feet. (1) [1629]

Due to that karma, today I

have surpassed gods as well as men. I am bearing my last body

in the Buddha's865 dispensation. (2) [1630]

In the ninety-four aeons since

I offered that flower [to him],

I've come to know no bad rebirth:

that's the fruit of flower-*pūjā*. (3) [1631]

There were thirteen wheel-turning kings; [all were] named Samantagandha,⁸⁶⁶

lords over groups on all four sides, [then] in the fifth aeon ago. (4) [1632]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1633]

Thus indeed Venerable Padapūjaka Thera spoke these verses.

The legend of Padapūjaka Thera is finished.

863 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

864 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

865 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

866 *rattambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

105. Muṭṭhipupphiya⁸⁶⁷ [Edit](#)

I was a garland-maker then

who was known as Sudassana.⁸⁶⁸

I saw the Buddha, Stainless One,

the World’s Best One, the Bull of Men. (1) [1634]

Picking up a jasmine flower,

happy and with [my] eyes most clear

I worshipped Padumuttara,

the Divine-Eyed-One who had come. (2) [1635]

Because of that Buddha-*pūjā*

and the resolve in [my own] heart, for one hundred thousand aeons

I came into no bad rebirth. (3) [1636]

There were sixteen [different] kings [then,] [all were] known as Devuttara,⁸⁶⁹

wheel-turning monarchs with great strength, in the thirty-sixth aeon hence. (4) [1637]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1638]

Thus indeed Venerable Muṭṭhipupphiya Thera spoke these verses.

The legend of Muṭṭhipupphiya Thera is finished.

106. Udakapūjaka870 [Edit](#)

[I saw] the golden Sambuddha going in the path of the wind,

867 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

868 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

869 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komuṇṇu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

870 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

glistening like an oil-altar,871

blazing up like a fire-altar.872 (1) [1639]

Taking [some] water with my hand, I tossed it up into the sky.

The Buddha, Compassionate, Sage,

Great Hero, [then] accepted it. (2) [1640]

Standing in the sky, the Teacher, whose name was Padumuttara, discerning what I was thinking,
spoke this verse [about me just then]: (3) [1641]

“Because of this gift of water

and the joy that [he] produced [then], for one hundred thousand aeons

he’ll come to know no bad rebirth.” (4) [1642]

Due to that deed for Buddha,873

the World’s Best One, the Bull of Men, I’ve attained the unshaking state

beyond [all] conquest and defeat. (5) [1643]

In the sixty-five hundredth aeon,

there were three wheel-turning monarchs; [all were] named Sahassarāja874

lords over people on four sides. (6) [1644]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [1645]

Thus indeed Venerable Udaḁapūjaka Thera spoke these verses.

The legend of Udaḁapūjaka Thera is finished.

871 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadaḁyaka ("Barley-Porridge Donor")

872 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḁ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḁu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

873 *rattambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

874 lit., "going," elsewhere translated as "flying" given the context

107. Naḁamāliya875 [Edit](#)

Taking up a garland of reeds

and binding it I [then] approached

Padumuttara, the Buddha,

the World's Best One, the Neutral One, the Tranquil One, the Neutral One, who was seated in the grass [then,] [and there] I fanned the Biped-Lord,

the Buddha, [he], the Neutral One.876 (1-2) [1646-1647]

The Omniscient One received [it,]

[then] the World-Leader fanned [himself]. Discerning what I was thinking,

he spoke this verse [about me then]: (3) [1648]

"Just as [this one] cooled my body he will not feel the scorch [of hell]; just so your heart will be freed from

the three-fold fire [of existence]." (4) [1649]

All the gods gathered in a tree whichever ones [were then thinking], "we'll hear the words of the Buddha

which will cause the donor to laugh." (5) [1650]

[Then], seated there, the Blessed One, Honored by the Gods' Assembly bringing laughter to the donor

spoke these verses [about me too]: (6) [1651]

"Because of this gift of fanning

and the resolve in [his own] heart, he'll become a wheel-turning king

known by the name of Subbata.877 (7) [1652]

Through the remainder of that deed, incited by [his] wholesome roots, he'll become a wheel-turning king

875 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

876 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

877 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of

“filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

known by the name of Māluta.878 (8) [1653]

Because of this gift of fanning and [his] abundant honoring,

for one hundred thousand aeons

he’ll come to know no bad rebirth.” (9) [1654]

In the thirty-thousandth aeon

there were eight [kings named] Subbata. In the twenty-nine thousandth [aeon]

there were eight [kings] named Māluta. (10) [1655]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (11) [1656]

Thus indeed Venerable Naḷamāliya Thera spoke these verses.

The legend of Naḷamāliya Thera is finished.

108. Āsanūpaṭṭāyaka879 [Edit](#)

Plunging into a forest grove, very quiet and undisturbed, I gifted a lion-throne to

the Neutral One, Atthadassi. (1) [1657]

Taking a handful of flowers and circumambulating him, reverently serving the Teacher,

I departed facing the north. (2) [1658]

Due to that deed for the Biped-Lord, the World’s Best One, the Bull of Men, I reached nirvana by myself;

all [new] existence is destroyed. (3) [1659]

In the eighteen hundred aeons

[since] I gave [him] that gift back then, I’ve come to know no bad rebirth:

that’s the fruit of a lion-throne. (4) [1660]

878 *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

879 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

In the seven hundredth aeon

Kṣatriya Sannibbāpaka⁸⁸⁰

was a wheel-turner with great strength, possessor of the seven gems. (5) [1661]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1662]

Thus indeed Venerable Āsanūpaṭṭāyaka Thera spoke these verses.

The legend of Āsanūpaṭṭāyaka Thera is finished.

109. Biḷālidāyaka⁸⁸¹ [Edit](#)

In the Himalayan region,

I dwelt on a mat made of leaves. Not feeling any greed for food,

I was always happy back then. (1) [1663]

Digging up roots like *ka/amba*,⁸⁸²

biḷāli and *takka*!⁸⁸³ [too]

[I ate them] prepared by adding

jujube,⁸⁸⁴ marking-nut,⁸⁸⁵ and bel.⁸⁸⁶ (2) [1664]

Padumuttara, World-Knower

Sacrificial Recipient,

discerning what I was thinking,

came into my presence [just then]. (3) [1665]

Taking some *biḷāli* [roots] for

the Great Elephant who had come,

⁸⁸⁰ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

⁸⁸¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁸⁸² "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

⁸⁸³ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen ka/aharaya*k, "a food made with barley;" BJTS Sinh. gloss *komuṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁸⁸⁴ *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁸⁸⁵ lit., "going," elsewhere translated as "flying" given the context

886 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

the God of Gods, the Bull of Men,

I placed [them] in [his] alms-bowl [then]. (4) [1666]

The Great Hero then consumed [them]

which made me extremely happy. After eating, the Omniscient One

spoke this verse [to me at that time]: (5) [1667]

“You’ve brought pleasure to [your] own heart by giving me these roots⁸⁸⁷ [to eat].

For one hundred thousand aeons

you’ll come to know no bad rebirth.” (6) [1668]

This is my last going around;

all [new] existence is destroyed. I am bearing my last body

in the Buddha’s⁸⁸⁸ dispensation. (7) [1670]⁸⁸⁹

In the fifty-fourth aeon thence the one known as Sumekhali

was a wheel-turner with great strength, possessor of the seven gems. (8) [1669]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [1671]

Thus indeed Venerable Bījālidāyaka Thera spoke these verses.

The legend of Bījālidāyaka Thera is finished.

110. Reṇupūjaka⁸⁹⁰ [Edit](#)

[I saw] the golden Sambuddha, just like the hundred-rayed sun, shining forth in all directions

just like the moon when it is full, (1) [1672]

surrounded by [his followers]

just like the earth is by the sea.

⁸⁸⁷ *sappi*, lit., ghee, clarified butter (*gī tel*)

⁸⁸⁸ lit., “went”

⁸⁸⁹ reading *sañcālesi* with BJTS for PTS *sañjālesi*

⁸⁹⁰ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

I presented to Vipassī

a pollen-filled ironwood⁸⁹¹ bloom. (2) [1673]

In the ninety-one aeons since

I offered that pollen [to him],

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [1674]

In the forty-fifth aeon hence

there was a king⁸⁹² known as Reṇu,⁸⁹³ a wheel-turner with great power, possessor of the seven gems. (4) [1675]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1676]

Thus indeed Venerable Reṇupūjaka Thera spoke these verses.

The legend of Reṇupūjaka Thera is finished.

The Summary: Bhikkhadāyī, Nāṇasaññī,

Haṭṭhiya, Padapūjaka, Muṭṭhipupphi, Udakada, Naḷamālī, Nivāsaka, Bijālidāyī⁸⁹⁴ and Reṇu too; there are six and sixty verses.

The Bhikkhadāyī Chapter, the Eleventh.

⁸⁹¹ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

⁸⁹² *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁸⁹³ *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁸⁹⁴ lit., "going," elsewhere translated as "flying" given the context

Mahāparivāra Chapter, the Twelfth

111. Mahāparivāra⁸⁹⁵ [Edit](#)

The Blessed One named Vipassī,

the World's Best One, the Bull of Men, entered Banduma City then

with sixty-eight thousand [arahants]. (1) [1677]

Having come out from the city

he went to the shrine of the lamps.⁸⁹⁶

I saw the Buddha, Stainless One, Sacrificial Recipient. (2) [1678]

Eighty thousand minor spirits⁸⁹⁷ who [then] attended reverently upon Indra and the Thirty-three
[were also there] in my presence. (3) [1679]

When he rose from meditation,
I picked up a piece of cloth [there].
I worshipped [him] with my head [bowed,] [then] I gave it to the Great Sage: (4) [1680]

“O! the Buddha! O! the Teaching!
O! our Teacher’s [great] achievement!
Through the power of the Buddha
he made the earth [itself] to quake.” (5) [1681]

And having seen that miracle, marvel making hair stand on end,
I pleased [my] heart in the Buddha,
the Biped-Lord, the Neutral One. (6) [1682]

Then I, having pleased [my] heart in the Biped-Lord, the Neutral One, giving that cloth to the Teacher,
went up to [him to take] refuge. (7) [1683]

⁸⁹⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁸⁹⁶ “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

⁸⁹⁷ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

In the ninety-one aeons since
I did that [good] karma back then, I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (8) [1684]

In the fifteenth aeon ago
there were sixteen [named] Vāhana,⁸⁹⁸ wheel-turning kings with great power, possessors of the seven gems. (9) [1685]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (10) [1686]

Thus indeed Venerable Mahāparivāra Thera spoke these verses.

The legend of Mahāparivāra Thera is finished.

Atthadassi, the Best Victor,

the World's Best One, the Bull of Men, setting out from the monastery

came up to the lake [near my home].899 (1) [1687]

The Sambuddha bathed and drank [there,] [then he] got out and in one robe

the Blessed One stood on that spot, surveying all the directions. (2) [1688]

While dwelling in my residence, I saw the Leader of the World

shining like the hundred-rayed [sun], glittering like [well-crafted] gold [and] happy, with a happy heart

I then snapped my fingers so to conduct dances and also songs

and the five kinds of music [there].900 (3-4) [1689-1690]

898 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

899 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

900 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

In whichever womb I'm reborn, [whether] it's human or divine, I surpass all [other] creatures

[and] my glory is abundant. (5) [1691]

"Praise to you, O Well-Bred Person!901

Praise to you, Ultimate Person! Having made yourself happy, Sage,

[now] you are pleasing [all] others." (6) [1692]

Having accepted, sitting down,

the One With Good Vows caused laughter.902

I having served the Sambuddha

was [then] reborn in Tusitā. (7) [1693]

In the sixteenth aeon ago eleven Ekacintitas903

were wheel-turners with great power, possessors of the seven gems. (8) [1694]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [1695]

Thus indeed Venerable Sumaṅgala Thera spoke these verses.

The legend of Sumaṅgala Thera is finished.

The battle between both god-kings

[had by then] come into being.

A huge crowd was [gathered for it], making a very loud racket. (1) [1696]

Padumuttara, World-Knower, Sacrificial Recipient,

901 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

902 *rattambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

903 lit., “going,” elsewhere translated as “flying” given the context

904 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

the Teacher, standing in the sky,

[then] made many people feel moved. (2) [1697]

All of the gods were delighted;

[their] weapons and mail were thrown down. Having worshipped the Sambuddha

They then stood off to one side [there]. (3) [1698]

Discerning what we were thinking, the Compassionate, World-Knower, uttered majestic words [just then,] bringing many to nirvana. (4) [1699]

“One man with evil in [his] heart might harm a single living being. Because of that stain on [his] heart

he will be reborn in [some] hell. (5) [1700]

An elephant905 on the battle front906 might harm so many living beings, [but if] he cools off [his] own heart

he won't be killed repeatedly.” (6) [1701]

[Both] of the armies of those two

spirit907 -kings were [then] astonished.908

And They went to the World's Best One,

the Neutral One, [to take] refuge. (7) [1702]

After [he'd] convinced the people, the Eyeful One [then] rose upwards, and being seen by [all] the gods,

he departed, facing the north. (8) [1703]

I was first to go for refuge

to the Biped-Lord, Neutral One. For one hundred thousand aeons

I've come to know no bad rebirth. (9) [1704]

In the thirty thousandth aeon

905 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

906 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komuṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

907 *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

908 lit., “going,” elsewhere translated as “flying” given the context

there were sixteen chariot-bulls,909

kings who turned the wheel [of the Law],

[all were] named Mahādundubhi.910 (10) [1705]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (11) [1706]

Thus indeed Venerable Saraṇāgamaniya Thera spoke these verses.

The legend of Saraṇāgamaniya Thera is finished.

114. Ekāsaniya911 [Edit](#)

Back then I was the king of gods, known by the name of Varuṇa.

I attended the Sambuddha,

as his vehicle of power. (1) [1707]

When Atthadassi, the Best Man, Lord of the World, reached nirvana, supplying all the *turiyas*,

I went to the best Bodhi [tree]. (2) [1708]

As though facing the Sambuddha

I attended on the best Bodhi,

with music and with dances [too,]

well-accompanied by cymbals.912 (3) [1709]

After having served that Bodhi

tree growing up from the earth [there], having eaten, with [my] legs crossed,

I passed away [right] on the spot. (4) [1710]

Delighting in [my] own karma, pleased in that superb Bodhi [tree], due to that pleasure in [my] heart,

I have achieved nirvana [now]. (5) [1711]

909 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

910 *sappi*, lit., ghee, clarified butter (*gī tel*)

911 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

912 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

[And] sixty thousand instruments⁹¹³

are attending me all the time

as I move on from birth to birth

among humans and also gods. (6) [1712]

The three fires⁹¹⁴ are blown out in me;

all [new] existence is destroyed. I am bearing my last body

in the Buddha’s⁹¹⁵ dispensation. (7) [1713]

In the five hundredth aeon hence there were thirty-four kṣatriyas

[all of whom] were named Subahū,⁹¹⁶

possessors of the seven gems. (8) [1714]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [1715]

Thus indeed Venerable Ekāsaniya Thera spoke these verses.

The legend of Ekāsaniya Thera is finished.

115. Suvāṇṇapupphiya⁹¹⁷ [Edit](#)

The Blessed One named Vipassī,

the World’s Best One, the Bull of Men, sitting down, preached the deathless state to the body of people [there]. (1) [1716]

After having heard the Teaching⁹¹⁸

of that Biped-Lord, Neutral One, I [then] offered to the Buddha

four flowers made out of [fine] gold. (2) [1717]

⁹¹³ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁹¹⁴ *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

915 lit., “going,” elsewhere translated as “flying” given the context

916 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

917 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

918 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

There was a canopy of gold

[stretched] over the whole crowd back then. From the Buddha’s light and 919 the gold’s there was a vast effulgence [there]. (3) [1718]

Happy, with rapture in [my] heart, thrilled, with my hands pressed together, with joy produced for those [who heard], conveying pleasure to the world, (4) [1719]

having invited the Buddha, 920 worshipping the Compliant One, 921 experiencing great delight

I [then] returned to [my] own house. (5) [1720]

Having entered [my] residence,

I called to mind the Best Buddha. Due to that pleasure in [my] heart, I was reborn in Tusitā. (6) [1721]

In the ninety-one aeons since

I offered that flower [to him,]

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (7) [1722]

There were sixteen [different] kings [then,] [all] known as Nemisammata, 922

in the forty-third aeon hence,

wheel-turning monarchs with great strength. (8) [1723]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [1724]

Thus indeed Venerable Suvāṇṇapupphiya Thera spoke these verses.

The legend of Suvāṇṇapupphiya Thera is finished.

919 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

920 *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

921 lit., “going,” elsewhere translated as “flying” given the context

922 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

When Sikhi the Blessed One, the

Kinsman of the World, passed away,⁹²⁴

I [then] lived in the royal sphere,

with the ministers and servants. (1) [1725]

Happy, [and] with a happy heart,

I went to the shrine [built for him]. Having *turiya*-drums played there

I laid a garland of flowers. (2) [1726]

Having done *pūjā* at that shrine

and worshipping the shrine [itself], happy, [and] with a happy heart

I [then] returned to [my] own house. (3) [1727]

Having entered [my] residence,

I called to mind that shrine-*pūjā*.

Through that deed for the Biped-Lord,

the World's Best One, the Bull of Men, (4) [1728]

having enjoyed [great] happiness among humans and also gods,

I've attained the unshaking state

beyond [all] conquest and defeat. (5) [1729]

In the thirty-one aeons since

I offered that flower [to him,]

I've come to know no bad rebirth:

that is the fruit of shrine-*pūjā*. (6) [1730]

In the twenty-ninth aeon thence

there were sixteen [different] kings [then,] [all] known by the name Uggata,⁹²⁵

wheel-turning monarchs with great strength. (7) [1731]

The four analytical modes, and these eight deliverances,

⁹²³ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁹²⁴ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

⁹²⁵ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

six special knowledges mastered,

[I have] done what the Buddha taught! (8) [1732]

Thus indeed Venerable Citakapūjaka Thera spoke these verses.

The legend of Citakapūjaka Thera is finished.

117. Buddhasaññaka926 [Edit](#)

When Vipassi, Top of the World, abandoned life's constituents, the land, engirdled in water,
the [very] earth, did quake [back then]. (1) [1733]

When the Buddha's life was finished my dwelling was also shaken.

[And] my ornamental hair-wreath
was stretched and pulled [apart by that]. (2) [1734]

When my residence was shaken, I was terrified [to feel it].

And for whatever reason [then]
there was a vast effulgence [there]. (3) [1735]

Vessavaṇa⁹²⁷ having come here, dispelled [the fears of] the people: There's nothing for beings to fear;
be calm, exercise self-control. (4) [1736]

O! the Buddha! O! the Teaching!
O! our Teacher's [great] achievement! [Also] when he was being born
the earth [itself] did quake [back then]." (5) [1737]

After [he] praised Buddha's power, I thrilled an aeon in heaven. During the remaining aeons
I did [lots of] wholesome karma. (6) [1738]

In the ninety-one aeons since
I obtained that perception then, I've come to know no bad rebirth:
the fruit of perceiving Buddha. (7) [1739]

⁹²⁶ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁹²⁷ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

In the fourteenth aeon ago, I was a majestic monarch, known by the name of Samita,
a wheel-turner with great power. (8) [1740]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,

[I have] done what the Buddha taught! (9) [1741]

Thus indeed Venerable Buddhasañña Thera spoke these verses.

The legend of Buddhasañña Thera is finished.

118. Maggasañña928 [Edit](#)

Padumuttara Buddha's [own] followers, who were forest-monks, were lost in a giant forest,

wandering [there] like They were blind. (1) [1742]

Calling to mind the Sambuddha, Padumuttara, the Leader,

[and] They who were that Sage's sons,

lost in the great forest [by then]. (2) [1743]

descending929 from [my] residence

I went to where the monks were [then]

and having shown the road to them

I [also] gave them food [to eat]. (3) [1744]

Due to that deed for the Biped-Lord, the World's Best One, the Bull of Men, being [only] seven years old,

I attained [my] arahantship. (4) [1745]

In the five hundredth aeon hence,

there were twelve wheel-turning monarchs known by the name of Sacakkhu930

928 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

929 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

930 *kummāsa*, Skt. *kulmāsa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

possessors of the seven gems. (5) [1746]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1747]

Thus indeed Venerable Maggasañña Thera spoke these verses.

The legend of Maggasañña Thera is finished.

Right when Well-Gone Atthadassi had achieved final nirvana,

I was born in a spirit's⁹³² womb;

I possessed [great] glory back then. (1) [1748]

"It's a bad attainment for me, a bad dawn, a bad arising,

that I should find such opulence

when the Eyeful One's passed away."⁹³³ (2) [1749]

Discerning what I was thinking, the follower named Sāgara⁹³⁴ with a wish for my upliftment,

[then] came into my presence [there]: (3) [1750]

"Why are you grieving? Do not fear!

o [you] knower of the Teaching, by the Buddha have been given

the seeds of everyone's success. (4) [1751]

He who'd worship the Sambuddha, Siddhattha, Leader of the World,

should worship even one small⁹³⁵ bone⁹³⁶

⁹³¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁹³² "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

⁹³³ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁹³⁴ *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁹³⁵ lit., "going," elsewhere translated as "flying" given the context

⁹³⁶ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

after the final nirvana. (5) [1752]

When the heart's pleasure is the same there is the same priceless merit.

Therefore having built a stupa,

worship the Victor's relics [there]." (6) [1753]

After hearing Sāgara's words,

I [then] built a Buddha-stupa. For five years I attended to

that Sage's ultimate stupa. (7) [1754]

Due to that deed for the Biped-Lord, the World's Best One, the Bull of Men, having enjoyed [great] happiness,

I attained [my] arahantship. (8) [1755]

In the seventh aeon ago

there were four [named] Bhūripaṇṇa, 937 wheel-turning kings with great power, possessors of the seven gems. (9) [1756]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (10) [1757]

Thus indeed Venerable Paccupaṭṭhānasaṇṇika Thera spoke these verses.

The legend of Paccupaṭṭhānasaṇṇika Thera is finished.

120. Jātipūjaka 938 [Edit](#)

When Vipassī [Buddha] was born, there was a vast effulgence [there].

The earth itself quaked [in response],

[as did its] oceans and mountains. (1) [1758]

They interpreted the omens:

“A Buddha is born 939 in the world, the Top of all living beings

who will lift up [all] the people.” (2) [1759]

937 *sappi*, lit., ghee, clarified butter (*gī tel*)

938 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

939 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

Having heard [news] of the omens, I performed *pūjā* for the birth.

There is no *pūjā* quite like the

pūjā that is done for the birth. (3) [1760]

Having brought [my] own heart pleasure, restraining 940 [myself] wholesomely,

after doing that birth-*pūjā*

I passed away [right] on the spot. (4) [1761]

In whichever womb I’m reborn, [whether] it’s human or divine, I surpass all [other] creatures:

that is the fruit of birth-*pūjā*. (5) [1762]

The relics [now] look after me, through the power of my [own] heart. [Others] cannot disturb me [now]:

that is the fruit of birth-*pūjā*. (6) [1763]

In the ninety-one aeons since

I performed that *pūjā* back then, I've come to know no bad rebirth:

that is the fruit of birth-*pūjā*. (7) [1764]

In the thirtieth aeon ago,

four and thirty lords of people, [all] named Supāricariya,⁹⁴¹

were wheel-turning kings with great strength. (8) [1765]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [1766]

Thus indeed Venerable Jātipūjaka Thera spoke these verses.

The legend of Jātipūjaka Thera is finished.

The Summary: Parivāra, Sumaṅgalya,

Saraṇ, Āsana, Pupphika,

940 *kummāṣa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

941 *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

Citapūjī, Buddhasaññī, Maggī, Upaṭṭhāna, Jātina ninety uttered verses are counted clearly [in this part].

The Mahāparivāra Chapter, the Twelfth.

Sereyyaka Chapter, the Thirteenth

121. Sereyyaka⁹⁴² [Edit](#)

I was a learned mantra-knower who had mastered the three Vedas. While standing in the open air

I saw the Leader of the World, (1) [1767]

wandering the woods like a lion, untrembling like a tiger-king, the Great Sage, like an elephant,

a *mātariṅga*⁹⁴³ in three-fold rut.⁹⁴⁴ (2) [1768]

Picking up [some] jasmine⁹⁴⁵ flower[s,] I tossed [them] up into the air.

By the power of the Buddha,

They fully surrounded [him there]. (3) [1769]

The Great Hero stood unmoving,
the World-Leader, Omniscient One. On all sides They scattered flowers,
[thus] covering the Bull of Men.⁹⁴⁶ (4) [1770]

There a canopy of flowers
with stems inside and blossoms out having covered [him] for a week [afterward] then disappeared. (5) [1771]

942 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

943 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

944 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

945 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

946 lit., "going," elsewhere translated as "flying" given the context

And having seen that miracle, marvel making hair stand on end,
I pleased [my] heart in the Buddha,
the Well-Gone-One, the World-Leader. (6) [1772]

Due to that pleasure in [my] heart, incited by [my] wholesome roots, for one hundred thousand aeons,
I've come to know no bad rebirth. (7) [1773]

In the fifteen-thousandth aeon
there were five more than twenty men, wheel-turning kings with great power,
[all] known as Cīnamāla⁹⁴⁷ [then]. (8) [1774]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1775]

Thus indeed Venerable Sereyyaka Thera spoke these verses.

The legend of Sereyyaka Thera is finished.

122. Pupphathūpiya⁹⁴⁸ [Edit](#)

In the Himalayan region,⁹⁴⁹
there's a mountain named Lambaka.⁹⁵⁰
I was dwelling at its center,

a brahmin master of mantras. (1) [1776]

[At that time] five thousand students were constantly surrounding me.

They [all] rose earlier [than I],

[and were likewise] skilled in mantras. (2) [1777]

947 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

948 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

949 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

950 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

“filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

“[Teacher], you should know the fact⁹⁵¹ that

Buddha has been born in the world, bearing thirty-two great marks and eighty lesser marks upon him.

The aura of the Best Victor,

fathom-wide, shines just like the sun.” (3) [1778]⁹⁵²

After hearing [his] students’ words, the brahmin master of mantras, setting out from [his own] ashram,

[then] asked directions, [that] brahmin: “In which region is [he] living,

the Great Hero, the World-Leader? (4) [1779]⁹⁵³

I will worship that direction⁹⁵⁴ [and] the Victor, Without Rival. And happy, with a happy heart,

I will worship⁹⁵⁵ the Thus-Gone-One. (5) [1780]

Come [now, you] students, let us go; let us see [him], the Thus-Gone-One. Having worshipped the Teacher’s feet,

we will hear his dispensation.”⁹⁵⁶ (6) [1781]

One day after I had set out, I contracted a [bad] illness.

I laid down beneath a *saḥ* [tree],

in [great] pain due to that illness. (7) [1782]

Assembling all the students [then]

I asked them questions in this way: “of what sort is the virtue of

the World’s Lord, the Supreme Buddha?” (8) [1783]

[Then] questioned by me They explained the Best Buddha [most] thoroughly,⁹⁵⁷

as well as They could see him [then]

[and] showed him to me face-to-face. (9) [1784]

After hearing [the students’] words,

⁹⁵¹ *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

952 lit., “going,” elsewhere translated as “flying” given the context

953 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

954 *sappi*, lit., ghee, clarified butter (*gī tel*)

955 lit., “went”

956 reading *sañcālesi* with BJTS for PTS *sañjālesi*

957 lit., “fell down”

I brought [my] own heart pleasure [then]. Having built a floral stupa

I passed away [right] on the spot. (10) [1785]

They, after burning my body, came into the Buddha’s presence. Pressing hands together [for him,]

They [all] worshipped the Teacher [then]. (11) [1786]

Having made a floral stupa

for the Well-Gone-One, the Great Sage, for one hundred thousand aeons,

I’ve come to know no bad rebirth. (12) [1787]

In the forty-thousandth aeon

there were sixteen Kṣatriyan [men]. [All] were known as Aggisamā, 958

wheel-turning kings with great power. (13) [1788]

In the twenty-thousandth aeon, thirty-eight rulers of the earth

were kings who turned the wheel [of law,]

and [all were] named Ghatāsana. 959 (14) [1789]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (15) [1790]

Thus indeed Venerable Pupphathūpiya Thera spoke these verses.

The legend of Pupphathūpiya Thera is finished.

123. Pāyāsadāyaka 960 [Edit](#)

[I saw] the Golden Sambuddha, Bearing the Thirty-two Great Marks Honored by the monks’ Assembly,

who was leaving the forest [then]. (1) [1791]

958 lit., “meritorious”

959 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”

960 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

Overjoyed I [then] arranged for

milk-rice [served] in a bowl of bronze. Wishing to offer sacrifice

I presented [this] offering.⁹⁶¹ (2) [1792]

The Buddha⁹⁶² [living] at that time, the World's Best One, the Bull of Men, had well-ascended⁹⁶³ a walkway

in the wind's path up in the sky. (3) [1793]

And having seen that miracle, marvel making hair stand on end, placing down that bowl made of bronze,

I worshipped Vipassi [right then]. (4) [1794]

"You are the God, Omniscient One, over the gods as well as men. Having taken pity on me,

[please] accept [this food,] O Great Sage." (5) [1795]

Discerning what I was thinking,

the Teacher, Great Sage in the World, the Blessed One, Omniscient One,

the World-Leader, accepted [it]. (6) [1796]

In the ninety-one aeons since

I gave [him] that alms-food back then, I've come to know no bad rebirth:

that is the fruit of [some] milk-rice. (7) [1797]

In the forty-first aeon hence

I was a ruler⁹⁶⁴ named Buddha,⁹⁶⁵ a wheel-turner with great power, possessor of the seven gems. (8) [1798]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

⁹⁶¹ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

⁹⁶² *kummāsa*, Skt. *kulmāsa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁹⁶³ *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁹⁶⁴ lit., "going," elsewhere translated as "flying" given the context

⁹⁶⁵ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

[I have] done what the Buddha taught! (9) [1799]

Thus indeed Venerable Pāyāsādāyaka Thera spoke these verses.

The legend of Pāyāsādāyaka Thera is finished.

124. Gandhodakiya966 [Edit](#)

Sitting in [my] superb palace, I saw the Victor, Vipassi, splendid like an arjuna tree,967

the Omniscient One, Undefined. (1) [1800]

As the World-Leader went across968

the area near the palace,

his aura spread out [everywhere]

as though [that light came from] the sun.969 (2) [1801]

Taking up [some] perfumed water

I sprinkled the Best Buddha [then], [and] with that pleasure in [my] heart,

I passed away [right] on the spot. (3) [1802]

In the ninety-one aeons since

I sprinkled that perfumed water, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [1803]

In the thirty-first aeon hence

the Kṣatriyan named Sugandha,970

was a wheel-turner with great strength, possessor of the seven gems. (5) [1804]

The four analytical modes, and these eight deliverances,

966 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

967 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

968 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen ka/ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

969 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

970 lit., "going," elsewhere translated as "flying" given the context

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1805]

Thus indeed Venerable Gandhodakiya Thera spoke these verses.

The legend of Gandhodakiya Thera is finished.

When Vipassī [Buddha] was born, I interpreted the omens:

"A Buddha is born in the world;

he'll make people reach nirvana." (1) [1806]

And when that one was being born,

the ten-thousand world-system quaked. Now that Blessed One, the Teacher,

Eyeful One is preaching *Dhamma*. (2) [1807]

And when that one was being born, there was a vast effulgence [there]. Now that Blessed One, the Teacher,

Eyeful One is preaching *Dhamma*. (3) [1808]

And when that one was being born, [all] the rivers [then] stopped flowing. Now that Blessed One, the Teacher,

Eyeful One is preaching *Dhamma*. (4) [1809]

And when that one was being born, [all] the fires of hell stopped burning. Now that Blessed One, the Teacher,

Eyeful One is preaching *Dhamma*. (5) [1810]

And when that one was being born, [all] the flocks of birds stopped flying. Now that Blessed One, the Teacher,

Eyeful One is preaching *Dhamma*. (6) [1811]

And when that one was being born, [the powerful] winds stopped blowing. Now that Blessed One, the Teacher,

Eyeful One is preaching *Dhamma*. (7) [1812]

971 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

And when that one was being born, all the gemstones were glistening. Now that Blessed One, the Teacher,

Eyeful One is preaching *Dhamma*. (8) [1813]

And when that one was being born, [his first] seven steps were taken. Now that Blessed One, the Teacher,

Eyeful One is preaching *Dhamma*. (9) [1814]

And when the Sambuddha was born, he surveyed all the directions.

and [then he] spoke majestic words;

that is the nature of Buddhas." (10) [1815]

After he made people feel moved, [and] I had praised the World-Leader, having worshipped the Sambuddha,

I departed facing the east. (11) [1816]

In the ninety-one aeons since

I praised the Buddha in that way, I've come to know no bad rebirth:

that is the fruit of praising [him]. (12) [1817]

In the ninetyeth aeon hence

[the king] Sammukhāthavika,⁹⁷²

was a wheel-turner with great strength, possessor of the seven gems. (13) [1818]

In the eighty-ninth aeon hence, [the king] Paṭhavidundubhi⁹⁷³

was a wheel-turner with great strength, possessor of the seven gems. (14) [1819]

In the eighty-eighth aeon hence, the king⁹⁷⁴ named Obhāsamata⁹⁷⁵

was a wheel-turner with great strength

possessor of the seven gems. (15) [1820]

⁹⁷² "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

⁹⁷³ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁹⁷⁴ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

⁹⁷⁵ lit., "going," elsewhere translated as "flying" given the context

In the eighty-seventh aeon, [the king] Saritacchedana⁹⁷⁶

was a wheel-turner with great strength possessor of the seven gems. (16) [1821]

In the eighty-sixth aeon [hence,] [the king] Agginibbāpana⁹⁷⁷

was a wheel-turner with great strength, possessor of the seven gems. (17) [1822]

In the eighty-fifth aeon [hence,] [the king] Rājāvātasama⁹⁷⁸

was a wheel-turner with great strength, possessor of the seven gems. (18) [1823]

In the eighty-fourth aeon [hence,] [the king] Gatipacchedana⁹⁷⁹

was a wheel-turner with great strength, possessor of the seven gems. (19) [1824]

In the eighty-third aeon [hence,] [the king] Ratanappajjala⁹⁸⁰

was a wheel-turner with great strength, possessor of the seven gems. (20) [1825]

In the eighty-second aeon, [the king] Padavikkamaṇa⁹⁸¹

was a wheel-turner with great strength, possessor of the seven gems. (21) [1826]

In the eighty-first aeon [hence,] [the king] Rājāvilokana⁹⁸²

was a wheel-turner with great strength, possessor of the seven gems. (22) [1827]

In the eightieth aeon [hence,]

⁹⁷⁶ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

977 *sappi*, lit., ghee, clarified butter (*gī tel*)

978 lit., “went”

979 reading *sañcālesi* with BJTS for PTS *sañjālesi*

980 lit., “fell down”

981 lit., “meritorious”

982 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

the king983 known as Hirisāra984

was a wheel-turner with great strength, possessor of the seven gems. (23) [1828]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (24) [1829]

Thus indeed Venerable Sammukhāthavika Thera spoke these verses.

The legend of Sammukhāthavika Thera is finished.

126. Kusumāsaniya985 [Edit](#)

In the city, Dhaññavaṭṭi,

I was a brahmin at that time, a master of the three Vedas,

well-versed in marks and history, the dictionaries and poetry,986 [also] skilled in [reading] omens, an [erudite] grammarian;

I taught mantras to my students. (1-2) [1830-1831]

At that time I'd placed on the road987 five handfuls of lotus flowers, wishing to offer sacrifice

for [my] mother and [my] father.988 (3) [1832]

The Blessed One then, Vipassi, Honored by the monks' Assembly,

the Bull of Men went [near me then,]

lighting up every direction. (4) [1833]

983 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

984 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

985 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

986 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

987 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komuṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

988 *r'attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

Having invited the Great Sage, I appointed a seat [for him,]

then spreading out those flowers [there],

I led⁹⁸⁹ [him] up to [my] own house. (5) [1834]

Whatever I had in [my] house,

alms-food which [I] had been given, I gave [all] that to the Buddha,

[feeling well-] pleased by [my] own hands. (6) [1835]

Discerning when his meal was done,⁹⁹⁰

I gave one handful [of flowers]. Giving thanks, the Omniscient One

[then] departed facing the north. (7) [1836]

In the ninety-one aeons since

I gave [him] that flower back then, I've come to know no bad rebirth:

that's the fruit of giving flowers. (8) [1837]

In an intervening aeon,

I was King Varadassana,⁹⁹¹

a wheel-turner with great power, possessor of the seven gems. (9) [1838]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (10) [1839]

Thus indeed Venerable Kusumāsaniya Thera spoke these verses.

The legend of Kusumāsaniya Thera is finished.

127. Phaladāyaka⁹⁹² [Edit](#)

I was a learned mantra-knower who had mastered the three Vedas. I lived in an ashram [back then,]

not far from the Himalayas. (1) [1840]

989 lit., “going,” elsewhere translated as “flying” given the context

990 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

991 *sappi*, lit., ghee, clarified butter (*gī tel*)

992 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

I had offerings for the fire
and some white-lotus-fruits⁹⁹³ as well;
having placed [these] in a bag, I'd
hung them on the top of a tree. (2) [1841]

Padumuttara, World-Knower, Sacrificial Recipient,
with a wish for my upliftment,
came up to me while begging alms. (3) [1842]

Happy, [and] with a happy heart, producing [supreme] joyfulness, conveying pleasure to the world,
I gave the Buddha my fruit. (4) [1843]

The Golden-Colored Sambuddha, Sacrificial Recipient,
the Teacher, standing in the sky,
[then] uttered this verse [about me: (5) [1844]

"Because of this gift of [some] fruit with intention and [firm] resolve, for one hundred thousand aeons
he'll come to know no bad rebirth." (6) [1845]

By means of just those wholesome roots, I did experience happiness.
I've attained the unshaking state
beyond [all] conquest and defeat. (7) [1846]

In the seventh aeon ago
I was the king, Sumaṅgala,
a wheel-turner with great power, possessor of the seven gems. (8) [1847]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (9) [1848]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

993 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

128. *Ñāṇasañña*994 [Edit](#)

I resided on a mountain
in the Himalayan Mountains.
Having seen some pure [white] sand I

recollected the Best Buddha: (1) [1849]

“Knowledge has no analogy;

neither does meeting the Teacher.⁹⁹⁵

After learning all the Teaching

one is set free by [that] knowledge. (2) [1850]

Praise to you, O Well-Bred Person!⁹⁹⁶

Praise to you, Ultimate Person!

There’s no one who’s the same as you

in terms of knowledge, Best of Men.” (3) [1851]

Having pleased [my] heart in knowledge, I thrilled an aeon in heaven.

During the aeons that remained,

I completed that good karma.⁹⁹⁷ (4) [1852]

In the ninety-one aeons since

I obtained that perception [then], I’ve come to know no bad rebirth:

the fruit of knowledge-perception. (5) [1853]

In the seventy-third aeon

one [named] Puḷinapupphiya⁹⁹⁸

was a wheel-turner with great strength, possessor of the seven gems. (6) [1854]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [1855]

⁹⁹⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁹⁹⁵ “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

⁹⁹⁶ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁹⁹⁷ *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

⁹⁹⁸ lit., “going,” elsewhere translated as “flying” given the context

Thus indeed Venerable Nāṇasañña Thera spoke these verses.

The legend of Nāṇasañña Thera is finished.

The Golden-Colored Sambuddha Vipassi, Worthy of Respect, Honored by [all his] followers, 1000

set out from the monastery. (1) [1856]

Having seen the Best of Buddhas the Omniscient One, Undefined,

I did scented-flower-*pūjā*,

happy, [and] with a happy heart. (2) [1857]

Due to that pleasure in [my] heart for the Biped-Lord, Neutral One,

again I worshipped the Thus-Gone-One, happy, [and] with a happy heart. (3) [1858]

In the ninety-one aeons since

I offered that flower [to him],

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [1859]

In the forty-first aeon hence

the kṣatriyan named Varaṇa1001

was a wheel-turner with great strength, possessor of the seven gems. (5) [1860]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1861]

Thus indeed Venerable Gandhapupphiya Thera spoke these verses.

The legend of Gandhapupphiya Thera is finished.

999 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1000 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1001 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

In the Himalayan region,

there's a mountain named Gotama. It's covered with various trees,

and the lair of a great group of ghosts. (1) [1862]

In the middle of that [mountain] an ashram had been constructed. Surrounded by [my own] students,

I lived in that ashram [back then]. (2) [1863]

“Let the student-group come to me;

let them bring me a pink lotus;

let us do a Buddha-*pūjā*

for the Biped-Lord, Neutral One.” (3) [1864]

Having assented, “yes, [sir, let’s]” They brought a pink lotus [flower]. Making an occasion for it,

I offered [it] to the Buddha. (4) [1865]

Then, assembling the students,

I [thus] advised them thoroughly: “Don’t you [ever] be neglectful;

[be] diligent, bring happiness.” (5) [1866]

Having thus advised those students who were patient about my words, 1003 [and] bound to diligent virtue,

I passed away [there] at that time. (6) [1867]

In the ninety-one aeons since

I offered [that] flower [to him,] I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (7) [1868]

In the fifty-first aeon [hence]

there was a king, Jaluttama,

a wheel-turner with great power, possessor of the seven gems. (8) [1869]

The four analytical modes, and these eight deliverances,

1002 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1003 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

six special knowledges mastered,

[I have] done what the Buddha taught! (9)

Thus indeed Venerable Padumapūjaka Thera spoke these verses.

The legend of Padumapūjaka Thera is finished.

The Summary:

Sereyyaka, Pupphathūpī, Pāyās-Odaki-Thomaka, Āsanī-Phala [and] Saññī,

Gandha and Padumapupphiya. Five more than a hundred verses preached by knowers of the meaning.

The Sereyyaka Chapter, the Thirteenth.

131. Sobhita [Edit](#)

The Victor Padumuttara,

the World's Best One, the Bull of Men, before a large body of folks

did preach the path of deathlessness. (1) [1870]

[Then] having listened to his words, those majestic words he uttered, pressing both my hands together,

I became tranquil at that time. (2) [1871]

"As the [great] ocean is the foremost of the seas, [and] the rock-heap Meru

is the best of mountains, (3) likewise those [people] who are controlled by the heart approach not a tittle

of the Buddha's knowledge." (4) [1872]1004

The Buddha, Compassionate, Sage, setting forth the *Dhamma*-method,

1004 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

seated in the monks' Assembly,

uttered this verse [about me then]: (5) [1873]

"He who praises knowledge [like this] when the Buddha, World-Leader [lives], for one hundred thousand aeons

will come to know no bad rebirth. (6) [1874]

Having destroyed the defilements, tranquil and well-attentive,

he'll be the Teacher's follower,

known by the name of Sobhita." (7) [1875]

I have burnt up [my] defilements, all [new] existence is destroyed.

The three-fold knowing is attained,

[I have] done what the Buddha taught. (8) [1877]1005

In the fifty-thousandth aeon

there were seven Samuggatas, 1006 wheel-turning kings with great power, possessors of the seven gems. (9) [1876]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (10) [1878]

Thus indeed Venerable Sobhita Thera spoke these verses.

The legend of Sobhita Thera is finished.

On the Vitattha1008 River's bank, [there] was a fig tree1009 bearing fruit.

1005 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1006 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1007 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1008 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1009 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened

While I was searching for that tree

I saw the Leader of the World. (1) [1879]

Seeing a pandanus1010 in bloom, after having cut off a stalk,

I gifted [it] to the Buddha,

Sikhi, the Kinsman of the World. (2) [1880]

"Whatever knowledge you've attained of the eternal, deathless, state,

I sing that knowledge's praises,

O Best Buddha, O Sage so Great." (3) [1881]

Doing *pūjā* [thus] for knowledge,

I [then] saw the [fruiting] fig tree; I have obtained that perception:

that's the fruit of knowledge-*pūjā*. (4) [1882]

In the thirty-one aeons since

I offered that flower [to him,]

I've come to know no bad rebirth:

that's the fruit of knowledge-*pūjā*. (5) [1883]

In the thirteenth aeon ago

there were twelve [named] Phaluggata,1011 wheel-turning kings with great power, possessors of the seven gems. (6) [1884]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [1885]

Thus indeed Venerable Sudassana Thera spoke these verses.

The legend of Sudassana Thera is finished.

cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1010 *rattambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1011 lit., “going,” elsewhere translated as “flying” given the context

133. Candanapūjaka1012 [Edit](#)

On Candabhāgā River’s bank, I was a *kinnara*1013 back then.

I lived on flowers as [my] food

and dressed in clothes1014 made of flowers. (1) [1886]

But Atthadassi, Blessed One,

the World’s Best One, the Bull of Men, departed through the forest’s roof,

like a swan-king [flies] through the air. (2) [1887]

“Praise to you, O Well-Bred Person;

your heart is [so] well-purified.

Your complexion [shows your] pleasure;

your face [shows your] senses are clear.” (3) [1888]

The Wise One, Great Intelligence, having descended from the sky, [and] spreading out his upper robe

[sat]1015 on it, legs crossed together. (4) [1889]

Carrying [some] sandalwood oil, I went to the Victor’s presence. Happy, with pleasure in [my] heart,

I gave [that oil] to the Buddha. (5) [1890]

Having worshipped the Sambuddha, the World’s Best One, the Bull of Men, experiencing great delight,

I departed facing the north. (6) [1891]

In the eighteen hundred aeons since I did sandalwood-*pūjā*,

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (7) [1892]

In the fourteenth aeon ago

1012 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1013 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1014 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1015 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

there were three people [who lived then], [all] known by the name Rohiṇi, 1016

wheel-turning kings with great power. (8) [1893]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [1894]

Thus indeed Venerable Candanapūjaka Thera spoke these verses.

The legend of Candanapūjaka Thera is finished.

134. Pupphachadanīya 1017 [Edit](#)

The brahmin known as Sunanda 1018

who was a master of the mantras, a learned man, fit for begging, sacrificed a *vājapeyya*. 1019 (1) [1895]

Padumuttara, World-Knower,

the Top, Compassionate, the Sage, having pity for the people,

walked back and forth across the sky. (2) [1896]

Having walked [thus] the Sambuddha, Omniscient One, the World-Leader, Desireless One, with love [for them,]

then thrilled 1020 uncountable beings. (3) [1897]

Breaking off a stem of flowers, that brahmin master of mantras, assembling all [of his] students ,

threw [them right up] into the sky. (4) [1898]

There was a floral canopy

1016 lit., “going,” elsewhere translated as “flying” given the context

1017 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1018 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

1019 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1020 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

over the whole city¹⁰²¹ then;
through the power of the Buddha,
They were there an entire week.¹⁰²² (5) [1899]

By means of just those wholesome roots, experiencing happiness,
knowing well all the defilements,
[I've] crossed over worldly ties. (6) [1900]

In the eleventh aeon [hence]
there were thirty-five [different] kings¹⁰²³
known Ambaraṃsasama,¹⁰²⁴
wheel-turning kings with great power. (7) [1901]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8)

Thus indeed Venerable Pupphachadaniya Thera spoke these verses.

The legend of Pupphachadaniya Thera is finished.

135. Rahosaññaṅka¹⁰²⁵ [Edit](#)

Close to the Himalayan range,
there is a mountain called Vasabha. My ashram is made very well
[there] at the foot of that mountain. (1) [1902]

For three thousand years that brahmin uttered [his teachings] at that time. Drawing the students together,¹⁰²⁶
he dwelt [there, sitting] to one side. (2) [1903]

The brahmin master of mantras, while sitting [there] off to one side,

¹⁰²¹ lit., “going,” elsewhere translated as “flying” given the context

¹⁰²² *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

¹⁰²³ *sappi*, lit., ghee, clarified butter (*gī tel*)

¹⁰²⁴ lit., “went”

¹⁰²⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁰²⁶ “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

searching the Buddha's knowledge,1027

pleased his heart over knowledge [then]. (3) [1904]

After after pleasing [my] heart there, I sat1028 on a mat made of leaves; getting into lotus posture,1029

I passed away [right] on the spot. (4) [1905]

In the thirty-one aeons since

I obtained that perception [then], I've come to know no bad rebirth:

the fruit of perceiving knowledge. (5) [1906]

In the twenty-seventh aeon there was a king, Siridhara,1030

a wheel-turner with great power, possessor of the seven gems. (6) [1907]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [1908]

Thus indeed Venerable Rahosañña Thera spoke these verses.

The legend of Rahosañña Thera is finished.

136. Campakapupphiya1031 [Edit](#)

[I saw Buddha], the Morning Star,1032

shining like a dinner-plate tree,1033

1027 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1028 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1029 lit., "going," elsewhere translated as "flying" given the context

1030 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1031 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1032 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1033 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

sitting down within a mountain, surveying all the directions. (1) [1909]

There were three young brahmin men then, well-trained in their own [brahmin] arts.¹⁰³⁴

Taking ascetics' provisions,

They were coming up behind me. (2) [1910]

In a bag were seven flowers

those ascetics had laid down [there]. Having picked them up I gave them

for the knowledge of Vessabhu. (3) [1911]

In the thirty-one aeons since

I offered those flowers [to it],

I've come to know no bad rebirth:

that's the fruit of knowledge-*pūjā*. (4) [1912]

In the twenty-ninth aeon [hence,] [a king] known as Vihātābha,¹⁰³⁵

was a wheel-turner with great strength, possessor of the seven gems. (5) [1913]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1914]

Thus indeed Venerable Campakapupphiya Thera spoke these verses.

The legend of Campakapupphiya Thera is finished.

137. Atthasandassaka¹⁰³⁶ [Edit](#)

Sitting in a large, peaked building,¹⁰³⁷

I saw the Leader of the World, Undefined, Possessing Power,

Honored by the Monks' Assembly. (1) [1915]

¹⁰³⁴ *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

¹⁰³⁵ lit., "going," elsewhere translated as "flying" given the context

¹⁰³⁶ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁰³⁷ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

"Who is not pleased after seeing

a lakh with the three-fold knowledge, special knowledges,¹⁰³⁸ superpowers,

[all] surrounding the Sambuddha? (2) [1916]

Who is not pleased after seeing Sambuddha with boundless knowledge, to whom none comes close in knowledge

[in this world] with its gods and men? (3) [1917]

Who is not pleased after seeing

[him,] the Whole One,¹⁰³⁹ the Mine of Gems, explaining¹⁰⁴⁰ the *Dhamma*-body

[which no one] can ever injure?" (4) [1918]

Nārada Saragacchiya

by [saying] these three verses [then]

praised¹⁰⁴¹ [Buddha] Padumuttara,

the Unconquered, the Sambuddha. (5) [1919]

Due to that pleasure in [my] heart and [my] praising of the Buddha, for one hundred thousand aeons

I've come to know no bad rebirth. (6) [1920]

In the thirtieth aeon [hence]

the Kṣatriyan named Sukhitta¹⁰⁴²

was a wheel-turner with great strength, possessor of the seven gems. (7) [1921]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (8) [1922]

Thus indeed Venerable Atthasandassaka Thera spoke these verses.

The legend of Atthasandassaka Thera is finished.

¹⁰³⁸ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹⁰³⁹ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

¹⁰⁴⁰ lit., "going," elsewhere translated as "flying" given the context

¹⁰⁴¹ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

¹⁰⁴² *sappi*, lit., ghee, clarified butter (*gī tel*)

138. Ekapasādaniya¹⁰⁴³ [Edit](#)

[Although] my name was "Nārada," I was known [then] as "Kesava,"¹⁰⁴⁴ seeking after both good and bad,¹⁰⁴⁵

I came into Buddha's presence. (1) [1923]

Loving-Hearted, Compassionate, Atthadassi, the Sage so Great, consoling [all the world's] beings,

the Eyeful One preached [his] *Dhamma*. (2) [1924]

Having brought [my] own heart pleasure, pressing both my hands on my head,

after [I'd] worshipped the Teacher,

I departed facing the east. (3) [1925]

In the seventeen-hundredth aeon I was king, ruler of the earth, known as Amittavāsana, 1046

a wheel-turner with great power. (4) [1926]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1927]

Thus indeed Venerable Ekapasādaniya Thera spoke these verses.

The legend of Ekapasādaniya Thera is finished.

139. Sālapupphadāyaka 1047 [Edit](#)

I was the king of beasts back then, a [wild] lion who was fearless.

1043 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1044 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1045 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1046 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1047 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

While hunting 1048 in a mountain crag, 1049

I saw the Leader of the World. (1) [1928]

"This one would be the Great Hero;

he will liberate many folks. 1050

Well then oughtn't I approach the

God of Gods, the Bull among Men?" (2) [1929]

Breaking a branch of a *saḥ* tree

I carried [it], flowers [and] buds. 1051

Having approached the Sambuddha,

I gave [him] those superb flowers. (3) [1930]

In the ninety-one aeons since

I offered those flowers [to him], I've come to know no bad rebirth:

that's the fruit of flower-*pūjā*. (4) [1931]

And in the ninth aeon ago

there were three [different] kings [back then]

known by the name Virocana,¹⁰⁵²

wheel-turning monarchs with great strength. (5) [1932]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1933]

Thus indeed Venerable Sālapupphadāyaka Thera spoke these verses.

The legend of Sālapupphadāyaka Thera is finished.

1048 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

1049 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

“filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1050 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper

garment made out of it.

1051 lit., “going,” elsewhere translated as “flying” given the context

1052 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

140. Piyālaphaladāyaka¹⁰⁵³ [Edit](#)

I was one who harmed others then, a harmer of other beings.¹⁰⁵⁴

I rested on a [mountain] slope

near the Teacher [known as] Sikhi. (1) [1934]

In the evening and the morning

I saw the Buddha, the World-Chief. [But] I had nothing to give to

the Biped-Lord, the Neutral One. (2) [1935]

Taking a *piyāla* fruit, I

went into the Buddha's presence.

The Blessed One accepted [it],

the World's Best One, the Bull of Men. (3) [1936]

Thenceforth for the sake of others I waited on [Sikhī], the Guide,¹⁰⁵⁵ [and] with that pleasure in [my] heart

I passed away [right] on the spot. (4) [1937]

In the thirty-one aeons since

I gave that fruit [to the Buddha], I've come to know no bad rebirth:

that is the fruit of giving fruit. (5) [1938]

In the fifteenth aeon ago

there were three [men named] Mālabhi, wheel-turning kings with great power, possessors of the seven gems. (6) [1939]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [1940]

Thus indeed Venerable Piyāphaladāyaka Thera spoke these verses.

The legend of Piyāphaladāyaka Thera is finished.

1053 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1054 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1055 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

“filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

The Summary:

Sobhī and Sudassana too, Candana, Pupphachadana, Raho and Campakapupphī and with Atthasandassaka, Ekadussī, Sāladada

[and] Phaladāyaka, the tenth.

By counting there are clearly [here]

seventy verses plus two [more].

The Sobhita Chapter, the Fourteenth.

Chatta Chapter, the Fifteenth

141. Adhicchattiya1056 [Edit](#)

When the Blessed One passed away,1057

Atthadassi, the Ultimate Man, having an upper parasol made,1058

I placed it on [his] stupa [then]. (1) [1941]

Coming [there] from time to time, I venerated the World-Leader. Having a floral cover made

I placed it on the parasol. (2) [1942]

I exercised divine rule in the seventeenth aeon [ago].

I didn't go to the human state:

that's the fruit of stupa-*pūjā*. (3) [1943]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [1944]

1056 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1057 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1058 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley," BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Thus indeed Venerable Adhicchattiya Thera spoke these verses.

The legend of Adhicchattiya Thera is finished.

142. Thambāropaka1059 [Edit](#)

When the World's Lord reached nirvana, Dhammadassi, the Bull of Men,

I placed a pillar with banners

at the Best Buddha's stupa [then]. (1) [1945]

After constructing a stairway

I climbed up that best stupa [there]. Taking a [white] jasmine flower

I placed [it] on that pillar [then]. (2) [1946]

O! the Buddha! O! the Teaching!

O! our Teacher's [great] achievement! I've come to know no bad rebirth:

that's the fruit of stupa-*pūjā*. (3) [1947]

In the ninety-fourth aeon hence

there were sixteen [different] monarchs known by the name Thūpasikha, 1060

wheel-turning kings with great power. (4) [1948]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1949]

Thus indeed Venerable Thambāropaka Thera spoke these verses.

The legend of Thambāropaka Thera is finished.

143. Vedikāraka1061 [Edit](#)

When the World's Lord reached nirvana, Piyadassi, Ultimate Man,

1059 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1060 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1061 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

with a pleased heart [and] happy mind, I made the Buddha a railing. (1) [1950]

Having surrounded it with gems I made that ultimate [rail then], and having made that great railing

I passed away [right] on the spot. (2) [1951]

In whichever womb I'm reborn, [whether] it's human or divine, gemstones are carried in the sky:

that is the fruit of good karma. (3) [1952]

In the sixteenth aeon ago

there were thirty-two [different] kings, [all] wheel-turners with great power,

[and They were] named Mañipphā.1062 (4) [1953]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1954]

Thus indeed Venerable Vedikāraka Thera spoke these verses.

The legend of Vedikāraka Thera is finished.

144. Sāparivāriya1063 [Edit](#)

The Victor, Padumuttara,

the World's Best One, the Bull of Men, like a blazing column of fire,

the Sambuddha [then] passed away.1064 (1) [1955]

When the Great Hero passed away, 1065

1062 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1063 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1064 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1065 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

a stupa was piled up 1066 [there then]. Day and night 1067 They attended on

the ultimate best relic-womb. (2) [1956]

With a pleased heart [and] happy mind

I made a sandalwood railing,

and giving mounds of incense [too,]

the stupa was then suitable. (3) [1957]

Transmigrating in existence, [whether] it's human or divine, I saw no inferior state:

that's the fruit of former karma. (4) [1958]

In the fifteen-hundredth aeon ago, there were eight people.

All of them were named Samatta, 1068

wheel-turning kings with great power. (5) [1959]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1960]

Thus indeed Venerable Sāparivāriya Thera spoke these verses.

The legend of Sāparivāriya Thera is finished.

145. Ummāpupphiya 1069 [Edit](#)

When Siddhattha, the Blessed One, Sacrificial Recipient,

the World-Worshipped One passed away, 1070

a stupa festival 1071 took place. (1) [1961]

1066 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1067 lit., "going," elsewhere translated as "flying" given the context

1068 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

1069 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1070 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1071 *kummāsa*, Skt. *kuḥmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

While the festival proceeded

for Siddhattha the Sage so Great, taking a [blue] flax flower¹⁰⁷² [then

I placed [it] upon the stupa. (2) [1962]

In the ninety-four aeons since

I offered that flower [there then], I’ve come to know no bad rebirth:

that’s the fruit of stupa-*pūjā*. (3) [1963]

And in the ninth aeon ago

there were five and eighty monarchs. [All] were known as Somadeva,¹⁰⁷³

wheel-turning kings with great power. (4) [1964]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1965]

Thus indeed Venerable Ummāpupphiya Thera spoke these verses.

The legend of Ummāpupphiya Thera is finished.

146. Anulepadāyaka¹⁰⁷⁴ [Edit](#)

I made the Bodhi-railling¹⁰⁷⁵ of the [Great] Sage, Anomadassi. After giving balls of plaster,

I did [all of] the work by hand. (1) [1966]

Anomadassi, the Best Man,

the Teacher, seated with the monks,¹⁰⁷⁶

having seen that work so well done,

[then] uttered this verse [about me]: (2) [1967]

¹⁰⁷² *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

¹⁰⁷³ lit., “going,” elsewhere translated as “flying” given the context

¹⁰⁷⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1075 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1076 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

"Because of this plastering work, and [his] intention¹⁰⁷⁷ and resolve, after enjoying happiness,

he'll make an end to suffering." (3) [1968]

[My] complexion [shows my] pleasure; I'm tranquil and well-self-controlled.

I am bearing my last body

in the Buddha's¹⁰⁷⁸ dispensation. (4) [1969]

When the hundredth aeon ago and no less had been completed,

I was¹⁰⁷⁹ named King Sabbagghana,¹⁰⁸⁰

a wheel-turner with great power. (5) [1970]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1971]

Thus indeed Venerable Anulepadāyaka Thera spoke these verses.

The legend of Anulepadāyaka Thera is finished.

147. Maggadāyaka¹⁰⁸¹ [Edit](#)

The Eyeful One went in the forest after [he had] crossed a river.

I saw Siddhattha,¹⁰⁸² Sambuddha,

Bearing [all] the Excellent Marks. (1) [1972]

Carrying a hoe¹⁰⁸³ and basket

I [then] made that pathway level,

¹⁰⁷⁷ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

¹⁰⁷⁸ lit., "going," elsewhere translated as "flying" given the context

¹⁰⁷⁹ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

¹⁰⁸⁰ *sappi*, lit., ghee, clarified butter (*gī te*)

¹⁰⁸¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁰⁸² "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1083 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

“filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

and having worshipped the Teacher,

I brought [my] own heart [great] pleasure. (2) [1973]

In the ninety-four aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of giving a road. (3) [1974]

In the fifty-seventh aeon,

there was one person at the top;

he was a lord, ruler of men,

[who] was known as Suppabuddha.1084 (4) [1975]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1976]

Thus indeed Venerable Maggadāyaka Thera spoke these verses.

The legend of Maggadāyaka Thera is finished.

148. Phalakadāyaka1085 [Edit](#)

A carriage-maker in the city,

I was skilled in working with wood. Having made a sandalwood plank

I gave it to the World's Kinsman. (1) [1977]

Made of gold, this divine mansion lights up [all of the directions]. Elephant, divine and equine

carriages are provided [me]. (2) [1978]

Palaces and palanquins too

are produced according to wish;

unsifted,1086 gemstones come to me:

that is the fruit of a plank-[gift]. (3) [1979]

In the ninety-one aeons since

I gave [him] that plank-[gift back then],

1084 *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1085 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1086 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

I’ve come to know no bad rebirth:

that is the fruit of a plank-[gift]. (4) [1980]

In the fifty-seventh aeon,

four [men named] Bhavanimmita¹⁰⁸⁷

were wheel-turning kings with great strength, possessors of the seven gems. (5) [1981]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1982]

Thus indeed Venerable Phalakadāyaka Thera spoke these verses.

The legend of Phalakadāyaka Thera is finished.

149. Vaṭṭamsakiya¹⁰⁸⁸ [Edit](#)

The Self-Become, Unconquered One, [the Buddha] known as Sumedha, strengthening [his] separation,

went off into a great forest. (1) [1983]

Having seen a *sal* tree blooming,

I bound up a hair-wreath [right then]. Face to face with the World-Leader,

I gave [that wreath] to the Buddha. (2) [1984]

In the thirty-thousand aeons since I offered [him] that flower, I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (3) [1985]

In the nineteen-hundredth aeon

there were sixteen [named] Nimmita,¹⁰⁸⁹ wheel-turning kings with great power, possessors of the seven gems. (4) [1986]

¹⁰⁸⁷ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹⁰⁸⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁰⁸⁹ “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1987]

Thus indeed Venerable Vaṭṭasākiya Thera spoke these verses.

The legend of Vaṭṭasākiya Thera is finished.

150. Pallaṅkadāyaka1090 [Edit](#)

I gave Sumedha, the World's Best, the Blessed One, the Neutral One,

a [well-made] couch [for him to use,]

which had an upper covering. (1) [1988]

At that time that [well-made] couch was studded with the seven gemstones.

In accordance with my thinking,

[that is] always produced for me.1091 (2) [1989]

In the thirty thousand aeons

since I gave [him] that couch back then, I've come to know no bad rebirth:

that is the fruit of a couch-[gift]. (3) [1990]

In the twenty-thousandth aeon,

there were three [named] Suvāṇṇābha,1092 wheel-turning kings with great power, possessors of the seven gems. (4) [1991]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [1992]

Thus indeed Venerable Pallaṅkadāyaka Thera spoke these verses.

The legend of Pallaṅkadāyaka Thera is finished.

1090 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1091 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1092 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

The Summary:

Chatta, Thamba and Vedī, Parivār', Ummapupphiya, Anulepa, Maggadāyī, Phaladāyī, Vaṭaṃsaka, Pallāṅkadāyī, fifty six

verses are [thus] declared [herein].

The Chatta Chapter, the Fifteenth.

Bandhujīvaka Chapter, the Sixteenth

151. Bandhujīvaka¹⁰⁹³ [Edit](#)

[I saw] him, Stainless like the moon, Pure [and] Bright, Unagitated,

[his] Delightful States Exhausted, Crossed [far] beyond ties to the world, making people reach nirvana,

Crossed, and helping others to cross, meditating in the forest,

Tranquil and Fully Self-Controlled. (1-2) [1993-1994]

Then, threading¹⁰⁹⁴ *bandhujīv'ak'a*¹⁰⁹⁵

flowers along a piece of string,

I offered [them] to the Buddha,

Sikhi, the Kinsman of the World. (3) [1995]

In the thirty-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [1996]

In the seventh aeon ago

the lord of humans, greatly famed,

¹⁰⁹³ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁰⁹⁴ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

¹⁰⁹⁵ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

there was a strong wheel-turning king

who was named Samantacakkhu.¹⁰⁹⁶ (5) [1997]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [1998]

Thus indeed Venerable Bandhujīvaka Thera spoke these verses.

The legend of Bandhujīvaka Thera is finished.

152. Tambapupphiya1097 [Edit](#)

Employed in others' transport work, I committed a crime¹⁰⁹⁸ [back then]. I was exiled to the forest;

filled with fear, I was terrified. (1) [1999]

Having seen a tree in flower

with tiny, well-fashioned clusters, picking a copper-colored bloom,

I scattered [it] on the Bodhi. (2) [2000]

Having swept around that Bodhi, the ultimate *pāṭali* tree,

getting into lotus posture,¹⁰⁹⁹

I stayed at the Bodhi [tree]'s roots. (3) [2001]

Searching for the road [I'd] gone on, They¹¹⁰⁰ [then] came into my presence. And having seen them, [then and] there

I recalled the superb Bodhi. (4) [2002]¹¹⁰¹

¹⁰⁹⁶ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

¹⁰⁹⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁰⁹⁸ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

¹⁰⁹⁹ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹¹⁰⁰ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

¹¹⁰¹ lit., "going," elsewhere translated as "flying" given the context

Having worshipped the Bodhi [tree]

with a mind that was very clear,

I obtained varied *ta*/¹¹⁰² trees [then]

inside a frightful mountain crag. (5) [2003]

In the ninety-one aeons since

I offered that flower [to him],

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (6) [2004]

In the thirtieth aeon hence

there was a king, Samphusita, 1103 a wheel-turner with great power, possessor of the seven gems. (7) [2005]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (8) [2006]

Thus indeed Venerable Tambapupphiya Thera spoke these verses.

The legend of Tambapupphiya Thera is finished.

153. Vithisammajjaka1104 [Edit](#)

[I saw] the World-Chief setting out like the rising hundred-rayed [sun], like the [mid-day] yellow-rayed sun,

like the moon¹¹⁰⁵ on the fifteenth [day].¹¹⁰⁶ (1) [2007]

There were sixty-eight thousand [monks], who'd all destroyed the defilements, surrounding the Sambuddha [then],

the Biped-Lord, the Bull of Men. (2) [2008]

¹¹⁰² *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

¹¹⁰³ *sappi*, lit., ghee, clarified butter (*gī tel*)

¹¹⁰⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹¹⁰⁵ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

¹¹⁰⁶ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

After I had swept that road for

the World-Leader, the Charioteer, I [then] raised up a banner there,

with a mind that was very clear. (3) [2009]

In the ninety-one aeons since

I offered that banner [to him,]

I've come to know no bad rebirth:

that's the fruit of giving banners. (4) [2010]

In the fourth aeon [after that] I was a king with great power, who was famous as Sudhaja¹¹⁰⁷

and was endowed with every sign. (5) [2011]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2012]

Thus indeed Venerable Vīṭhisammajjaka Thera spoke these verses.

The legend of Vīṭhisammajjaka Thera is finished.

154. Kakkārupūjaka1108 [Edit](#)

Having been the son of a god,

I worshipped1109 Sikhi, the Leader. Taking a *kakkāru* flower

I offered [it] to the Buddha. (1) [2013]

In the thirty-one aeons since

I offered that flower [to him],

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (2) [2014]

And in the ninth aeon ago

I was the king, Sattuttama,1110

1107 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1108 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1109 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1110 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more

a wheel-turner with great power, possessor of the seven gems. (3) [2015]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2016]

Thus indeed Venerable Kakkārupūjaka Thera spoke these verses.

The legend of Kakkārupūjaka Thera is finished.

155. Mandāravapūjaka1111 [Edit](#)

Having been the son of a god,

I worshipped1112 Sikhi, the Leader with *mandāra* blossoms [which]

I offered to the Buddha [then]. (1) [2017]

That divine garland covered the

Thus-Gone-One for an entire week. All the people assembled [there,] venerating the Thus-Gone-One. (2) [2018]

In the thirty-one aeons since

I did that flower-*pūjā* [then],

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2019]

And in the tenth aeon ago

I was the king, Jutindara, 1113

a wheel-turner with great power, possessor of the seven gems. (4) [2020]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2021]

likely and I have translated accordingly. It is at any rate some food made out of barley.

1111 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1112 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1113 *kummāsa*, Skt. *kuḥmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Thus indeed Venerable Mandāravapūjaka Thera spoke these verses.

The legend of Mandāravapūjaka Thera is finished.

156. Kadambapupphiya 1114 [Edit](#)

In the Himalayan region,

there's a mountain named Kukkuṭa. 1115

At the foot of that [same] mountain,

seven [Lonely] Buddhas dwelt [then]. 1116 (1) [2022]

Seeing a kadam [tree] in bloom, like the risen king of [all] lamps, 1117 taking [blossoms] with both [my] hands

I placed them upon the Buddhas. (2) [2023]

In the ninety-four aeons since

I did that flower-*pūjā* [then],

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2024]

In the ninety-second aeon

seven [named] Phullanāyaka¹¹¹⁸

were wheel-turning kings with great strength, possessors of the seven gems. (4) [2025]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2026]

Thus indeed Venerable Kadambapupphiya Thera spoke these verses.

The legend of Kadambapupphiya Thera is finished.

1114 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1115 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1116 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1117 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

1118 lit., "going," elsewhere translated as "flying" given the context

157. *Tiṇasulaka*¹¹¹⁹ [Edit](#)

In the Himalayan region,

there's a mountain, Bhūtagaṇa.¹¹²⁰

One [Lonely] Victor did live there,

Self-Become, a World-Rejecter. (1) [2027]

Having taken jasmine flowers

I offered [them] to the Buddha. One less than a lakh of aeons

I did not fall back [in rebirth].¹¹²¹ (2) [2028]

In the eleventh aeon hence

[I] was one Dharaṇīruha,¹¹²²

a wheel-turning king with great strength, possessor of the seven gems. (3) [2029]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2030]

Thus indeed Venerable Tīṇasulaka Thera spoke these verses.

The legend of Tīṇasulaka Thera is finished.

158. Nāgapupphiya1123 [Edit](#)

There was a man named Suvaccha1124

a brahmin master of mantras, placed in front by his own students, residing upon a mountain. (1) [2031]

1119 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1120 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1121 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1122 *rattambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1123 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1124 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

The Victor, Padumuttara, Sacrificial Recipient,

with a wish for my upliftment

did come into my presence [then]. (2) [2032]

He walked back and forth in the sky, like he was smoking and burning,1125 [and] after he had made me smile,1126 he departed facing the east. (3) [2033]

And having seen that miracle, marvel making hair stand on end, taking an ironwood flower,

I scattered [it] in his pathway.1127 (4) [2034]

In the hundred thousand aeons since I scattered that flower [then], due to the pleasure in [my] heart,

I've come to know no bad rebirth. (5) [2035]

In the thirty-first aeon [hence] I was the king, Mahāratha,1128

a wheel-turner with great power, possessor of the seven gems. (6) [2036]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [2037]

Thus indeed Venerable Nāgapupphiya Thera spoke these verses.

The legend of Nāgapupphiya Thera is finished.

1125 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1126 *rattambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1127 lit., “going,” elsewhere translated as “flying” given the context

1128 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

159. Punnāgapupphiya1129 [Edit](#)

Plunging into a forest grove,

I [lived there as] a hunter [then]. Seeing a laurel1130 tree in bloom,

I called to mind the Best Buddha. (1) [2038]

Having plucked a flower [from it],

well-perfumed [and] scented with scents, having made a stupa of sand,1131

I offered [it] to the Buddha. (2) [2039]

In the ninety-two aeons since

I did that flower-*pūjā* [then],

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (3) [2040]

In the ninety-first aeon [thence]

lived [a ruler], Tamonuda,1132

a wheel-turning king with great strength, possessor of the seven gems. (4) [2041]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2042]

Thus indeed Venerable Punnāgapupphiya Thera spoke these verses.

The legend of Punnāgapupphiya Thera is finished.

160. Kumudadāyaka1133 [Edit](#)

Close to the Himalayan range, there was a large, natural lake

1129 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1130 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1131 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1132 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1133 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

covered with pink and blue lotuses,

with white lotuses strewn about.1134 (1) [2043]

At that time I was a bird there, known by the name of Kakudha,1135 learned in merit/not merit,1136

moral and intelligent [too]. (2) [2044]

Padumuttara, World-Knower, Sacrificial Recipient,

the Great Sage wandered into the vicinity of that [great] lake. (3) [2045]

Taking a water-born lotus,

I gave it to the Great Sage [then]. Discerning what I was thinking,

the Sage so Great accepted [it]. (4) [2046]

After having given that gift, incited by [my] wholesome roots, for one hundred thousand aeons

I've come to know no bad rebirth. (5) [2047]

In the sixteen-hundredth aeon

there were people, [numbering] eight, [all of whom] were named Varuṇa,

wheel-turning kings with great power. (6) [2048]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [2049]

Thus indeed Venerable Kumudadāyaka Thera spoke these verses.

The legend of Kumudadāyaka Thera is finished.

The Summary:

Bandhujīva, Tambapupphī, Vithī, Kakkārapupphiya,

1134 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1135 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1136 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

Mandārava, and Kadambī, Sulika, Nāgapupphiya, Punnāga, [and] Komudī: there are six and fifty verses declared [in this chapter, complete].

The Bandhujīvaka Chapter, the Sixteenth.

Supāricariya Chapter, the Seventeenth

161. Supāricariya1137 [Edit](#)

The one whose name was Paduma, the Bull of Men, the Biped-Lord, Eyeful One, setting out from the forest, was [then] preaching *Dhamma*. (1) [2050]

There was a spirit1138 -multitude [staying] close to the Sage so Great. Whatever work They'd arrived for They looked after all of the time. (2) [2051]

Understanding the Buddha's words and preaching of the deathless [state], with a pleased heart [and] happy mind, snapping [my] fingers I served [him]. (3) [2052]

Look at the fruit of good practice, of service for the [great] Teacher: in thirty thousand aeons [thence,] I've come to know no bad rebirth. (4) [2053]

In the twenty-nine-hundredth aeon, one [man] named Samalaṅkata,1139 was a wheel-turner with great strength, possessor of the seven gems. (5) [2054]

1137 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1138 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1139 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

The four analytical modes, and these eight deliverances, six special knowledges mastered, [I have] done what the Buddha taught! (6) [2055]

Thus indeed Venerable Supāricariya Thera spoke these verses.

The legend of Supāricariya Thera is finished.

162. Kaṇaverapupphiya¹¹⁴⁰ [Edit](#)

The Blessed One named Siddhattha, the World's Best One, the Bull of Men, Honored by the monks' Assembly,¹¹⁴¹ entered into the city [then]. (1) [2056]

In the king's inner-chambers¹¹⁴² [there] I lived as the trusted¹¹⁴³ watchman. When I was inside the palace,
I saw the [Buddha], World-Leader. (2) [2057]

Taking a *kaṇavera* flower,
I scattered [it] among the monks.¹¹⁴⁴
Then I scattered [some] more of them
for [him], the Buddha, separately. (3) [2058]

In the ninety-four aeons since
I did that flower-offering,
I've come to know no bad rebirth:
the fruit of flower-offering. (4) [2059]

In the eighty-seventh aeon
there were four [named] Mahiddhika,¹¹⁴⁵ wheel-turning kings with great power, possessors of the seven gems. (5) [2060]

¹¹⁴⁰ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹¹⁴¹ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

¹¹⁴² *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹¹⁴³ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

¹¹⁴⁴ lit., "going," elsewhere translated as "flying" given the context

¹¹⁴⁵ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2061]

Thus indeed Venerable Kaṇaverapupphiya Thera spoke these verses.

The legend of Kaṇaverapupphiya Thera is finished.

163. Khajjakadāyaka1146 [Edit](#)

In the past I gave some fruit [then]

to [him], Tissa, the Blessed One. I gave coconut and also

sweet-meats, such as were fit [for him]. (1) [2062]

And giving that to the Buddha, to Tissa, the Very Great Sage, pleasure-seeking¹¹⁴⁷ I delighted,

being reborn just as I wished. (2) [2063]

In the ninety-two aeons since

I gifted [him] that gift back then, I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [2064]

In the thirteenth aeon ago there was a king, Indasama,¹¹⁴⁸

a wheel-turner with great power, possessor of the seven gems. (4) [2065]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2066]

Thus indeed Venerable Khajjakadāyaka Thera spoke these verses.

The legend of Khajjakadāyaka Thera is finished.

¹¹⁴⁶ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹¹⁴⁷ “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

¹¹⁴⁸ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of

“filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

164. Desapūjaka1149 [Edit](#)

Atthadassi, the Blessed One,

the World's Best One, the Bull of Men, having risen into the sky

was going through the air [back then]. (1) [2067]

I did *pūjā* to the place where

the Teacher had been standing when he, the Sage so Great, rose upward,

[feeling well-] pleased by [my] own hands. (2) [2068]

In the eighteen hundred aeons

since I saw the Great Sage [back then], I've come to know no bad rebirth:

that's the fruit of region-*pūjā*. (3) [2069]

In the eleven-hundredth aeon

I was known as Gosujāta, 1150

a wheel-turning king with great strength, possessor of the seven gems. (4) [2070]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2071]

Thus indeed Venerable Desapūjaka Thera spoke these verses.

The legend of Desapūjaka Thera is finished.

165. Kaṇṇikāracchadaniya 1151 [Edit](#)

The Sambuddha named Vessabhu,

the World's Best One, the Bull of Men, the Sage entered a great forest

to take a rest one afternoon. (1) [2072]

Having plucked dinner-plate flower[s] I made [him] a canopy then.

1149 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1150 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1151 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

Making that floral canopy,

I gifted it to the Buddha. (2) [2073]

In the thirty-one aeons since

I offered [those] flower[s] [to him], I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2074]

In the twentieth aeon hence

there were eight kings 1152 [named] Soṇṇābha, wheel-turners who had great power, possessors of the seven gems. (4) [2075]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2076]

Thus indeed Venerable Kaṇikāracchadaniya Thera spoke these verses.

The legend of Kaṇikāracchadaniya Thera is finished.

166. Sappidāyaka1153 [Edit](#)

The Blessed One then, named Phussa, Sacrificial Recipient,
Hero, was going on the road,
making many reach nirvana. (1) [2077]

After awhile the Blessed One
came into my [own] presence then, [and] I, taking [his] begging bowl,
gave [him some] clarified butter.1154 (2) [2078]

In the ninety-two aeons since
I gave [him] that ghee at that time, I've come to know no bad rebirth:
that is the fruit of giving ghee. (3) [2079]

In the fifty-sixth aeon hence

1152 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1153 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1154 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

there was one [named] Samodaka,1155
a wheel-turning king with great strength, possessor of the seven gems. (4) [2080]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2081]

Thus indeed Venerable Sappidāyaka Thera spoke these verses.

The legend of Sappidāyaka Thera is finished.

On Candabhāgā River’s bank, while traveling along the stream, I saw the Self-Become-One there,

like a regal *sal* tree in bloom. (1) [2082]

Carrying a jasmine flower,

I [then] approached the Sage so Great. Happy, with pleasure in [my] heart,

I gave the Buddha [that flower]. (2) [2083]

In the ninety-four aeons since

I did that flower-*pūjā* [then],

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (3) [2084]

In the sixty-seventh aeon

there was one [named] Samuddhara,¹¹⁵⁷

a wheel-turning king with great strength, possessor of the seven gems. (4) [2085]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2086]

1155 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1156 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1157 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

Thus indeed Venerable Yūthikapupphiya Thera spoke these verses.

The legend of Yūthikapupphiya Thera is finished.

In lovely Tivarā City,

I was the son of the king then. After having received a gift,¹¹⁵⁹

I gave it to the Calm [Buddha]. (1) [2087]

The Blessed One accepted [it];

he touched the cloth with [both his] hands. After accepting, Siddhattha
then rose up in the air, the sky. (2) [2088]

When the Buddha was going [away,
that cloth flew off behind [him then].

I brought pleasure to [my] heart there:
"the Buddha is the Top Person." (3) [2089]

In the ninety-four aeons since
I gave that cloth [to him] back then, I've come to know no bad rebirth:
that is the fruit of giving cloth. (4) [2090]

In the sixty-seventh aeon
there was a wheel-turning monarch, a lord of people with great strength,
known by the name Parisuddha.1160 (5) [2091]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2092]

Thus indeed Venerable Dussadāyaka Thera spoke these verses.

The legend of Dussadāyaka Thera is finished.

1158 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1159 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1160 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

169. Samādapaka1161 [Edit](#)

In the city, Bandhumatī,
there was a large multitude1162 [then]. I was most excellent of them,
and They were [all] my companions.1163 (1) [2093]

Having called them all together
I [then] promoted good karma,1164
"let's build the unsurpassed merit-field,
the [monks'] Assembly, a building."1165 (2) [2094]

Those followers of my wishes1166

agreed [by saying], “Excellent!”

and [when] They finished the building,

we gave¹¹⁶⁷ it to Vipassi [then]. (3) [2095]

In the ninety-one aeons since

I gave [him] that building back then, I’ve come to know no bad rebirth:

that’s the fruit of giving buildings. (4) [2096]

In the fifty-ninth aeon [hence]

there was one lord of the people,

a wheel-turning king with great strength, known by the name of Āveyya.¹¹⁶⁸ (5) [2097]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2098]

Thus indeed Venerable Samādapaka Thera spoke these verses.

The legend of Samādapaka Thera is finished.

¹¹⁶¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹¹⁶² “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. ⁴⁷² {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

¹¹⁶³ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹¹⁶⁴ *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

¹¹⁶⁵ lit., “going,” elsewhere translated as “flying” given the context

¹¹⁶⁶ *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

¹¹⁶⁷ *sappi*, lit., ghee, clarified butter (*gī tel*)

¹¹⁶⁸ lit., “went”

170. Pañcaṅguliya¹¹⁶⁹ [Edit](#)

The Blessed One known as Tissa,

the World’s Best One, the Bull of Men, the Sage, inside his scented hut,¹¹⁷⁰

was wholesomely passing the time. (1) [2099]

Taking a garland and [some] scents, I went to the Victor’s presence. Quietly,¹¹⁷¹ on the Blessed One,

I made¹¹⁷² a scented palm-print¹¹⁷³ [then]. (2) [2100]

In the ninety-two aeons since

I offered those perfumes [to him], I've come to know no bad rebirth:

the fruit of a scented palm-print. (3) [2101]

In the seventy-second aeon

I was the king, Sayampabha, 1174

a wheel-turner with great power, possessor of the seven gems. (4) [2102]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2103]

Thus indeed Venerable Pañcaṅguliya Thera spoke these verses.

The legend of Pañcaṅguliya Thera is finished.

The Summary:

Supārī and Kaṇaverī, Khujjaka, Desapūjaka, Kaṇikāra, Sappidada, Yūthika, Dussadāyaka,

1169 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1170 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1171 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1172 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1173 lit., "going," elsewhere translated as "flying" given the context

1174 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Māla and Pañcaṅgulika, four and fifty verses.

The Supāricariya Chapter, the Seventeenth.

Kumuda Chapter, the Eighteenth

171. Kumudamāliya 1175 [Edit](#)

In the Himalayan Mountains, there was a large, natural lake. I was a *rakkhasa* born there,
of frightful form, having great strength. (1) [2104]

White lotuses were blooming there, arising just as big as wheels, 1176

and I [then] picked those 1177 lotuses.

The Strong One's¹¹⁷⁸ group¹¹⁷⁹ was [there] then [too]. (2) [2105]

But Atthadassi, Blessed One,

the Biped-Lord, the Bull of Men,

seeing that those flowers were picked,¹¹⁸⁰

did come into my presence [then]. (3) [2106]

The God of Gods, the Bull of Men,

the Sambuddha approached [me then]. Picking up all of those flowers

I gave [them all] to the Buddha. (4) [2107]

That company then [stretched] out to the ends of the Himalayas.¹¹⁸¹

With a canopy [over] him¹¹⁸²

¹¹⁷⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹¹⁷⁶ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. ⁴⁷² {475}, Kummāsādāyaka ("Barley-Porridge Donor")

¹¹⁷⁷ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹¹⁷⁸ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

¹¹⁷⁹ lit., "going," elsewhere translated as "flying" given the context

¹¹⁸⁰ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

¹¹⁸¹ *sappi*, lit., ghee, clarified butter (*gī tel*)

¹¹⁸² lit., "went"

the Thus-Gone-One did journey forth. (5) [2108]

In the eighteen hundred aeons

since I offered [that] flower [to him], I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (6) [2109]

In the fifteenth aeon ago,

there were seven lords of people,

wheel-turning kings with great power, [all] known as Sahassaratha.¹¹⁸³ (7) [2110]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (8) [2111]

Thus indeed Venerable Kumudamāliya Thera spoke these verses.

The legend of Kumudamāliya Thera is finished.

172. Nisseṇidāyaka1184 [Edit](#)

I had a stairway constructed for ascending up the palace

of Koṇḍañña, the Blessed One,

the World's Best One, the Neutral One. (1) [2112]

Due to that pleasure in [my] heart, having attained [great] happiness, I am bearing my last body

in the Supreme Buddha's teaching. (2) [2113]

In the thirty-one thousandth aeon there were three [people] at that time, kings who turned the wheel [of the Law], [all] named Pahasambahula.1185 (3) [2114]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2115]

1183 reading *sañcālesi* with BJTS for PTS *sañjālesi*

1184 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1185 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

Thus indeed Venerable Nisseṇidāyaka Thera spoke these verses.

The legend of Nisseṇidāyaka Thera is finished.

173. Rattipupphiya1186 [Edit](#)

I was a deer-hunter back then, within a grove in the forest.

I saw Vipassī Buddha [then],

the God of Gods, the Bull of Men. (1) [2116]

Having seen red [flowers] blooming on a winter cherry1187 tree [then], having taken [them] with [their] stems,

I offered [them] to the Great Sage. (2) [2117]

In the ninety-one aeons since

I offered [those] flower[s] [to him], I've come to know no bad rebirth:

that's the fruit of giving flowers. (3) [2118]

And in the eighth aeon ago,

I was a monarch with great strength, with the name of Suppasanna,1188 possessor of the seven gems. (4) [2119]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2120]

Thus indeed Venerable Rattipupphiya Thera spoke these verses.

The legend of Rattipupphiya Thera is finished.

1186 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1187 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1188 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

174. Uḍapānadāyaka1189 [Edit](#)

For Vipassi, the Blessed One I constructed a [water] well. Having given alms-food [to him]

I dedicated [the well] then. (1) [2121]

In the ninety-one aeons since

I did that [good] karma back then, I’ve come to know no bad rebirth:

that is the fruit of [giving] wells. (2) [2122]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2123]

Thus indeed Venerable Uḍapānadāyaka Thera spoke these verses.

The legend of Uḍapānadāyaka Thera is finished.

175. Sthāsanadāyaka1190 [Edit](#)

When the World’s Lord reached nirvana, Padumuttara, the Leader,

I gave a lion-throne [to him]

with a pleased heart [and] happy mind. (1) [2124]

Bringing happiness to the world, with very fragrant flowers [then] having done a *pūjā* there, [I]

did bring relief to many folks.1191 (2) [2125]

With a pleased heart [and] happy mind worshipping that superb Bodhi,
for one hundred thousand aeons
I've come to know no bad rebirth. (3) [2126]

In the fifteen-thousandth aeon there were eight [different people],

1189 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1190 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1191 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

monarchs who turned the wheel [of law],
[all] known by the name Sīluccaya.1192 (4) [2127]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2128]

Thus indeed Venerable Sīhāsanadāyaka Thera spoke these verses.

The legend of Sīhāsanadāyaka Thera is finished.

176. Maggadattika1193 [Edit](#)

Anomadassi, Blessed One,
the Biped-Lord, the Bull of Men, bringing happiness to the world,
walked back and forth across the sky.1194 (1) [2129]

Happy, with pleasure in [my heart, worshipping I scattered flower[s].
The flowers stayed on [his] raised feet; [also] on the top of [his] head.1195 (2) [2130]

In the twenty-thousandth aeon there did live five [different] people [all] named Pupphacchadaniya,1196
wheel-turning kings with great power. (3) [2131]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2132]

1192 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1193 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1194 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1195 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1196 *rattambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper

garment made out of it.

Thus indeed Venerable Maggadattika Thera spoke these verses.

The legend of Maggadattika Thera is finished.

177. Ekadīpiya1197 [Edit](#)

With a pleased heart [and] happy mind, I gave a single lamp [back then]

at the superb Saḷala1198 Bodhi

of the Sage, Padumuttara. (1) [2133]

Transmigrating in existence, reborn with [great] heaps of merit, I’ve come to know no bad rebirth:

that is the fruit of a lamp-gift. (2) [2134]

In the sixteen-thousandth aeon

there were these four [different] men [then], [all] known by the name Candābha,1199

wheel-turning kings with great power. (3) [2135]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2136]

Thus indeed Venerable Ekadīpiya Thera spoke these verses.

The legend of Ekadīpiya Thera is finished.

178. Maṇipūjaka1200 [Edit](#)

A small Himalayan river

flowed smoothly [then] along [its] bank.1201

1197 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1198 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1199 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1200 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1201 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

Back then the Self-Become-One1202 dwelt in a field close to that [river]. (1) [2137]

With a pleased heart [and] happy mind, I gave to the Buddha [right then]

a couch [made by] taking gemstones, superb, delightful, [and] diverse. (2) [2138]

In the ninety-four aeons since

I offered those gemstones [to him], I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (3) [2139]

And in the twelfth aeon ago

there were eight [different] kings [back then], [all] were known as Sataṇṣi,1203

wheel-turning monarchs with great strength. (4) [2140]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2141]

Thus indeed Venerable Mañipūjaka Thera spoke these Verses.

The legend of Mañipūjaka Thera is finished.

179. Tikicchaka1204 [Edit](#)

In the city, Bandhumatī,

I was a well-trained physician, bringing many folks happiness

when patients suffered great [illness]. (1) [2142]

Having seen a monk who was sick, [but] moral [as too] very bright,

with a pleased heart [and] happy mind,

I gave [him some] medicine then. (2) [2143]

1202 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-

boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1203 *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1204 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

That monk with well-guarded senses became healthy because of that.

He was Vipassī’s attendant,

known by the name of Asoka.1205 (3) [2144]

In the ninety-one aeons since

I gave [him] medicinal herbs,

I’ve come to know no bad rebirth:

that is the fruit of medicine. (4) [2145]

In the eighth aeon after that

the one known as Sabbosadha1206

was a wheel-turner with great strength, possessor of the seven gems. (5) [2146]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2147]

Thus indeed Venerable Tikicchaka Thera spoke these verses.

The legend of Tikicchaka Thera is finished.

180. Saṅghupaṭṭhāka1207 [Edit](#)

When Vessabhū was the Buddha,1208

I was a forest-dweller [then].

With a pleased heart [and] happy mind, I did serve the best Assembly. (1) [2148]

In the thirty-one aeons since

I did that [good] karma back then, I’ve come to know no bad rebirth:

that’s the fruit of doing service. (2) [2149]

1205 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1206 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komuṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1207 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1208 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

In the seventh aeon ago,

there were seven Samotthatas, 1209 wheel-turning kings with great power, possessors of the seven gems. (3) [2150]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2151]

Thus indeed Venerable Saṅghupaṭṭhāka Thera spoke these verses.

The legend of Saṅghupaṭṭhāka Thera is finished.

The Summary: Kumuda, then Nissenī,

Rattika, Udapānada, Sihāsani, Maggavada, Ekadīpī, Maṇippada, Tikicchaka, Upaṭṭhāka,

one less than fifty verses [here].

The Kumuda Chapter, the Eighteenth.

Kuṭajapupphiya Chapter, the Nineteenth

181. Kuṭajapupphiya1210 [Edit](#)

[I saw] the golden Sambuddha,

like the risen hundred-rayed [sun], surveying [all] the directions,

while he traveled [up] in the sky. (1) [2152]

Noticing some winter cherry,

well spread out 1211 and blossoming [there], plucking [a flower] from that tree,

I [then] offered [it] to Phussa. (2) [2153]

1209 *kummāsa*, Skt. *kulmāsa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1210 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1211 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

In the ninety-two aeons since

I offered [that] flower [to him,] I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2154]

In the seventeenth aeon hence

there were three [men named] Pupphita, 1212 wheel-turning kings with great power, possessors of the seven gems. (4) [2155]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2156]

Thus indeed Venerable Kuṭajapupphiya Thera spoke these verses.

The legend of Kuṭajapupphiya Thera is finished.

182. Bandhujīvaka 1213 [Edit](#)

The Sambuddha named Siddhattha,

Self-Become, praised by good people, 1214

having entered concentration, 1215

sat down upon a mountain [then]. (1) [2157]

Searching in a natural lake for a superb lotus flower,

I saw *bandhujīvaka* blooms

in the nearby vicinity. (2) [2158]

Picking [them] up with both [my] hands, I [then] approached the Sage So Great. Happy, with pleasure in [my] heart,

I offered [them] to Siddhattha. (3) [2159]

1212 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1213 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1214 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

1215 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

In the ninety-four aeons since

I offered [those] flower[s] [to him], I've come to know no bad rebirth:

that's the fruit of flower-*pūjā*. (4) [2160]

In the fourteenth aeon ago, there was one ruler of people
whose name was Samuddakappa,¹²¹⁶
a wheel-turning king with great power. (5) [2161]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2162]

Thus indeed Venerable Bandhujīvaka Thera spoke these verses.
The legend of Bandhujīvaka Thera is finished.

183. Koṭumbariya¹²¹⁷ [Edit](#)

Happy, [and] with a happy heart,
I approached the Best among Men, shining like a dinner-plate tree,¹²¹⁸ sitting down amidst the mountains, like the ocean without measure, extending¹²¹⁹ as far as the earth,
worshipped¹²²⁰ by the gods' assembly,¹²²¹
of the best race of bulls of men. (1-2) [2163-2164]

I [once] offered to the Buddha
Sikhi, the Kinsman of the World,
a piece of cloth¹²²² [which I had] filled

¹²¹⁶ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

¹²¹⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

¹²¹⁸ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

¹²¹⁹ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹²²⁰ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

¹²²¹ lit., "going," elsewhere translated as "flying" given the context

¹²²² *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

with seven flowers [I] had plucked. (3) [2165]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [2166]

In the twentieth aeon hence
I was a greatly powerful
wheel-turning monarch with great strength, [known by the] name Mahāṇela.1223 (5) [2167]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2168]

Thus indeed Venerable Koṭumbariya¹²²⁴ Thera spoke these verses.

The legend of Koṭumbariya¹²²⁵ Thera is finished.

184. Pañcahatthiya¹²²⁶ [Edit](#)

The Blessed One known as Tissa
was the World's Best, the Bull of Men; Honored by the monks' Assembly,¹²²⁷
he went out onto¹²²⁸ the highway. (1) [2169]

Wishing to give an offering
to achieve my vow, I picked up¹²²⁹
five handfuls of lotus blossoms
and four [more handfuls]¹²³⁰ placed by me. (2) [2170]

1223 *sappi*, lit., ghee, clarified butter (*gī tel*)

1224 lit., "went"

1225 reading *sañcālesi* with BJTS for PTS *sañjālesi*

1226 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1227 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1228 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1229 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1230 lit., "going," elsewhere translated as "flying" given the context

Delighted¹²³¹ by the Buddha's rays, I gave [them]¹²³² to the Best Biped, the Golden-Colored Sambuddha
who was walking¹²³³ through the bazaar. (3) [2171]

In the ninety-two aeons since

I offered [those] flowers¹²³⁴ [to him,] I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [2172]

In the thirtieth aeon hence

there were five Subhāsammātās, 1235

wheel-turning monarchs with great strength, possessors of the seven gems. (5) [2173]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2174]

Thus indeed Venerable Pañcāhatthiya Thera spoke these verses.

The legend of Pañcāhatthiya Thera is finished.

185. Isimuggadāyaka 1236 [Edit](#)

Like the rising hundred-rayed [sun], like the sun [when it] had risen, shining like royal ornaments,

the Lord was Padumuttara. (1) [2175]

Grinding up 1237 [some] sage's mung beans in bee's honey devoid of bees, 1238

1231 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

1232 *sappi*, lit., ghee, clarified butter (*gī tel*)

1233 lit., “went”

1234 reading *sañcālesi* with BJTS for PTS *sañjālesi*

1235 lit., “fell down”

1236 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1237 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1238 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

being established in pleasure,

I gave them to the World's Kinsman. (2) [2176]

Eight hundred thousand followers

of the Buddha [were with him] then. Filling the bowls of all of them,

[I provided] a huge amount. (3) [2177]

Because of that mental pleasure, incited by those happy roots,

for one hundred thousand aeons

I was not born in a bad state.1239 (4) [2178]

In the forty-thousandth aeon

[ago], They [numbered] thirty-eight,

those wheel-turning kings with great strength, whose names were Mahisamanta.1240 (5) [2179]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2180]

Thus indeed Venerable Isimuggadāyaka Thera spoke these verses.

The legend of Isimuggadāyaka Thera is finished.

186. Bodhiupaṭṭhāyaka1241 [Edit](#)

In the city, Rammavati,

I was [a man] named Muraja.1242

Committed to ceaseless service,

I went to the great Bodhi [tree]. (1) [2181]

Morning and evening exerting, incited by those happy roots, throughout eighteen hundred aeons

I was not born in a bad state.1243 (2) [2182]

1239 *r'attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1240 lit., “going,” elsewhere translated as “flying” given the context

1241 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1242 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1243 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened

In the fifteen hundredth aeon

I was a king, ruler of men,

known by the name of Damatha,1244

a wheel-turning king with great strength. (3) [2183]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2184]

Thus indeed Venerable Bodhiupaṭṭhāyaka Thera spoke these verses.

The legend of Bodhiupaṭṭhāyaka Thera is finished.

187. Ekacintita1245 [Edit](#)

When according to [his] lifespan, a god falls from the world,1246

three sayings1247 get emitted [then,]

[in] the rejoicing of the gods. (1) [2185]1248

“From here, sir,1249 go to a good state, in the company of people.

Becoming human do obtain

great faith in the Excellent Truth.1250 (2) [2186]

“Having established that, your faith, in the well-known Excellent Truth,

[well-]fixed, born of [those happy] roots,

[be] steadfast as long as [you] live. (3) [2187]

cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1244 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper

garment made out of it.

1245 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1246 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1247 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1248 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper

garment made out of it.

1249 lit., “going,” elsewhere translated as “flying” given the context

1250 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

“Doing good [deeds]1251 with [your] body,

[and doing] much good1252 with [your] speech;

doing good1253 with [your] mind [as well,]

[be] free of hate and attachment.1254 (4) [2188]

“Thus exalting the life [you live], doing merit with much giving, make other men also enter

the chaste life [and] Excellent Truth.” (5) [2189]

When gods know that a god’s falling,1255 [filled] with this [sort of] compassion, They rejoice [about his rebirth]:

“O god come [back] repeatedly.” (6) [2190]

I was moved when at that time the assembly of gods had gathered,

“Well now then to what womb should I

go when [I have] fallen from here?” (7) [2191]

Padumuttara's follower,

known by the name of Sumana,¹²⁵⁶

a monk with senses [well-]controlled, realizing that I was moved

[and] desiring to lift me up,

did come into my presence then

[and] stirred me up instructing [me]

in the meaning and the Teaching.¹²⁵⁷ (8-9) [2192-2193]

Having listened to his words, I

made my heart pleased in the Buddha. Having saluted that wise [monk,]

I [then] passed away on the spot. (10) [2194]

I was reborn right then and there, incited by [those] happy roots.

¹²⁵¹ *sappi*, lit., ghee, clarified butter (*gī tel*)

¹²⁵² lit., “went”

¹²⁵³ reading *sañcālesi* with BJTS for PTS *sañjālesi*

¹²⁵⁴ lit., “fell down”

¹²⁵⁵ lit., “meritorious”

¹²⁵⁶ here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

¹²⁵⁷ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

For one hundred thousand aeons

I was not born in a bad state.¹²⁵⁸ (11) [2195]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (12) [2196]

Thus indeed Venerable Ekacintita Thera spoke these verses.

The legend of Ekacintita Thera is finished.

I, being [then] a deity,
honored by celestial nymphs,1260
reborn [due to my] past karma,
recalled [him], the Best of Buddhas. (1) [2197]

Having plucked three *k'añṇi* flowers, bringing pleasure to [my] own mind, I offered [them] to the Buddha
Vipassī, the Bull among Men. (2) [2198]

In the ninety-one aeons since
I offered that flower [to him],
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2199]

Seventy-three aeons ago
there were four Naruttamas,1261
wheel-turning monarchs with great strength, possessors of the seven gems. (4) [2200]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2201]

1258 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

1259 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1260 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1261 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Thus indeed Venerable Tikaṇṇipupphiya Thera spoke these verses.

The legend of Tikaṇṇipupphiya Thera is finished.

189. Ekacāriya1262 [Edit](#)

At that time a great din arose among the Tāvatiṃsa gods:

"The world's Buddha has passed away1263

and we're [still] afflicted with lust." (1) [2202]

Among them who had [thus] been moved, afflicted with arrows of grief,

made firm by [my] own [mental]1264 strength,

I went into Buddha's presence. (2) [2203]

Plucking a *mandārava* bloom, tender, created with magic,

I [then] offered [it] at the time

of the Buddha's Passing Away.1265 (3) [2204]

All the gods and celestial

nymphs rejoiced for me at that time. For one hundred thousand aeons

I was not born in a bad state.1266 (4) [2205]

Sixty thousand aeons ago

there were [born] sixteen [great] people

[all] named Mahāmallaḥana1267

wheel-turning monarchs with great strength. (5) [2206]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2207]

1262 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1263 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1264 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1265 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1266 lit., "going," elsewhere translated as "flying" given the context

1267 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Thus indeed Venerable Ekacāriya Thera spoke these verses.

The legend of Ekacāriya Thera is finished.

190. Tivaṇṭipupphiya1268 [Edit](#)

All of them, gathered together,

are looking at me, overwhelmed.1269

Burning was produced [in the minds]1270

of those [people] who are looking. (1) [2208]

At that time a follower of

Buddha Dhammadassi, the Sage, known by the name of Sunanda1271 came into my vicinity. (2) [2209]

Those who were my associates¹²⁷² gave me a flower at that time. Taking that flower [They'd given,]

I gave it to the follower. (3) [2210]

I passed away [right] on the spot

[and then] was reborn yet again.

In eighteen hundred aeons [hence]

I went into no place of grief. (4) [2211]

In the thirteen hundredth aeon, there were eight Dhūmaketunas,¹²⁷³

wheel-turning monarchs with great strength, possessors of the seven gems. (5) [2212]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2213]

¹²⁶⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹²⁶⁹ “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. ⁴⁷² {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

¹²⁷⁰ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹²⁷¹ *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

¹²⁷² lit., “going,” elsewhere translated as “flying” given the context

¹²⁷³ *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

Thus indeed Venerable Tivaṇṭipupphiya Thera spoke these verses.

The legend of Tivaṇṭipupphiya Thera is finished.

The Summary:

Kuṭaja and Bandhujīvi, Koṭṭumbarika, Hatthiya, Isimugga and [then] Bodhī, Ekacinti, Tikaṇṇika, Ekacārī and Tivaṇṭī,

sixty two¹²⁷⁴ verses are told [here].

The Kuṭajapupphiya Chapter, the Nineteenth.

Tamālapupphiya Chapter, the Twentieth

191. Tamālapupphiya¹²⁷⁵ [Edit](#)

My magically-made mansion, with eighty-four lakhs of pillars, was a [lovely] golden [color],

the equal of a divine tree.1276 (1) [2214]

Plucking a *tamāla* flower

with a mind [which was] very clear, I offered [it] to the Buddha

Sikhi, the Kinsman of the World. (2) [2215]

in the thirty-one aeons since

I did that [good] karma then,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2216]

In the twentieth aeon ago

there was one [named] Candatitta,1277

1274 *sappi*, lit., ghee, clarified butter (*gī tel*)

1275 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1276 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1277 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

a wheel-turning king with great strength, possessor of the seven gems. (4) [2217]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2218]

Thus indeed Venerable Tamālapupphiya Thera spoke these verses.

The legend of Tamālapupphiya Thera is finished.

192. Tiṇasantharadāyaka1278 [Edit](#)

What grass a forest-dwelling sage is reaping for the [Great] Teacher,

all those [blades] turning to the right1279

fell down upon the earth [back then]. (1) [2219]

That I, taking [a load of] grass

and bringing [blades of] grass and leaves of palmyra1280 [did make] a mat,

[spread out] on the excellent ground. (2) [2220]

Fashioning that grass [and those] leaves, I gave [that mat] to Siddhattha;

for seven days I bore it there

for the Teacher of Gods and Men. (3) [2221]

In the ninety-four aeons since

I gave [the Buddha] grass back then

I've come to know no bad rebirth:

that's the fruit of a gift of grass. (4) [2222]

In the sixty-fifth aeon hence

there were four [named] Mahādhana,¹²⁸¹

1278 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1279 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1280 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1281 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

wheel-turning monarchs with great strength, possessors of the seven gems. (5) [2223]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2224]

Thus indeed Venerable Tīṇasantharadāyaka Thera spoke these verses.

The legend of Tīṇasantharadāyaka Thera is finished.

193. Khaṇḍaphullīya¹²⁸² [Edit](#)

In the great woods was a stupa

of Phussa, the Blessed [Buddha].

At that time there was a tree there, broken [in half] by elephants. (1) [2225]

Full of delight at the virtues¹²⁸³

of him Honored in the Three Worlds, smoothing out the uneven [ground,]¹²⁸⁴

I offered [some very] pure alms. (2) [2226]

In the ninety-two aeons since

I did that [good] karma then,

I've come to know no bad rebirth:

that's the fruit of [giving] pure alms. (3) [2227]

Seventy-seven aeons hence¹²⁸⁵

there were sixteen Jitasenas¹²⁸⁶

wheel-turning monarchs with great strength, possessors of the seven gems. (4) [2228]

The four analytical modes, and these eight deliverances,

¹²⁸² *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹²⁸³ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

¹²⁸⁴ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹²⁸⁵ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

¹²⁸⁶ lit., "going," elsewhere translated as "flying" given the context

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2229]

Thus indeed Venerable Khaṇḍaphullīya Thera spoke these verses.

The legend of Khaṇḍaphullīya Thera is finished.

194. Asokaṇḍjaka¹²⁸⁷ [Edit](#)

In lovely Tivarā City,

there was a royal garden then. I was a royal attendant,¹²⁸⁸

the warden of the garden there. (1) [2230]

The Self-Become One, Full of Light,¹²⁸⁹ named Paduma was [Buddha then]. Sitting in a lotus' shade

that Sage had not [yet] left [the world].¹²⁹⁰ (2) [2231]

Seeing an ashoka¹²⁹¹ in bloom heavy with clusters, beautiful, I gave a bloom to the Buddha,

the excellent-lotus-named Sage. (3) [2232]

In the ninety-four aeons since

I offered that flower [to him,]

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [2233]

In the seventieth aeon

were sixteen Aruṇañjahas, 1292

wheel-turning monarchs with great strength, possessors of the seven gems. (5) [2234]

The four analytical modes, and these eight deliverances,

1287 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1288 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1289 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1290 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

1291 lit., "going," elsewhere translated as "flying" given the context

1292 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2235]

Thus indeed Venerable Asokaṇḍika Thera spoke these verses.

The legend of Asokaṇḍika Thera is finished.

195. Aṅkolaka 1293 [Edit](#)

Seeing an *aṅkola* in bloom

with excellent flowers and buds, 1294

having plucked a flower [from] it,

I went to the Buddha's presence. (1) [2236]

In that period Siddhattha

was the Hidden One, 1295 the Great Sage. Honoring him for a moment,

I tossed that bloom into the cave. (2) [2237]

In the ninety-four aeons since

I offered that flower [to him],

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2238]

In the thirty-sixth aeon hence

I was one Devagajjita, 1296

a wheel-turning king with great strength, possessor of the seven gems. (4) [2239]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2240]

Thus indeed Venerable Āṅkolaka Thera spoke these verses.

The legend of Āṅkolaka Thera is finished.

1293 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1294 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1295 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1296 *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

196. Kisalayapūjaka 1297 [Edit](#)

In the city, Dvāravatī,

I had a small flowering tree. 1298

There was a well there [in that place,]

[whose water] made the trees grow tall. 1299 (1) [2241]

Siddhattha, the Unconquered One,

made firm by [his] own [mental] 1300 strength, showing [his] compassion for me,

traveled in the path of the wind. 1301 (2) [2242]

I am looking at nothing else,

fixed on worship of the Great Sage. Seeing an ashoka tree sprout

I threw it up into the sky. (3) [2243]

Those shoots are going backwards to the Buddha going [in the sky].

That I, seeing that miracle,

[thought], “O! The Buddha’s loftiness!” 1302 (4) [2244]

In the ninety-four aeons since

I offered [the Buddha] that sprout, I’ve come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (5) [2245]

In the twenty-seventh aeon ago lived one Ekassara,1303

a wheel-turning king with great strength, possessor of the seven gems. (6) [2246]

The four analytical modes, and these eight deliverances,

1297 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1298 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1299 *kummāsa*, Skt. *kulmāsa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1300 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1301 lit., "going," elsewhere translated as "flying" given the context

1302 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1303 *sappi*, lit., ghee, clarified butter (*gī tel*)

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [2247]

Thus indeed Venerable Kisalayapūjaka Thera spoke these verses.

The legend of Kisalayapūjaka Thera is finished.

197. Tindukadāyaka1304 [Edit](#)

Traveling a bad mountain road,

I was a monkey,1305 strong and fast. Seeing wild mangosteen1306 in fruit,

I called to mind the Best Buddha. (1) [2248]

Going forth1307 for several days, cheerful, with pleasure in [my] heart I sought the Leader of the World,

Siddhattha, the Three-Worlds-Enders.1308 (2) [2249]

Realizing that thought of mine,

the Teacher, Supreme in the World, came into my vicinity

with one thousand free of outflows.1309 (3) [2250]

Generating great delight1310 [then,]

I approached [him] with fruit in hand.

The Blessed One accepted [it],

the Omniscient, Best Debater. (4) [2251]

In the ninety-four aeons since

I gave [him that] fruit at that time, I've come to know no bad rebirth:

that's the fruit of a gift of fruit. (5) [2252]

1304 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1305 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1306 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1307 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1308 lit., "going," elsewhere translated as "flying" given the context

1309 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1310 *sappi*, lit., ghee, clarified butter (*gī tel*)

In the fifty-seventh aeon

[there was one] named Upananda,¹³¹¹

a wheel-turning king with great strength, possessor of the seven gems. (6) [2253]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [2254]

Thus indeed Venerable Tindukadāyaka Thera spoke these verses.

The legend of Tindukadāyaka Thera is finished.

198. Muṭṭhipūjaka¹³¹² [Edit](#)

The Blessed One named Sumedha, the World's Best, the Bull of Men, the Victor exerted [himself,]¹³¹³

with compassion for the lowly. (1) [2255]

I presented to the Buddha,

Lord of Bipeds, the Neutral One, doing walking meditation,¹³¹⁴

a handful of *girini*¹³¹⁵ blooms. (2) [2256]

Because of that mental pleasure, incited by those happy roots, during thirty thousand aeons

I've come to know no bad rebirth. (3) [2257]

In the twenty-three hundredth aeon

there was one [man] who had great strength, a king¹³¹⁶ whose name was Sunela,¹³¹⁷

1311 lit., “went”

1312 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1313 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1314 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1315 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1316 lit., “going,” elsewhere translated as “flying” given the context

1317 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

possessor of the seven gems. (4) [2258]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2259]

Thus indeed Venerable Muṭṭhipūjaka Thera spoke these verses.

The legend of Muṭṭhipūjaka Thera is finished.

199. Kiṅkaṇipupphiya¹³¹⁸ [Edit](#)

The Self-Become, Unconquered One, known by the name Sumaṅgala,

the Victor, entered the city,

having come out of the forest. (1) [2260]

Having wandered about for alms, the Sage [then] departed the city.

The Sambuddha, his duty done,

[again] dwelt inside the forest. (2) [2261]

Taking a *kiṅkaṇi* flower,

cheerful, with pleasure in [my] heart, I [offered [it] to the Buddha,

the Self-Become One, the Great Sage. (3) [2262]

In the ninety-four aeons since

I offered that flower [to him],

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (4) [2263]

In the eighty-sixth aeon hence was one named Apilāpiya¹³¹⁹

a wheel-turning king with great strength, possessor of the seven gems. (5) [2264]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2265]

1318 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1319 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

Thus indeed Venerable Kiṅkaṇipupphiya¹³²⁰ Thera spoke these verses.

The legend of Kiṅkaṇipupphiya¹³²¹ Thera is finished.

200. Yūthikāpupphiya¹³²² [Edit](#)

The Victor Padumuttara¹³²³

Sacrificial Recipient,

leaving the forest goes to the

monastery, the One with Eyes. (1) [2266]

With both my hands [I] gathered up an unsurpassed jasmine¹³²⁴ flower.

I offered [it] to the Buddha,

Loving-Hearted, the Neutral One. (2) [2267]

Because of that mental pleasure, having experienced success,

for one hundred thousand aeons

I’ve come to know no bad rebirth. (3) [2268]

In the fiftieth aeon hence

there was one lord of the people known as Samittanandana,¹³²⁵

a wheel-turning king with great strength. (4) [2269]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2270]

Thus indeed Venerable Yūthikāpupphiya Thera spoke these verses.

¹³²⁰ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-

boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1321 *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1322 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1323 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1324 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1325 *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

The legend of Yūthikāpupphiya Thera is finished.

The Summary:

Tamālī, Tīṇasanthāra, Khaṇḍaphullī, Asokiya, Aññoḷakī, Kīsalaya, Tinduka, Nelapupphiya,

Kiṇkaṇika1326 [and] Yūthika:

[there are] fifty verses plus eight.

The Tamālapupphiya Chapter, the Twentieth.

Then there is the Summary of Chapters: Bhikkhadda and Parivāra,

Chatta and Bandhujīvī and also Supāricariya, Kumuda, Kuṭaja as well,

Tamālīka, the tenth is done.

There are six hundred verses here and sixty six more than that too.

The Ten Chapters called Bhikkha.

The Second Hundred is finished.

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Apadana3.4

[Tipitaka](#) >> [Sutta Pitaka](#) >> [Khuddaka Nikaya](#) >> [Apadana](#) >> **Apadana 3.4 Therapadana**

Source : J.S.Walters

Note : Presented as it is ; Not proof read

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Apadana : Prominent Theras (Enlightened Disciples) 201-300 [Edit](#)

Kaṇikārapupphiya Chapter, the Twenty-First

201. Kaṇikārapupphiya1329 [Edit](#)

Seeing a dinner-plate1330 in bloom, and having plucked it at that time, I [then] offered [it] to Tissa,

the Flood-Crosser, the Neutral One. (1) [2271]

In the ninety-two aeons since

I did *pūjā* [with] that flower,

1329 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1330 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (2) [2272]

In the thirty-fifth aeon hence

[lived] well-known Aruṇapāla,1331

a wheel-turning king with great strength, possessor of the seven gems. (3) [2273]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2274]

Thus indeed Venerable Kaṇikārapupphiya Thera spoke these verses.

The legend of Kaṇikārapupphiya Thera is finished.

202. Vinelapupphiya1332 [Edit](#)

The Golden-Colored Blessed One, Hundred-Rayed, the Majestic One,1333

Loving-Hearted, Brilliant as Fire1334

had ascended the walkway [there]. (1) [2275]

Cheerful, with pleasure in [my] heart, worshipping the supreme knowledge, taking a *vinela*¹³³⁵ blossom,

I offered [it] to the Buddha. (2) [2276]

In the thirty-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2277]

¹³³¹ *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹³³² *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

¹³³³ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

¹³³⁴ *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹³³⁵ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

In the twenty-ninth aeon [hence] [I was] named Sumeghaghana,¹³³⁶

a wheel-turning king with great strength, possessor of the seven gems. (4) [2278]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2279]

Thus indeed Venerable Vinelapupphiya¹³³⁷ Thera spoke these verses.

The legend of Vinelapupphiya¹³³⁸ Thera is finished.

203. Kiṅkaṇikapupphiya¹³³⁹ [Edit](#)

Very Valuable Like Gold,¹³⁴⁰

Omniscient One, Lord of the World, the Lord of the World, took a bath, plunging into a water-tank. (1) [2280]

Cheerful, with [my] mind enraptured, taking a *kiṅkaṇi*¹³⁴¹ flower,

I gave [it] to Vipassi [then]

the Biped Lord, the Neutral One. (2) [2281]

In the ninety-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2282]

Seventy-seven aeons hence¹³⁴²

there was a king, Bhīmaratha,¹³⁴³

¹³³⁶ lit., "going," elsewhere translated as "flying" given the context

¹³³⁷ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

¹³³⁸ *sappi*, lit., ghee, clarified butter (*gī tel*)

¹³³⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹³⁴⁰ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. ⁴⁷² {475}, Kummāsadāyaka ("Barley-Porridge Donor")

¹³⁴¹ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹³⁴² *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

¹³⁴³ lit., "going," elsewhere translated as "flying" given the context

a wheel-turning king with great strength, possessor of the seven gems. (4) [2283]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2284]

Thus indeed Venerable Kiṅkaṇikapupphiya¹³⁴⁴ Thera spoke these verses.

The legend of Kiṅkaṇikapupphiya¹³⁴⁵ Thera is finished.

204. Taraṇiya¹³⁴⁶ [Edit](#)

Atthadassi, the Blessed One,

the Biped Lord, the Bull of Men, honored by his followers [then]

approached the bank of the Ganges. (1) [2285]

The Ganges was quite hard to cross with even banks full to the brim.¹³⁴⁷

I took across the group of monks¹³⁴⁸

and the Buddha, Supreme Biped. (2) [2286]

In the eighteen-hundredth aeon since I did that [good] karma then, I've come to know no bad rebirth:

that is the fruit of ferrying. (3) [2287]

In the thirteen-hundredth aeon

there were five [named] Sabhogava,¹³⁴⁹

wheel-turning monarchs with great strength, possessors of the seven gems. (4) [2288]

The four analytical modes, and these eight deliverances,

1344 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

1345 *sappi*, lit., ghee, clarified butter (*gī tel*)

1346 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1347 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1348 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1349 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2289]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

205. Niggunḍipupphiya¹³⁵⁰ [Edit](#)

I was dwelling in the ashram of Vipassī, the Blessed One. Gathering *niggunḍi*¹³⁵¹ flowers,

I offered [them] to the Buddha. (1) [2290]

In the ninety-one aeons since

I did *pūjā* [with] that flower,

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (2) [2291]

In the thirty-fifth aeon hence there was one lord of the people [whose] name was Mahāpatāpa,¹³⁵²

a wheel-turning king with great strength. (3) [2292]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2293]

Thus indeed Venerable Niggunḍipupphiya Thera spoke these verses.

The legend of Niggunḍipupphiya Thera is finished.

1350 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1351 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1352 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

206. Udakadāyaka1353 [Edit](#)

Seeing the Monk,1354 who was eating, Extremely Bright and Undisturbed, bringing water in a small pot,

I gave [it] to [him,] Siddhattha. (1) [2294]

[Now] today I am purified;

stainless, with [all] my doubt destroyed. Being reborn in existence,

that fruit is reborn for me [too]. (2) [2295]

In the ninety-four aeons since

I gave [him] water at that time, I've come to know no bad rebirth:

that's the fruit of giving water. (3) [2296]

In the sixty-first aeon [hence]

there was one [man named] Vimala,1355

a wheel-turning king with great strength, possessor of the seven gems. (4) [2297]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2298]

Thus indeed Venerable Udakadāyaka Thera spoke these verses.

The legend of Udakadāyaka Thera is finished.

207. Salaḥamāliya1356 [Edit](#)

[I saw] Siddhattha, the Trainer,1357

seated on a mountainside [then,]

1353 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1354 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1355 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1356 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1357 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

shining like a dinner-plate tree,1358

surveying every direction. (1) [2299]

Gathering both ends of a bow,1359 then I joined it with an arrow. Cutting a flower with its stalk,

I offered [it] to the Buddha. (2) [2300]

In the ninety-four aeons since

I did *pūjā* [with] that flower,

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (3) [2301]

In the fifty-first aeon hence

there was one [named] Jutindhara,1360

a wheel-turning king with great strength, possessor of the seven gems. (4) [2302]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2303]

Thus indeed Venerable Salaḥamāliya Thera spoke these verses.

The legend of Salaḥamāliya Thera is finished.

208. Koraṇḍapupphiya1361 [Edit](#)

I saw the treading foot of the Great Sage, [the Buddha] Vipassi, who was going step after step;

[it] was lovely, marked with a wheel. (1) [2304]

Seeing a *koraṇḍa*1362 flower

1358 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1359 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper

garment made out of it.

1360 lit., “going,” elsewhere translated as “flying” given the context

1361 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1362 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

I offered it1363 joined with its root. Happy, [and] with a happy heart,

I worshipped [that] unsurpassed foot. (2) [2305]

In the ninety-one aeons since

I did *pūjā* [with] that flower,

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (3) [2306]

In the fifty-seventh aeon

[hence] there was one Vītamala,1364

a wheel-turning king with great strength, possessor of the seven gems. (4) [2307]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2308]

Thus indeed Venerable Koraṇḍapupphiya Thera spoke these verses.

The legend of Koraṇḍapupphiya Thera is finished.

209. Ādhāradāyaka1365 [Edit](#)

A stool was donated by me

to Sikhi, Kinsman of the World. [Then] I was1366 the possessor of

all the land [in] this entire earth. (1) [2309]

My defilements are [all] burnt up, every existence is canceled.

I [now] possess my last body

in the Buddha’s1367 dispensation. (2) [2310]

1363 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1364 *r’attambaradharo*, lit., “bearing red *ambarā*,” the latter referring to a type of cloth as well as an upper

garment made out of it.

1365 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1366 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1367 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more

In the twenty-seventh aeon hence there existed four people [all] named Samantacaraṇa, 1368

wheel-turning monarchs with great strength. (3) [2311]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2312]

Thus indeed Venerable Ādhārādāyaka Thera spoke these verses.

The legend of Ādhārādāyaka Thera is finished.

210. Vātātapanivāriya 1369 [Edit](#)

With a mind [which was] very clear, I gave a single umbrella

to the Blessed One [named] Tissa,

the God of Gods, the Neutral One. (1) [2313]

The badness¹³⁷⁰ in me is suppressed;

there is achievement of goodness.¹³⁷¹

Umbrella carried in the sky:¹³⁷²

the fruit of previous karma. (2) [2314]

[This is] my last transmigration, all existences are canceled.

I [now] possess my last body

in the Buddha’s¹³⁷³ dispensation. (3) [2315]

In the ninety-two aeons since

I gave that umbrella back then,

likely and I have translated accordingly. It is at any rate some food made out of barley.

1368 *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1369 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1370 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1371 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1372 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1373 lit., “going,” elsewhere translated as “flying” given the context

I’ve come to know no bad rebirth:

that’s the fruit of umbrella-gifts. (4) [2316]

The seventy-second aeon hence there were eight lords of the people, [all] known as Mahānidāna,¹³⁷⁴

kings who were wheel-turning monarchs. (5) [2317]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2318]

Thus indeed Venerable Vātātapanivāriya Thera spoke these verses.

The legend of Vātātapanivāriya Thera is finished.

The Summary: Kaṇikāra and Vinela,

and Kiṅkinī with Taraṇa, Niggaṇḍipuppha, ‘dakada, Salaḷa and Koraṇḍaka, Ādhāraka, Vātātapa:

there are eight and forty verses. Kaṇikārapupphiya Chapter, the Twenty-First

Hatthi Chapter, the Twenty-Second

211. Hatthidāyaka¹³⁷⁵ [Edit](#)

I gifted a fine elephant,

with tusks like plough-poles, fully grown, to Siddhattha, the Blessed One,

Lord of Bipeds, the Neutral One. (1) [2319]

I grasp the ultimate meaning,

the unsurpassed pathway to peace. I gave a very costly gift

to the Well-Wisher of All Worlds.¹³⁷⁶ (2) [2320]

1374 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

1375 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1376 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

In the ninety-four aeons since

I gave [him] that gift at that time, I've come to know no bad rebirth:

the fruit of giving elephants. (3) [2321]

In the seventy-eighth aeon

there were sixteen of royal caste, 1377

named Samantapāsāḍika, 1378

wheel-turning monarchs with great strength. (4) [2322]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2323]

Thus indeed Venerable Hatthidāyaka Thera spoke these verses.

The legend of Hatthidāyaka Thera is finished.

212. Pānadhīdāyaka 1379 [Edit](#)

[One time] I gave a [pair of] shoe[s]

to a forest-dwelling rishi

[who'd] long practiced austerities,

grown old, with cultivated thought. (1) [2324]

Because of that deed, Biped Lord, 1380

Best in the World, O Bull of Men, I enjoy every vehicle:

that is the fruit of past karma. (2) [2325]

In the ninety-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of a [pair of] shoes. (3) [2326]

1377 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1378 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

1379 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1380 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

Seventy-seven aeons hence 1381

there were eight of the royal caste 1382

known by the name of Suyāna,1383

wheel-turning monarchs with great strength. (4) [2327]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2328]

Thus indeed Venerable Pānadhidāyaka Thera spoke these verses.

The legend of Pānadhidāyaka Thera is finished

213. Saccasaññaka1384 [Edit](#)

In that period Vessabhu

Honored by the monks' Assembly,1385

is preaching the [Four] Noble Truths,1386

quenching [the lust] of the people. (1) [2329]

Recipient of great mercy,

I went into that multitude.

Being seated [there] that I [then]

heard the Teaching of the Teacher. (2) [2330]

After hearing his Teaching I

[then] went to the world of the gods. For thirty thousand aeons I

dwelt there in the gods' city. (3) [2331]

In the thirty-one aeons since

I obtained that perception then,

1381 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1382 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1383 lit., "going," elsewhere translated as "flying" given the context

1384 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1385 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1386 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

I've come to know no bad rebirth:

that's the fruit of perceiving truths. (4) [2332]

In the twenty-sixth aeon hence there was one lord of the people; his name was Ekaphusita,¹³⁸⁷

a wheel-turning king of great strength. (5) [2333]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2334]

Thus indeed Venerable Saccasañña Thera spoke these verses.

The legend of Saccasañña Thera is finished.

214. Ekasañña1388 [Edit](#)

I saw the Teacher's robe of rags, stuck up in the top of a tree.¹³⁸⁹

Having pressed my hands together

I worshipped the [Buddha's] rag-robe. (1) [2335]

In the thirty-one aeons since

I obtained that perception then, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (2) [2336]

In the twenty-fifth aeon hence there was one lord of the people [known] by the name Amitābhā,¹³⁹⁰

a wheel-turning king with great strength. (3) [2337]

The four analytical modes, and these eight deliverances,

¹³⁸⁷ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

¹³⁸⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

¹³⁸⁹ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

¹³⁹⁰ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2338]

Thus indeed Venerable Ekasañña Thera spoke these verses.

The legend of Ekasañña Thera is finished.

215. Raṇṇisañña1391 [Edit](#)

[I saw] the superb Tiger-Bull,

Well-Born-One, on a mountainside, like the rising hundred-rayed [sun],

like the sun [when its] rays are cool.1392 (1) [2339]

The majesty of the Buddha

was shining on the mountainside. [My] heart pleased in the rays; for an aeon I sported in heaven. (2) [2340]

In [all] the subsequent1393 aeons, goodness1394 was completed by me because of that mental pleasure,

and remembering the Buddha. (3) [2341]

In the thirty thousand aeons

since I obtained that perception,1395

I've come to know no bad rebirth:

the fruit of Buddha-perception. (4) [2342]

In the fifty-seventh aeon

there was one lord of the people, known by the name of Sujāta,1396

a wheel-turning king with great strength. (5) [2343]

The four analytical modes, and these eight deliverances,

1391 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1392 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1393 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1394 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1395 lit., "going," elsewhere translated as "flying" given the context

1396 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2344]

Thus indeed Venerable Raṇṇisañña Thera spoke these verses.

The legend of Raṅsisañña Thera is finished.

216. Saṅḥita1397 [Edit](#)

I obtained perception of the Mindful One, [seeing] a Buddha gone beneath an Aśvattha1398 tree,
full-grown and brightly shining green. (1) [2345]

In the thirty-one aeons since

I obtained that perception then, I've come to know no bad rebirth:

the fruit of perceiving Buddha. (2) [2346]

In the thirtieth aeon hence

lived the monarch1399 named Dhaniṭṭha,1400 a wheel-turning king with great strength, possessor of the seven gems. (3) [2347]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2348]

Thus indeed Venerable Saṅḥita Thera spoke these verses.

The legend of Saṅḥita Thera is finished.

1397 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1398 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1399 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1400 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

217. Tālavanṭadāyaka1401 [Edit](#)

I gave a palmyra1402 -frond fan to Tissa, Kinsman of the Sun,

to quench [him] in the summer heat,

[and] soothe the burning [of the sun]. (1) [2349]

I am quenching the fire of lust, [and] the fire of hatred as well; I am quenching delusion's fire:

that's the fruit of [giving] a fan. (2) [2350]

My defilements are [all] burnt up, every existence is canceled.

I [now] possess my last body

in the Buddha's 1403 dispensation. (3) [2351]

In the ninety-two aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [2352]

In the sixty-third aeon hence

there was [one] named Mahārāma, 1404

a wheel-turning king with great strength, possessor of the seven gems. (5) [2353]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2354]

Thus indeed Venerable Tālavaṇṭadāyaka Thera spoke these verses.

The legend of Tālavaṇṭadāyaka Thera is finished.

1401 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1402 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1403 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *rotiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1404 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

218. Akkantasaññaka 1405 [Edit](#)

In the past I, having taken

a crude cloak to [my] preceptor, I am studying a *mantra*

to split arrows with an arrow. (1) [2355]

I saw the Buddha, Stainless One, Sacrificial Recipient,

the Chief, Superb, Bull among Men, Tissa Buddha, Best Elephant. (2) [2356]

That crude cloak was spread out [by me] for the Best Man, who was walking, 1406 the Lofty One, the Great Hero,

the World's Best, the Bull of Men. (3) [2357]

Having seen that Lamp of the World, who was Flawless, the Moon-like One,

I [then] worshipped the Teacher's feet,

with a mind [which was] very clear. (4) [2358]

In the ninety-four aeons since

I gave that crude cloak [to Buddha], I've come to know no bad rebirth:

the fruit of [giving] a crude cloak. (5) [2359]

In the thirty-seventh aeon

hence there was one lord of people, known by the name of Sunanda,¹⁴⁰⁷

a wheel-turning king with great strength. (6) [2360]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [2361]

Thus indeed Venerable Akkantasāñña Thera spoke these verses.

The legend of Akkantasāñña Thera is finished.

1405 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1406 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1407 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

219. Sappidāyaka¹⁴⁰⁸ [Edit](#)

Seated in a splendid palace, surrounded by harem women,¹⁴⁰⁹ having seen a monk who was ill

I helped him back¹⁴¹⁰ to his own home

[where] the Great Hero had entered, the God of Gods, the Bull of Men. [Then] I gave clarified butter

to [him,] Siddhattha, the Great Sage. (1-2) [2362-2363]

Seeing him, Quieter of Fear,

[his] Face and Senses¹⁴¹¹ Very Clear, having worshipped that Teacher's feet, I kept very well in the past. (3) [2364]

Having seen me extremely pleased, with sense-faculties perfected,

the Hero¹⁴¹² flew into the sky

just like a swan-king in the air. (4) [2365]

In the ninety-four aeons since

I gave [him] that gift at that time, I've come to know no bad rebirth:

the fruit of clarified butter. (5) [2366]

In the seventeenth aeon hence

[there lived] one named Jutideva,1413

a wheel-turning king with great strength, possessor of the seven gems. (6) [2367]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [2368]

1408 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1409 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

1410 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1411 *rattambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1412 lit., “going,” elsewhere translated as “flying” given the context

1413 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

Thus indeed Venerable Sappidāyaka Thera spoke these verses.

The legend of Sappidāyaka Thera is finished.

220. Pāpanivāriya1414 [Edit](#)

The Blessed One, Piyadassi’s walkway was purified by me, with a covering made of reeds1415

to block the wind and heat [for him]. (1) [2369]

For the sake of punishing sin,1416

there is achievement of goodness.1417

To destroy defilements1418 I

worked hard in the dispensation.1419 (2) [2370]

In the eleventh aeon hence

[lived one] known as Aggideva,1420

a wheel-turning king with great strength, possessor of the seven gems. (3) [2371]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2372]

Thus indeed Venerable Pāpanivāriya Thera spoke these verses.

The legend of Pāpanivāriya Thera is finished.

The Summary:

Hatthi, Pānadhi, Sacca, Ekasaññi and Raṇsiya, Saṇṭhita and Tālavaṇṭī,

1414 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1415 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1416 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1417 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1418 lit., “going,” elsewhere translated as “flying” given the context

1419 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

1420 *sappi*, lit., ghee, clarified butter (*gī tel*)

likewise Akkantasaññaka; Sappi and Pāpanivārī,

[make] four plus fifty verses [here].

The Hatthi Chapter, the Twenty-Second

Ālambanadāyaka Chapter, the Twenty-Third

221. Ālambanadāyaka1421 [Edit](#)

I gave a plank for hanging [things]

to the Biped Lord, Neutral One, the Blessed One, Atthadassi,

the World’s Best One, the Neutral One. (1) [2373]

I am ruling1422 the massive earth

[together with] the sea and sky. I exercise1423 overlordship

among [all] creatures1424 on the earth. (2) [2374]

My defilements are [all] burnt up, every existence is canceled.

The three knowledges are attained;

[I have] done what the Buddha taught! (3) [2375]

In the sixty-second aeon

hence were three of the royal caste,1425

[all were] named Ekāpassita, 1426

wheel-turning monarchs with great strength. (4) [2376]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2377]

1421 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1422 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1423 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1424 *rattambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1425 lit., "going," elsewhere translated as "flying" given the context

1426 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Thus indeed Venerable Ālambanadāyaka Thera spoke these verses.

The legend of Ālambanadāyaka Thera is finished.

222. Ajinadāyaka 1427 [Edit](#)

Thirty-one aeons in the past, 1428

I [made] mats for the multitude. I saw the Buddha, Stainless One, Sacrificial Recipient. (1) [2378]

I gave a leather garment to

Sikhi, the Kinsman of the World.

Through that karma, O Biped Lord, O World's Best, O Bull of Men, experiencing happiness,

I destroyed [my] defilements. I [now] possess my last body

in the Buddha's 1429 dispensation. (2-3) [2379-2380]

In the thirty-one aeons since

I gave that deer[-leather to him], I've come to know no bad rebirth:

that is the fruit of deer[-leather]. (4) [2381]

In the fifth aeon after that

there was a king, Sudāyaka, 1430

a wheel-turning king of great strength, possessor of the seven gems. (5) [2382]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2383]

Thus indeed Venerable Ajīnadāyaka Thera spoke these verses.

1427 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1428 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1429 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1430 *ṛattambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

The legend of Ajīnadāyaka Thera is finished.

223. Dverataniya1431 [Edit](#)

I was a deer-hunter back then, within a grove in the forest.

I saw the Buddha, Stainless One, Sacrificial Recipient. (1) [2384]

I [then] gave a piece of meat to Vipassī [Buddha], the Great Sage. I exercised overlordship
in the world including its gods. (2) [2385]

Because of giving meat [back then,]

gems1432 came into being for me.

I had two jewels1433 in [this] world

for attainment of worldly things. (3) [2386]

I am enjoying everything as the profit of a meat-gift. I have a body which is soft

[and] wisdom, a sharp intellect.1434 (4) [2387]

In the ninety-one aeons since

I gave [him] that meat at that time, I’ve come to know no bad rebirth:

that is the fruit of [giving] meat. (5) [2388]

[And] in the fourth aeon ago there was one lord of the people. He was named Mahārohita,1435

a wheel-turning king with great strength. (6) [2389]

The four analytical modes, and these eight deliverances,

1431 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1432 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1433 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1434 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1435 lit., "going," elsewhere translated as "flying" given the context

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [2390]

Thus indeed Venerable Dverataniya Thera spoke these verses.

The legend of Dverataniya Thera is finished.

224. Ārakkhadāyaka1436 [Edit](#)

I caused an altar¹⁴³⁷ to be made for Siddhattha, the Blessed One, and I [also] gave protection to the Well-Gone One, the Great Sage. (1) [2391]

As the remainder of that deed, fear and terror I do not see. Wherever I have been reborn, no fright is [ever] known by me. (2) [2392]

In the ninety-four aeons since

I caused that altar to be made,

I've come to know no bad rebirth:

that's the fruit of an altar[-gift]. (3) [2393]

[And] in the sixth aeon ago

[lived] one known as Apassena,¹⁴³⁸

a wheel-turning king with great strength, possessor of the seven gems. (4) [2394]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2395]

Thus indeed Venerable Ārakkhadāyaka Thera spoke these verses.

The legend of Ārakkhadāyaka Thera is finished.

¹⁴³⁶ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1437 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1438 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

225. Avyādhika1439 [Edit](#)

I gave a heated room1440 [back then]

to Vipassi, the Blessed One, and a residence for the ill

which was furnished with hot water. (1) [2396]

As a result of that good deed,

my own state of being is good.1441

I have come to know no illness:

that is the fruit of good karma.1442 (2) [2397]

In the ninety-one aeons since

I donated that heated room,

I've come to know no bad rebirth:

that's the fruit of a heated room. (3) [2398]

In the seventh aeon ago there was one Aparājita,1443

a wheel-turning king with great strength, possessor of the seven gems. (4) [2399]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2400]

Thus indeed Venerable Avyādhika Thera spoke these verses.

The legend of Avyādhika Thera is finished.

1439 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1440 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1441 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1442 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

1443 lit., "going," elsewhere translated as "flying" given the context

My name [back then] was Nārada

[and] I was known as Kassapa. I saw the [Buddha] Vipassi,

Chief of the Monks, Honored by Gods, the Buddha, Bearing Lesser Marks,¹⁴⁴⁵

Sacrificial Recipient. Taking an alangium bloom,

I offered [it] to the Buddha. (1-2) [2401-2402]

In the ninety-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2403]

In the seventy-fourth aeon

the *kṣatriyan* named Romasa,¹⁴⁴⁶

strong with servants and vehicles¹⁴⁴⁷

was dressed with garland-ornaments. (4) [2404]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2405]

Thus indeed Venerable Aṅkolapupphiya Thera spoke these verses.

The legend of Aṅkolapupphiya Thera is finished.

¹⁴⁴⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁴⁴⁵ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

¹⁴⁴⁶ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupīṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭīya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹⁴⁴⁷ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

I saw the Leader of the World being led into a garden.¹⁴⁴⁹

Picking up a wreath for the head made of gold, superbly fashioned, [and] quickly rising up from there, mounted on an elephant's back,

I gave [it] to the Buddha [then],

to Sikhi, Kinsman of the World. (1-2) [2406-2407]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2408]

In the twenty-seventh aeon
hence [lived] one lord of the people
[who was] named Mahāpatāpa¹⁴⁵⁰
a wheel-turning king with great strength. (4) [2409]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2410]

Thus indeed Venerable Vaṭaṇṣakiya Thera spoke these verses.

The legend of Vaṭaṇṣakiya Thera is finished.

228. Miṇḍjavaṭaṇṣakiya¹⁴⁵¹ [Edit](#)

When the World's Lord reached nirvana, Sikhi, Best among Debaters,
I did *pūjā* to [his] Bodhi¹⁴⁵²

¹⁴⁴⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁴⁴⁹ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

¹⁴⁵⁰ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹⁴⁵¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁴⁵² "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

[by] covering [it] with hair-wreaths. (1) [2411]

In the thirty-one aeons since
I did that *pūjā* at that time,
I've come to know no bad rebirth:
that's the fruit of Bodhi-*pūjā*. (2) [2412]

In the twenty-sixth aeon hence
there was one known as Meghabbha,¹⁴⁵³
a wheel-turning king with great strength, possessor of the seven gems. (3) [2413]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2414]

Thus indeed Venerable Miñjavaṭṭasākiya Thera spoke these verses.

The legend of Miñjavaṭṭasākiya Thera is finished.

229. Sukatāveḷiṇīya¹⁴⁵⁴ [Edit](#)

Back then [I] was named Asita,¹⁴⁵⁵ [and] I was a garland-maker. Picking up a flower-garland,¹⁴⁵⁶
I went¹⁴⁵⁷ to give it to the king. (1) [2415]

Not having [yet] met with¹⁴⁵⁸ the king, I saw the Leader, Sikhi.
Happy, [and] with a happy heart,
I offered [it] to the Buddha. (2) [2416]

¹⁴⁵³ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹⁴⁵⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁴⁵⁵ “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

¹⁴⁵⁶ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹⁴⁵⁷ *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

¹⁴⁵⁸ lit., “going,” elsewhere translated as “flying” given the context

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I’ve come to know no bad rebirth:
that’s the fruit of Buddha-*pūjā*. (3) [2417]

In the twenty-fifth aeon hence
I was a king who had great strength, known by the name of Dvebhāra,¹⁴⁵⁹

a wheel-turning king with great strength. (4) [2418]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2419]

Thus indeed Venerable Sukatāveḷiya Thera spoke these verses.

The legend of Sukatāveḷiya Thera is finished.

230. Ekavandīya1460 [Edit](#)

Cheerful, with pleasure in [my] heart, I worshipped the Best of Buddhas, Vessabhu, Victorious One,

the Bull, the Excellent, Hero. (1) [2420]

In the thirty-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that is the fruit of worshipping. (2) [2421]

In the twenty-fourth aeon [hence] [lived one] named Vigatānanda, 1461

a wheel-turning king with great strength, possessor of the seven gems. (3) [2422]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2423]

Thus indeed Venerable Ekavandīya Thera spoke these verses.

1459 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1460 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1461 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

The legend of Ekavandīya Thera is finished.

The Summary: Ālambana and Ajīna, Maṇṣa, Ārakkhadāyaka, Avyādhi, Aṅkola, Soṇṇa, Miṇḍa, Āveḷa, Vandana;

fifty-five verses are counted

by those ones who know the meaning.

The Ālambanadāyaka Chapter, the Twenty-Third

231. Udakāsanadāyaka1462 [Edit](#)

Coming out from the ashram gate I spread out a plank [for sitting], and I served water in order
to obtain the ultimate goal. (1) [2424]

In the thirty-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of seats and water. (2) [2425]

In the fifteenth aeon ago

[lived a man] called Abhisāma,¹⁴⁶³

a wheel-turning king with great strength, possessor of the seven gems. (3) [2426]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2427]

Thus indeed Venerable Udakāsanadāyaka Thera spoke these verses.

The legend of Udakāsanadāyaka Thera is finished.

1462 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1463 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

232. Bhājanadāyaka1464 [Edit](#)

In the city, Bandumatī,

I was a potter at that time.

For a long time I protected¹⁴⁶⁵

vessels for the monks' Assembly.¹⁴⁶⁶ (1) [2428]

In the ninety-one aeons since

I protected [the monks'] vessels, I've come to know no bad rebirth:

the fruit of [protecting] vessels. (2) [2429]

In the fifty-third aeon hence was [one] named Anantajāli,¹⁴⁶⁷

a wheel-turning king with great strength, possessor of the seven gems. (3) [2430]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2431]

Thus indeed Venerable Bhājanadāyaka Thera spoke these verses.

The legend of Bhājanadāyaka Thera is finished.

233. Sālapupphiya1468 [Edit](#)

In Aruṇavatī city

I was a cake-maker1469 back then. I saw Sikhi [Buddha], Victor,

1464 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1465 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

1466 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1467 *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper

garment made out of it.

1468 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1469 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

traveling1470 through a gate1471 of mine. (1) [2432]

Having taken the Buddha’s bowl with a mind which was very clear, I gave a *saḥ* flower [to him],

Buddha, Highest-Point-Attainer. (2) [2433]

In the thirty-one aeons since

I donated sweet-meats1472 to him, I’ve come to know no bad rebirth:

that’s the fruit of a *saḥ* flower. (3) [2434]

In the fourteenth aeon ago

I was [named] Amitaṇḍala,1473

a wheel-turning king with great strength, possessor of the seven gems. (4) [2435]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2436]

Thus indeed Venerable Sālapupphiya Thera spoke these verses.

The legend of Sālapupphiya Thera is finished.

234. Kilañjadāyaka1474 [Edit](#)

In Tivarā, lovely city,

I was a basket-maker1475 then.

The multitude took pleasure there

in Siddhattha, Lamp of the World. (1) [2437]

For the sake of worshipping1476 the

1470 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1471 *r’attambaradhara*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1472 lit., “going,” elsewhere translated as “flying” given the context

1473 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

1474 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1475 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1476 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened

World’s Lord, [one] is seeking a mat. [Being asked] I gave a mat to

[those] conducting Buddha-*pūjā*. (2) [2438]

In the ninety-four aeons since

I did that [good] karma back then, I’ve come to know no bad rebirth:

that is the fruit of mat-[giving]. (3) [2439]

In the seventy-seventh aeon there was a king, Jutindhara,1477

a wheel-turning king with great strength, possessor of the seven gems. (4) [2440]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2441]

Thus indeed Venerable Kilañjadāyaka Thera spoke these verses.

The legend of Kilañjadāyaka Thera is finished.

235. Vedyadāyaka1478 [Edit](#)

Happy, with pleasure in [my] heart, I caused a railing to be made

at the superb base of Blessed

Vipassi's Bodhi Tree. (1) [2442]

In the ninety-one aeons since

I had that railing constructed,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (2) [2443]

In the eleventh aeon hence

I was [named] Sūriyassama,¹⁴⁷⁹

a wheel-turning king with great strength, possessor of the seven gems. (3) [2444]

cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1477 *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper

garment made out of it.

1478 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1479 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2445]

Thus indeed Venerable Vedyadāyaka Thera spoke these verses.

The legend of Vedyadāyaka Thera is finished.

236. Vaṇṇakāraka1480 [Edit](#)

In Aruṇavatī city

I was a dyer at that time. With various colors I dyed

the cloth items on the stupa.¹⁴⁸¹ (1) [2446]

In the thirty-one aeons since

I dyed with colors at that time, I've come to know no bad rebirth;

that's the fruit of giving colors. (2) [2447]

In the twenty-third aeon hence

[I was one] named Candupama, 1482

a wheel-turning king with great strength, possessor of the seven gems. (3) [2448]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2449]

Thus indeed Venerable Vaṇṇakāraka Thera spoke these verses.

The legend of Vaṇṇakāraka Thera is finished.

1480 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1481 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1482 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

237. Piyālapupphiya 1483 [Edit](#)

I was a deer-hunter back then, within a grove in the forest. Having seen a *piya*/1484 flower

I tossed it on the traveled road. 1485 (1) [2450]

In the thirty-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (2) [2451]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2452]

Thus indeed Venerable Piyālapupphiya Thera spoke these verses.

The legend of Piyālapupphiya Thera is finished.

238. Ambayāgadāyaka 1486 [Edit](#)

An expert¹⁴⁸⁷ in my field back then, I went into a forest grove,

and seeing Buddha, the Calm One,

I gave [him] a gift¹⁴⁸⁸ of mangoes. (1) [2453]

In the ninety-one aeons since

I gave [him] that donation back then,

1483 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1484 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1485 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1486 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1487 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1488 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

I've come to know no bad rebirth:

that's the fruit of a mango-gift. (2) [2454]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2455]

Thus indeed Venerable Ambayāgadāyaka Thera spoke these verses.

The legend of Ambayāgadāyaka Thera is finished.

239. Jagatikāraka¹⁴⁸⁹ [Edit](#)

When Atthadassi, the World's Lord, the Best of Men, reached nirvana, the landscaping was done by me

for the Buddha's superb stupa. (1) [2456]

In the eighteen hundred aeons since I did that karma back then, I've come to know no bad rebirth:

that's the fruit of [good] landscaping. (2) [2457]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2458]

Thus indeed Venerable Jagatikāraka Thera spoke these verses.

The legend of Jagatikāraka Thera is finished.

240. Vāsīdāyaka1490 [Edit](#)

In the past I was a blacksmith in Tivarā,1491 best of cities. One razor was the gift I made

to an unconquered Lonely One. (1) [2459]

1489 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1490 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1491 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

In the ninety-four aeons since

I gave [him] that razor back then, I've come to know no bad rebirth: the fruit of a gifted razor. (2) [2460]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2461]

Thus indeed Venerable Vāsīdāyaka Thera spoke these verses.

The legend of Vāsīdāyaka Thera is finished.

The Summary: Udakāsanī, Bhājanada

Sālapupphī, Kilañjāda, Vedika and Vaṇṇakāra, Piyālam, Ambayāgada, Jagatī and Vāsīdāyi:

there are thirty verses plus eight.

The Udakāsanadāyi Chapter, the Twenty-Fourth

Tuvaradāya Chapter, the Twenty-Fifth

241. Tuvaradāyaka1492 [Edit](#)

I was a deer-hunter back then, within a grove in the forest.

I brought the monks1493 a [vessel] filled1494

with *tuvara*1495 [for them to eat].1496 (1) [2462]

In the ninety-one aeons since

I gave [them] that gift at that time,

1492 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1493 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1494 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1495 *rattambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1496 lit., “going,” elsewhere translated as “flying” given the context

I’ve come to know no bad rebirth:

that is the fruit of *tuvara*. (2) [2463]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2464]

Thus indeed Venerable Tuvaradāyaka Thera spoke these verses.

The legend of Tuvaradāyaka Thera is finished.

242. Nāgakesariya 1497 [Edit](#)

Gathering both ends of a bow, 1498

I entered into the forest.

I saw a small lake gathered 1499 [there],

very clean 1500 and full of flowers. 1501 (1) [2465]

Plucking [one] with both of my hands and saluting on my forehead, 1502

I [then] offered [it] to Tissa,

the Buddha, Kinsman of the World. (2) [2466]

In the ninety-two aeons since

I did *pūjā* [with] that flower,

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (3) [2467]

In the seventy-seventh aeon,

[I was] named Pamokkharāṇa,1503

a wheel-turning king with great strength, possessor of the seven gems. (4) [2468]

1497 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1498 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1499 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1500 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1501 lit., "going," elsewhere translated as "flying" given the context

1502 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1503 *sappi*, lit., ghee, clarified butter (*gī tel*)

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2469]

Thus indeed Venerable Nāgakesariya Thera spoke these verses.

The legend of Nāgakesariya Thera is finished.

243. Naḷinakesariya1504 [Edit](#)

I was a water bird1505 who dwelled within a natural lake1506 [there].

Then I saw [him], the God of Gods,

[when] he was flying1507 through the sky. (1) [2470]

With a mind that was very clear

I plucked some pollen1508 with my beak

[and then] offered it to Tissa,

the Buddha, Kinsman of the World. (2) [2471]

In the ninety-two aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2472]

In the seventy-third aeon

I was [one] named Satapatta,1509

a wheel-turning king with great strength, possessor of the seven gems. (4) [2473]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2474]

1504 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1505 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1506 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1507 *rattambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1508 lit., "going," elsewhere translated as "flying" given the context

1509 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Thus indeed Venerable Naḷinakesariya Thera spoke these verses.

The legend of Naḷinakesariya Thera is finished.

244. Viravapupphiya1510 [Edit](#)

The World's Leader went out [then]

with one thousand flawless arahants.1511

Plucking a *virava*1512 flower,

I offered [it] to the Buddha. (1) [2475]

In the ninety-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (2) [2476]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2477]

Thus indeed Venerable Viravapupphiya Thera spoke these verses.

The legend of Viravapupphiya Thera is finished.

I was a watchman at the hut

of the Blessed One, Siddhattha. Now and again I perfumed [it],

[feeling well-] pleased by [my] own hands. (1) [2478]

In the ninety-four aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

the fruit of worshipping Buddha. (2) [2479]

1510 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1511 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1512 *kummāsa*, Skt. *kuḥmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1513 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2480]

Thus indeed Venerable Kuṭṭidhūpaka Thera spoke these verses.

The legend of Kuṭṭidhūpaka Thera is finished.

After [he'd] superbly tamed [me], I made the gift of an alms-bowl

to the Great Sage [named] Siddhattha, Honesty Embodied, Neutral. (1) [2481]

In the ninety-four aeons since

I made that donation back then, I've come to know no bad rebirth:

that is the fruit of a bowl-gift. (2) [2482]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2483]

Thus indeed Venerable Pattadāyaka Thera spoke these verses.

The legend of Pattadāyaka Thera is finished.

247. Dhātupūjaka1515 [Edit](#)

When Siddhattha, the Best of Men, the World's Lord, reached nirvana, I received a single relic
of the Biped Lord, Neutral One. (1) [2484]

I, having taken that relic
of the Buddha, the Sun's Kinsman,

1514 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1515 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more
individual poems than does the PTS edition dictating the main numbering of this translation.

did [then] worship [it] for five years
as though the Best of Men stood1516 [there]. (2) [2485]

In the ninety-four aeons since
I worshipped that relic back then, I've come to know no bad rebirth:
the fruit of caring for relics. (3) [2486]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2487]

Thus indeed Venerable Dhātupūjaka Thera spoke these verses.

The legend of Dhātupūjaka Thera is finished.

248. Pāṭalipūjaka1517 [Edit](#)

Back then I placed upon my head seven trumpet-flower1518 blossoms; I offered [them] to the Buddha,
Vessabhu, Supreme among Men. (1) [2488]

In the thirty-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of flower-*pūjā*. (2) [2489]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2490]

Thus indeed Venerable Pāṭalipūjaka Thera spoke these verses.

The legend of Pāṭalipūjaka Thera is finished.

1516 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1517 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1518 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

249. Bimbijāliya1519 [Edit](#)

The Victor Padumuttara,

Self-Become One, the Chief Person, explaining the Four [Noble] Truths,
declared the path to deathlessness. (1) [2491]

At that time I [then] spread out [there]

flowers [called] *bimbijālīka*1520

[and] offered [them] to the Buddha,

Lord of Bipeds, the Neutral One. (2) [2492]

In the sixty-eighth aeon hence were four [named] Kiṇṇakesara,1521

wheel-turning monarchs with great strength, possessors of the seven gems. (3) [2493]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2494]

Thus indeed Venerable Bimbijāliya Thera spoke these verses.

The legend of Bimbijāliya Thera is finished.

250. Uddālādāyaka1522 [Edit](#)

The [Buddha] named Kakusandha1523 the Self-Become One, Unconquered, coming out from the great forest
had arrived at a big river. (1) [2495]

1519 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1520 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1521 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1522 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1523 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

Taking a golden shower1524 [bloom], having a mind [full of] pleasure,

I gave [it] to the Self-Become,

Self-Controlled One, the Honest One.1525 (2) [2496]

In the thirty-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of flower-*pūjā*. (3) [2497]

The four analytical modes and these eight deliverances,

six special knowledges mastered:

[I have] done what the Buddha taught! (4) [2498]

Thus indeed Venerable Uddālādāyaka Thera spoke these verses.

The legend of Uddālādāyaka Thera is finished.

The Summary: Tuvāra, Nāga, Nalinā,

Virava, Kuṭṭidhūpaka, Patta, Dhātu, Pāṭaliya,

[and] Bimbi; with Uddālaka thirty-seven verses counted

by those ones who know the meaning.

The Tuvārādāya Chapter, the Twenty-Fifth

1524 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1525 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

Thomaka Chapter, the Twenty-Sixth

Standing1527 in the world of the gods, having listened to the Teaching1528

of Vipassi [Buddha], Great Sage,

satisfied1529 I uttered these words:1530 (1) [2499]

“Praise to you, O Well-Bred Person!1531

Praise to you, Ultimate Person! [While] explaining the deathless state you ferry many folks across.” (2) [2500]

In the ninety-one aeons since

I uttered that speech at that time, I’ve come to know no bad rebirth:

that’s the fruit of [speaking] praises. (3) [2501]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2502]

Thus indeed Venerable Thomadāyaka Thera spoke these verses.

The legend of Thomadāyaka Thera is finished.

1526 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1527 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1528 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1529 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1530 lit., “going,” elsewhere translated as “flying” given the context

1531 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

Sloughing off1533 my godly color,1534

I came to this place with my wife, desiring to do service to

the Best Buddha’s dispensation.1535 (1) [2503]

Padumuttara’s follower

was known by the name Devala.1536

With a mind that was very clear,

I provided alms-food to him. (2) [2504]

In the hundred thousand aeons since I did that [good] karma then, I've come to know no bad rebirth:

that's the fruit of giving begged alms.1537 (3) [2505]

The four analytical modes and these eight deliverances,

six special knowledges mastered:

[I have] done what the Buddha taught! (4) [2506]

Thus indeed Venerable Ekāsanadāyaka Thera spoke these verses.

The legend of Ekāsanadāyaka Thera is finished.

253. Citapūjaka1538 [Edit](#)

The Buddha known as Ānanda,

the Self-Become, Unconquered One, passed away1539 in [his] forest haunt,

1532 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1533 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1534 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1535 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

1536 lit., "going," elsewhere translated as "flying" given the context

1537 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1538 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1539 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

in the woods, devoid of people. (1) [2507]

Coming here from the world of gods [and] having made a pyre1540 I then did burn [his] body in that place

and I attended upon [it].1541 (2) [2508]

In the ninety-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2509]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2510]

Thus indeed Venerable Citapūjaka Thera spoke these verses.

The legend of Citapūjaka Thera is finished.

254. Ticampakapupphiya1542 [Edit](#)

In the Himalayan region

there's a mountain named Vikāṭa.1543

In its midst was1544 dwelling [back then]

a monk with senses [well-]controlled. (1) [2511]

After seeing that [monk's] calmness, with [my own] mind very lucid, gathering three champak flowers

I strew those [blossoms] about [there]. (2) [2512]

1540 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1541 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

1542 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1543 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1544 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

In the ninety-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2513]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2514]

Thus indeed Venerable Ticampakapupphiya Thera spoke these verses.

The legend of Ticampakapupphiya Thera is finished.

Seven trumpet-flower¹⁵⁴⁶ blossoms I [then] offered to the Buddha, shining like a dinner-plate tree,¹⁵⁴⁷
sitting down within a mountain. (1) [2515]

In the ninety-four aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [2516]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2517]

Thus indeed Venerable Sattapāṭaliya Thera spoke these verses.

The legend of Sattapāṭaliya Thera is finished.

¹⁵⁴⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁵⁴⁶ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

¹⁵⁴⁷ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Back then I was the Buddha's son,
[a boy whose] name was Candana.¹⁵⁴⁹
I donated one of my shoes
when your Awakening occurred. (1) [2518]

In the ninety-one aeons since
I donated that shoe back then,
I've come to know no bad rebirth:
that's the fruit of a gifted shoe. (2) [2519]

The four analytical modes, and these eight deliverances;
six special knowledges mastered:
[I have] done what the Buddha taught! (3) [2520]

Thus indeed Venerable 'Pāhanadāyaka Thera spoke these verses.

The legend of ‘Pāhanadāyaka Thera is finished.

257. Mañjaripūjaka1550 [Edit](#)

Fashioning a bunch1551 [of flowers,] I went out onto1552 the highway.

I saw the Monk, Bettered by None,

Honored by the Monks’ Assembly. (1) [2521]

Happy, with pleasure in [my] heart, and [filled] with supreme joyfulness, taking [it] with both of my hands

I offered Buddha [that bouquet]. (2) [2522]

In the ninety-two aeons since

I did *pūjā* [with] that flower,

1548 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1549 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

1550 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1551 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

1552 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (3) [2523]

In the seventy-third aeon

there was one ruler of the earth, known by the name of Jotiya,1553

a wheel-turning king with great strength. (4) [2524]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2525]

Thus indeed Venerable Mañjaripūjaka Thera spoke these verses.

The legend of Mañjaripūjaka Thera is finished.

On a Himalayan mountain,

I was a bark-clothed [ascetic], subsisting on unsalted leaves,

self-controlled in terms of my needs.1555 (1) [2526]

When [my] breakfast had been obtained, Siddhattha [Buddha] approached me.

I gave that [food] to the Buddha,

[feeling well-]pleased by [my] own hands. (2) [2527]

In the ninety-four aeons since

I gave [him] those leaves at that time, I've come to know no bad rebirth:

that's the fruit of leaf-donations. (3) [2528]

In the twenty-seventh aeon there was a king, Yadatthiya,1556

1553 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1554 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1555 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1556 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

a wheel-turning king with great strength, possessor of the seven gems. (4) [2529]

The four analytical modes, and these eight deliverances;

six special knowledges mastered:

[I have] done what the Buddha taught! (5) [2530]

Thus indeed Venerable Paṇṇadāyaka Thera spoke these verses.

The legend of Paṇṇadāyaka Thera is finished.

At that time the Sambuddha dwelt at tree-root, wandering the woods. Fashioning a hall of leaves, I

gave [it] for the Unconquered One.1558 (1) [2531]

In the ninety-one aeons since

I gave that hut of leaves [to him], I've come to know no bad rebirth:

that's the fruit of hut-donations. (2) [2532]

In the thirty-eighth aeon hence

there were sixteen [men] who were kings, wheel-turning monarchs who were called, quote, Sabbattha-abhivassi.1559 (3) [2533]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2534]

Thus indeed Venerable Kuṭṭidāyaka Thera spoke these verses.

The legend of Kuṭṭidāyaka Thera is finished.

1557 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1558 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1559 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

260. Aggapupphiya1560 [Edit](#)

To give an *aggaja*1561 blossom,

I approached the Ultimate Man, the Golden-Colored Sambuddha, Sikhi, [who] like a heap of fire1562

was shining forth [his thousand] rays while sitting on a mountainside. Happy, with pleasure in [my] heart,

I offered Buddha [that flower]. (1-2) [2535-2536]

In the thirty-one aeons since

I did *pūjā* [with] that flower,

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (3) [2537]

In the twenty-fifth aeon [hence]

I’m known [by the name] Amita,1563

a wheel-turning king with great strength, possessor of the seven gems. (4) [2538]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2539]

Thus indeed Venerable Aggapupphiya Thera spoke these verses.

The legend of Aggapupphiya Thera is finished.

The summary:

Thomaka, Bhikkha, Citaka, Campaka, Sattapāṭali,
'pāhana, Mañjari, Paṇṇa, Kuṭida, Aggapupphiya1564

1560 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1561 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1562 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1563 *rattambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1564 lit., "going," elsewhere translated as "flying" given the context

and the verses here are counted as exactly forty plus one.

The Thomaka Chapter, the Twenty-Sixth

Padumukkhepa Chapter, the Twenty-Seventh

261. Ākāsukkhapiya1565 [Edit](#)

Taking two water-born flowers,1566

I approached the Bull Among Men, Siddhattha, gold-colored [Buddha], traveling around the bazaar. (1) [2540]

I placed one flower down at the two feet of the Best of Buddhas. And taking the other1567 flower

I threw [it] up into the sky. (2) [2541]

In the ninety-four aeons since

I offered that flower [to him],

I've come to know no bad rebirth:

that's the fruit of giving flowers. (3) [2542]

In the thirty-second aeon

ago lived one lord of the earth known as Antalikkhacara,1568

a wheel-turning king with great strength. (4) [2543]

The four analytical modes, and these eight deliverances;

six special knowledges mastered:

[I have] done what the Buddha taught! (5) [2544]

Thus indeed Venerable Ākāsukkhapiya Thera spoke these verses.

1565 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1566 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1567 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1568 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

The legend of Ākāsukkhapiya Thera is finished.

262. Telamakkhiya1569 [Edit](#)

When Siddhattha, the Blessed One, the Bull Among Men passed away,1570 for all time I smeared oil upon
the railing at his Bodhi [tree]. (1) [2545]

In the ninety-four aeons since

I smeared oil [on the railing] then, I've come to know no bad rebirth:

that is the fruit of smearing [oil]. (2) [2546]

In the twenty-fourth aeon hence

I'm the ruler1571 named Succhavi,1572

a wheel-turning king with great strength, possessor of the seven gems. (3) [2547]

The four analytical modes, and these eight deliverances;

six special knowledges mastered:

[I have] done what the Buddha taught! (4) [2548]

Thus indeed Venerable Telamakkhiya Thera spoke these verses.

The legend of Telamakkhiya Thera is finished.

1569 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1570 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1571 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1572 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

A half-moon¹⁵⁷⁴ was given by me

at the tree¹⁵⁷⁵ rising up from earth, at the feet of Blessed Tissa's

Bodhi, [a crocodile-bark tree].¹⁵⁷⁶ (1) [2549]

In the ninety-two aeons since

I offered that flower [to it],

I've come to know no bad rebirth:

that's the fruit of Bodhi-*pūjā*. (2) [2550]

In the twenty-fifth aeon hence a kṣatriyan named Devapa¹⁵⁷⁷

was a wheel-turner with great strength, possessor of the seven gems. (3) [2551]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2552]

Thus indeed Venerable Aḍḍhacandīya Thera spoke these verses.

The legend of Aḍḍhacandīya Thera is finished.

I, being reborn as a god,

coming down to the earth back then, made a donation of five lamps,

[feeling well-]pleased by [my] own hands. (1) [2553]

¹⁵⁷³ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁵⁷⁴ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

¹⁵⁷⁵ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹⁵⁷⁶ *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

¹⁵⁷⁷ lit., "going," elsewhere translated as "flying" given the context

¹⁵⁷⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

In the ninety-four aeons since
I donated that lamp back then, I've come to no know bad rebirth:
that's the fruit of lamp-donations. (2) [2554]

In the fifty-fifth aeon [hence]
there lived one ruler of the earth,
[who was] named Samantacakkhu,¹⁵⁷⁹
a wheel-turning king with great strength. (3) [2555]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2556]

Thus indeed Venerable Araṇadīpiya Thera spoke these verses.

The legend of Araṇadīpiya Thera is finished.

265. Biḷālidāyaka 1580 [Edit](#)

In the Himalayan region,
there's a mountain named Romasa.¹⁵⁸¹
At the foot of that mountain lived
a monk with senses [well-]controlled. (1) [2557]

Having gathered tuberous roots, I donated [them] to [that] monk.
The Great Hero rejoiced [in that],
the Self-Become, Unconquered One: (2) [2558]

"Tuberous roots you've given me with a mind that is very clear. Transmigrating in existence
the fruit will be reborn for you." (3) [2559]

In the ninety-four aeons since
I gave [him] those tuberous roots, I've come to know no bad rebirth:
that's the fruit of tuberous roots. (4) [2560]

¹⁵⁷⁹ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

¹⁵⁸⁰ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁵⁸¹ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [2561]

Thus indeed Venerable Bijālidāyaka Thera spoke these verses.

The legend of Bijālidāyaka Thera is finished.

266. Macchadāyaka1582 [Edit](#)

On Candabhāgā River's bank
I was an osprey1583 at that time.
I brought1584 a big fish and gave it
to the Buddha [named] Siddhattha. (1) [2562]

In the ninety-four aeons since
I donated that fish back then,
I've come to know no bad rebirth:
that's the fruit of fish donations. (2) [2563]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [2564]

Thus indeed Venerable Macchadāyaka Thera spoke these verses.

The legend of Macchadāyaka Thera is finished.

267. Javahaṇṣaka1585 [Edit](#)

On Candabhāgā River's bank
I was a forester back then.
I saw the Buddha, Siddhattha,
traveling across the sky [there]. (1) [2565]

1582 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1583 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1584 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1585 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

Raising my hands pressed together, gazing upon the Sage so Great, bringing pleasure to [my] own heart
I gave the Leader reverence. (2) [2566]

In the ninety-four aeons since
I revered the Bull Among Men, I've come to know no bad rebirth:
that is the fruit of reverence. (3) [2567]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2568]

Thus indeed Venerable Javahaṅsaka Thera spoke these verses.

The legend of Javahaṅsaka Thera is finished.

268. Saḷalapupphiya1586 [Edit](#)

On Candabhāgā River's bank I was a *kinnara*1587 back then. I saw the Buddha, Vipassi,
Surrounded by1588 a Net of Rays. (1) [2569]

Happy, with pleasure in [my] heart, and [filled] with supreme joyfulness, taking a *saḷala* flower,
I strew [it before] Vipassi. (2) [2570]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [2571]

The four analytical modes, and these eight deliverances,

1586 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1587 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1588 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2572]

Thus indeed Venerable Saḷalapupphiya Thera spoke these verses.

The legend of Saḷalapupphiya Thera is finished.

269. Upāgatabhāsaniya1589 [Edit](#)

Amidst the Himalayan [mounts,] there was a well-apportioned lake. I was a demon1590 in that place,

with low morals,1591 terrifying. (1) [2573]

Vipassi, Leader of the World, Merciful, Compassionate One,

did come into my presence [then,]

with a desire to lift me up. (2) [2574]

Going forth with expectation, I paid homage to the Teacher,

the Great Hero who had arrived,

the God of Gods, the Bull of Men. (3) [2575]

In the ninety-one aeons since

I worshipped the Supreme Person, I've come to know no bad rebirth:

that is the fruit of worshipping. (4) [2576]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2577]

Thus indeed Venerable Upāgatabhāsaniya Thera spoke these verses.

The legend of Upāgatabhāsaniya Thera is finished.

1589 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1590 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1591 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

270. Taraṇiya1592 [Edit](#)

Vipassi Buddha,1593 Golden One, was standing on a river bank, Worthy of Homage, the Teacher,

Honored by the Monks' Assembly. (1) [2578]

Boats for crossing the great ocean were not to be found in that place. Having gone forth from [that] river

I helped the World's Leader across. 1594 (2) [2579]

In the ninety-one aeons since

I helped the Best Person to cross, I've come to know no bad rebirth:

that is the fruit of ferrying. (3) [2580]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2581]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

The Summary:

Ukkhepi, Tela and Candi, Dipada and Biḷāḷida, Maccha, Java, Salaḷada,

Rakkhasa, Taraṇa [makes] ten and here the verses are counted as exactly forty plus one.

The Padumukkhepa Chapter, the Twenty-Seventh

1592 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1593 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1594 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Suvaṇṇabimbohana Chapter, the Twenty-Eighth

271. Suvaṇṇabimbohaniya1595 [Edit](#)

I donated a single chair,

[feeling well-] pleased by [my] own hands, and I [also] gave a pillow,

wishing for the ultimate goal. (1) [2582]

In the ninety-one aeons since

I donated that pillow [then],

I've come to know no bad rebirth:

that is the fruit of a pillow. (2) [2583]

In the sixty-third aeon hence

was the ruler¹⁵⁹⁶ named Asama,¹⁵⁹⁷

a wheel-turning king with great strength, possessor of the seven gems. (3) [2584]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2585]

Thus indeed Venerable Suvāṇṇabimbohāṇiya Thera spoke these verses.

The legend of Suvāṇṇabimbohāṇiya Thera is finished.

272. Tilamuṭṭhidāyaka¹⁵⁹⁸ [Edit](#)

Discerning what I was thinking,

the Teacher, the World's Chief Leader, by means of his body made of

mind approached me through his powers.¹⁵⁹⁹ (1) [2586]

¹⁵⁹⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁵⁹⁶ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

¹⁵⁹⁷ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹⁵⁹⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁵⁹⁹ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

While attending on the Teacher, worshipping the Supreme Person, happy, with pleasure in my heart,

I gave a sesame-handful. (2) [2587]

In the ninety-one aeons since

I gave a sesame-handful,

I've come to know no bad rebirth:

a handful of sesame's fruit. (3) [2588]

In the sixteenth aeon ago

the *kṣatriyan* named Nandiya

was a wheel-turning king with great strength, possessor of the seven gems. (4) [2589]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2590]

Thus indeed Venerable Tilamuṭṭhidāyaka Thera spoke these verses.

The legend of Tilamuṭṭhidāyaka Thera is finished.

273. Caṅgoṭakiya1600 [Edit](#)

While dwelling amidst the mountains, living off of [food from] the sea,

not wishing to fall backwards I

did make a donation, a box.1601 (1) [2591]

After giving a box of blooms

to Siddhattha, the Greatest Sage, the Pitier of All Beings,

an aeon I joyed in heaven. (2) [2592]

In the ninety-four aeons since

I gave that box [to Buddha] then, I've come to know no bad rebirth:

that's the fruit of [giving] a box. (3) [2593]

The four analytical modes, and these eight deliverances,

1600 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1601 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2594]

Thus indeed Venerable Caṅgoṭakiya Thera spoke these verses.

The legend of Caṅgoṭakiya Thera is finished.

274. Abbhañjanadāyaka1602 [Edit](#)

Unguent was given by me

to Koṇḍañña, the Blessed One, Free of Passion, the Neutral One, Whose Mind was as [Wide] as the Sky, Non-Delayed One,1603 Meditator,1604

Turner-back of All Delusion,

the Well-Wisher of Every World,1605

the Biped Lord, Neutral One. (1-2) [2595-2596]

During aeons beyond measure since I gave [Buddha] unguent, I've come to know no bad rebirth:

the fruit of [giving] unguent. (3) [2597]

In the fifteenth aeon ago

there was a ruler, Cirappa, 1606

a wheel-turning king with great strength, possessor of the seven gems. (4) [2598]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2599]

Thus indeed Venerable Abbhañjanadāyaka Thera spoke these verses.

The legend of Abbhañjanadāyaka Thera is finished.

1602 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1603 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1604 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1605 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

1606 lit., "going," elsewhere translated as "flying" given the context

275. Ekañjaliya 1607 [Edit](#)

I gave an open dwelling place

to the Recluse, the Greatest Sage, dwelling in [the shade of] a fig 1608

on a [well-]prepared 1609 mat of leaves. (1) [2600]

Raising my hands pressed together, 1610

I spread out a mat of flowers for Tissa, the Best of Bipedes,

Lord of the World, the Neutral One. (2) [2601]

In the ninety-two aeons since

I fashioned that mat of flowers, I've come to know no bad rebirth:

that's the fruit of [giving] a mat. (3) [2602]

In the fourteenth aeon ago

I was a ruler of people, 1611

a wheel-turning king with great strength, known as 1612 Eka-añjalika. 1613 (4) [2603]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2604]

Thus indeed Venerable Ekañjaliya Thera spoke these verses.

The legend of Ekañjaliya Thera is finished.

1607 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1608 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1609 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1610 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1611 lit., “going,” elsewhere translated as “flying” given the context

1612 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

1613 *sappi*, lit., ghee, clarified butter (*gī tel*)

276. Potthadāyaka1614 [Edit](#)

I gave a plastering1615 gift for

the Gift-Worthy, Unexcelled One1616

in the name of1617 the Great Sage, the

Teacher, and the Teaching, and monks.1618 (1) [2605]

In the ninety-one aeons since

I did that [good] karma back then, I’ve come to know no bad rebirth:

that’s the fruit of a plaster-gift. (2) [2606]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2607]

Thus indeed Venerable Potthadāyaka Thera spoke these verses.

The legend of Potthadāyaka Thera is finished.

277. Citakapūjaka1619 [Edit](#)

On Candabhāgā River's bank

I was going with the current.

I placed seven *māluvā* 1620 blooms

[and performed] *pūjā* at a shrine. 1621 (1) [2608]

1614 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1615 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1616 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1617 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

1618 lit., "going," elsewhere translated as "flying" given the context

1619 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1620 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1621 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

In the ninety-four aeons since

I did a *pūjā* at [that] shrine,

I've come to know no bad rebirth:

that is the fruit of shrine-*pūjā*. (2) [2609]

Seventy-seven aeons hence

there were seven wheel-turning kings, [who all were] named Paṭijagga, 1622 possessors of the seven gems. (3) [2610]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2611]

Thus indeed Venerable Citakapūjaka Thera spoke these verses.

The legend of Citakapūjaka Thera is finished.

278. Āluvadāyaka 1623 [Edit](#)

On a Himalayan mountain

flows the great Indus, beautiful.

There I saw the Passionless One,

the Radiant One, 1624 Beautiful. (1) [2612]

Amazed after [I] had seen him, Engaged in the Ultimate Calm,

I gave [some] bulbous roots to him,

[feeling well-]pleased by [my] own hands. (2) [2613]

In the thirty-one aeons since

I gave those bulbous roots back then, I've come to know no bad rebirth:

that's the fruit of bulbous-root-gifts. (3) [2614]

The four analytical modes, and these eight deliverances,

six special knowledges mastered:

[I have] done what the Buddha taught! (4) [2615]

1622 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1623 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1624 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

Thus indeed Venerable Āluvadāyaka Thera spoke these verses.

The legend of Āluvadāyaka Thera is finished.

279. Ekapuṇḍarīka 1625 [Edit](#)

The Self-Become, Bright [Buddha] then was known by the name Romasa. 1626

I gifted [him] a white lotus,

with a mind that was very clear. (1) [2616]

In the ninety-four aeons since

I gave a white lotus back then,

I've come to know no bad rebirth:

that's the fruit of a white lotus. (2) [2617]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2618]

Thus indeed Venerable Ekapuṇḍarīka Thera spoke these verses.

The legend of Ekaṇḍarīka Thera is finished.

280. Taraṇiya1627 [Edit](#)

On a rough spot on the highway,

I caused a bridge to be fashioned

for the sake of the world's crossing,

[feeling well-]pleased by [my] own hands. (1) [2619]

In the ninety-one aeons since

that bridge got constructed by me, I've come to know no bad rebirth:

that's the fruit of giving a bridge. (2) [2620]

In the fifty-fifth aeon hence

1625 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1626 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1627 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

there was one [man], Samogadha,1628

a wheel-turning king with great strength, possessor of the seven gems. (3) [2621]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2622]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

The summary:

Sovaṇṇa and Tilamuṭṭhi, Caṅkoṭ', 1629 Abbhāṇjam, Añjali, Potthaka, Citaka, Māla, Ekaṇḍari, Setuna:

when the verses are counted by wise people there are forty-two.

The Suvaṇṇabimbohana Chapter, the Twenty-Eighth

Paṇṇadāyaka Chapter, the Twenty-Ninth

Sitting in a room made of leaves, I am feeding on leaves as food.

Siddhattha [Buddha], the World's Torch, 1631

the Physician for Every World, 1632

1628 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1629 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1630 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1631 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1632 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

the Greatest Sage [then] did approach me seated [in that room of leaves].

I gave leaves to him [when he was]

sitting on a mat made of leaves. (1-2) [2623-2624]

In the ninety-four aeons since

I gave [those] leaves [to him] back then, I've come to know no bad rebirth:

that is the fruit of giving leaves. (3) [2625]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2626]

Thus indeed Venerable Paṇṇadāyaka Thera spoke these verses.

The legend of Paṇṇadāyaka Thera is finished.

Rising up from meditation, 1634

[the Buddha] 1635 approached me for alms. Same as the cosmic mountain, 1636 he

was like the bearer of the earth. 1637 (1) [2627]

Myrobalan 1638 [and] gooseberry, 1639

mango, 1640 rose-apple, 1641 bahera, 1642

1633 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1634 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1635 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1636 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1637 lit., "going," elsewhere translated as "flying" given the context

1638 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1639 *sappi*, lit., ghee, clarified butter (*gī tel*)

1640 lit., "went"

1641 reading *sañcālesi* with BJTS for PTS *sañjālesi*

1642 lit., "fell down"

jujube,1643 markingnut,1644 bel,1645 and the fruits of *phārusaka*1646 — all of that was given by me,

with a mind that was very clear,

to Siddhattha [Buddha], Great Sage,

the Pitier of Every World.1647 (2-3) [2628-2629]

In the ninety-four aeons since

I gave that fruit [to him] back then, I've come to know no bad rebirth:

that is the fruit of giving fruit. (4) [2630]

In the fifty-seventh aeon

hence [lived] a ruler,1648 Ekajjha,1649

a wheel-turning king with great strength, possessor of the seven gems. (5) [2631]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2632]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

283. Paccuggamaniya1650 [Edit](#)

With a mind that was very clear, I went out and gave greetings to Siddhattha [Buddha], World's Torch,1651

1643 lit., "meritorious"

1644 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

1645 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

1646 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

1647 °*vikutī*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

1648 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

1649 lit., “on a flower”

1650 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1651 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

the Physician for Every World,1652 the Bull of Men, who had arrived like a lion in the forest,1653

like a bull of the finest breed,

splendid like an arjuna tree.1654 (1-2) [2633-2634]

In the ninety-four aeons since

I went to meet the Bull of Men, I’ve come to know no bad rebirth:

that’s the fruit of going to meet. (3) [2635]

In the twenty-seventh aeon

hence there was one ruler of men,

a wheel-turning king with great strength, who was named Suparivāra.1655 (4) [2636]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2637]

Thus indeed Venerable Paccuggamaniya Thera spoke these verses.

The legend of Paccuggamaniya Thera is finished.

284. Ekapupphiya1656 [Edit](#)

At that time I was a goblin,1657

[residing] at the southern gate.

I saw the Buddha, Stainless One,

[bright but cool] like a rayless sun.1658 (1) [2638]

1652 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1653 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1654 lit., "going," elsewhere translated as "flying" given the context

1655 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1656 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1657 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1658 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

One flower was given by me to Vipassī, the Chief of Men,

the Well-Wisher of Every World, 1659

the Best Biped, the Neutral One. (2) [2639]

In the ninety-one aeons since

I gave that flower [to him] back then, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2640]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2641]

Thus indeed Venerable Ekapupphiya Thera spoke these verses.

The legend of Ekapupphiya Thera is finished.

285. Maghavapupphiya 1660 [Edit](#)

The Self-Become, Unconquered One, he Endowed with Meditation,

the Bright One, the Unsullied One

[dwelt] on River Narmada's bank. (1) [2642]

With a happy heart, having seen

the Sambuddha, Unconquered One, then with a *maghava* flower

I worshipped 1661 that Self-Become One. (2) [2643]

In the ninety-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2644]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2645]

1659 *rattambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1660 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1661 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

Thus indeed Venerable Maghavapupphiya Thera spoke these verses.

The legend of Maghavapupphiya Thera is finished.

286. Upaṭṭhāyaka1662 [Edit](#)

After I had invited him —

the World’s Best, the Bull of Men, the Best Biped, Great Elephant, Sacrificial Recipient,

who had entered onto the road —

service was provided by me

to Siddhattha [Buddha], Great Sage,

the Well-Wisher of Every World.1663 (1-2) [2646-2647]

Accepting [it], the Sambuddha,

the Greatest Sage, [then] rose up from that seat [prepared] for serving [him]

[and] set forth, his face to the west. (3) [2648]

In the ninety-four aeons since

I gave [him] that service back then, I’ve come to know no bad rebirth:

that’s the fruit of giving service. (4) [2649]

In the fifty-seventh aeon

hence, [lived] he named Balasena,1664

a wheel-turning king with great strength, possessor of the seven gems. (5) [2650]

The four analytical modes, and these eight deliverances,

six special knowledges mastered:

[I have] done what the Buddha taught! (6) [2651]

Thus indeed Venerable Upaṭṭhāyaka Thera spoke these verses.

The legend of Upaṭṭhāyaka Thera is finished.

1662 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1663 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1664 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

287. Apadāniya1665 [Edit](#)

I praised the *apadānas* of

the Great Sages, the Well-Gone Ones,

and worshipped them, head on [their] feet,

[feeling well-]pleased by [my] own hands. (1) [2652]

In the ninety-two aeons since

I praised the *apadāna* [poems]

I've come to know no bad rebirth:

that is the fruit of extolling. (2) [2653]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2654]

Thus indeed Venerable Apadāniya Thera spoke these verses.

The legend of Apadāniya Thera is finished.

288. Sattāhapabbajita1666 [Edit](#)

Honored and revered were the monks1667

of Vipassi, the Blessed One. Calamity'd befallen me;1668

there was a family rift1669 at home.1670 (1) [2655]

Entering renunciation

in order to allay [my] grief,

I [spent] a week there blissfully,

desiring the Teacher's teaching.1671 (2) [2656]

1665 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1666 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1667 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1668 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1669 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1670 lit., "going," elsewhere translated as "flying" given the context

1671 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

In the ninety-one aeons since

I went forth a renouncer then,

I've come to know no bad rebirth:

the fruit of renunciation. (3) [2657]

In the sixty-seventh aeon

hence, there were seven lords of earth

[who] were [all] called Sunikkhama, 1672

wheel-turning monarchs with great strength. (4) [2658]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2659]

Thus indeed Venerable Sattāhapabbajita Thera spoke these verses.

The legend of Sattāhapabbajita Thera is finished.

289. Buddhūpaṭṭhāyaka 1673 [Edit](#)

Veṭambari 1674 was the name of

[the man] who was my father then. Having taken [me by] my hand,

he led me to the Greatest Sage. (1) [2660]

"These Buddhas, Chief Lords of the World, will [all] be pointed out to me;"

I served them [all] respectfully,

[feeling well-] pleased by [my] own hands. (2) [2661]

In the thirty-one aeons since

I looked after the Buddha then, I've come to know no bad rebirth:

the fruit of providing service. (3) [2662]

In the twenty-third aeon hence

there were four of the ruling caste, 1675

1672 *sappi*, lit., ghee, clarified butter (*gī tel*)

1673 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1674 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1675 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley," BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

[who] were [all] called Samanūpaṭṭhāka, 1676

wheel-turning monarchs with great strength. (4) [2663]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2664]

Thus indeed Venerable Buddhūpaṭṭhāyaka Thera spoke these verses.

The legend of Buddhūpaṭṭhāyaka Thera is finished.

290. Pubbaṅgamaniya 1677 [Edit](#)

Eighty-four thousand [great people] renounced the world, nothing at all. I gave precedence to them [then,]

wishing for the ultimate goal. (1) [2665]

In this world of lust and being, They carefully attended on

the Undisturbed One, 1678 Lucid One, 1679

[feeling well-]pleased by [their] own hands. (2) [2666]

[Their] Faults Destroyed, 1680 Defects Expelled, 1681

They Did their Duty, Free of Fault, 1682

Pervading [all] with Loving Hearts,

Self-Become Ones, Unconquered Ones; (3) [2667]

remembering those Sambuddhas, 1683

having given service to them,
when the [time of my] death arrived,
I went to divine existence. (3-4) [2668]

1676 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1677 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1678 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1679 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1680 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1681 lit., “going,” elsewhere translated as “flying” given the context

1682 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

1683 *sappi*, lit., ghee, clarified butter (*gī tel*)

In the ninety-four aeons since
I protected morals back then,
I’ve come to know no bad rebirth:
that’s the fruit of being restrained. (5) [2669]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2670]

Thus indeed Venerable Pubbaṅgamaniya Thera spoke these verses.

The legend of Pubbaṅgamaniya Thera is finished.

The Summary:

Paṇṇa, Phala, Uggamiya, Ekapupphi, and Maghava, Upatṭhāka’s *apadāna*, Pabbajja and Upatṭhaha,
and Pubbaṅgama; the verses are counted as forty and eight.

The Paṇṇadāyaka Chapter, the Twenty-Ninth

Citapūjaka1684 Chapter, the Thirtieth

291. Citapūjaka1685 [Edit](#)

At that time I was a brahmin, known by the name of Ajita.1686

Wishing to do a sacrifice,1687

I'd gathered various flowers. (1) [2671]

After seeing1688 the burning pyre, of Sikhi, Kinsman of the World,

1684 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1685 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1686 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1687 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1688 lit., "going," elsewhere translated as "flying" given the context

gathering those flowers [again]

I strew [them] on [that burning] pyre. (2) [2672]

In the thirty-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2673]

In the twenty-seventh aeon

hence, there were seven lords of men.

They were named Supajjalita,1689

wheel-turning kings with great strength. (4) [2674]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2675]

Thus indeed Venerable Citapūjaka1690 Thera spoke these verses.

The legend of Citapūjaka1691 Thera is finished.

292. Pupphadhāraka1692 [Edit](#)

I was a bark-clothed [ascetic], wearing deer-leather outer robes. [I] had five special knowledges;1693

a person who could stroke the moon. (1) [2676]

Seeing Vipassi, the World's Torch,1694

come to [the same place] as me, I bore the floral canopy

[over the head] of the Teacher. (2) [2677]

In the ninety-one aeons since

I bore that floral [canopy],

1689 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

1690 *sappi*, lit., ghee, clarified butter (*gī tel*)

1691 lit., “went”

1692 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1693 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1694 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

I’ve come to know no bad rebirth:

that’s the fruit of bearing [flowers]. (3) [2678]

In the eighty-seventh aeon

hence, there was one lord of the earth by name Samantadharaṇa, 1695

a wheel-turning king with great strength. (4) [2679]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2680]

Thus indeed Venerable Pupphadhāraka Thera spoke these verses.

The legend of Pupphadhāraka Thera is finished.

293. Chattadāyaka 1696 [Edit](#)

My son was a renouncer then, wearing a saffron-colored robe. He had realized Buddhahood

and nirvana, Lamp of the World. (1) [2681]

Finding out about [my] own son, afterwards I went [to that place,] I went to the funeral pyre

of the Great One who’d passed away. 1697 (2) [2682]

Pressing my hands together there, I worshipped the funeral pyre,

and taking a white umbrella

I raised [it] up [there] at that time. (3) [2683]

In the ninety-four aeons since

I offered that [white] umbrella, I've come to know no bad rebirth:

the fruit of giving umbrellas. (4) [2684]

In the twenty-fifth aeon hence there were seven lords of people

1695 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1696 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1697 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

whose names [all] were Mahārahā, 1698

wheel-turning monarchs with great strength. (5) [2685]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2686]

Thus indeed Venerable Chattadāyaka Thera spoke these verses.

The legend of Chattadāyaka Thera is finished.

294. Saddasaññaka 1699 [Edit](#)

When the sun has not quite risen,

there is [still] abundant brightness 1700 :

the arising within the world

of the Best Buddha, the Great Sage. (1) [2687]

I heard the sound [of him] there [then,]

but 1701 I did not see that Victor.

When the [time of my] death arrived,

I called to mind the Buddha's sound. (2) [2688]

In the ninety-four aeons since

I obtained that perception then, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2689]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2690]

Thus indeed Venerable Saddasañña Thera spoke these verses.

1698 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1699 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1700 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1701 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

The legend of Saddasañña Thera is finished.

295. Gosānikkhepa1702 [Edit](#)

I laid down golden sandalwood1703

for exiting the ashram door. I now enjoy my own karma:

that is the fruit of past karma. (1) [2691]

Thoroughbreds, those fast like the wind, horses from Sindh, fast vehicles:

I am enjoying all of that:

that is the fruit of sandalwood. (2) [2692]

O! my deed,1704 an ultimate deed, done well in a fine arena.

None but deeds done for the monks1705

has the slightest bit of value (3) [2693]

In the ninety-four aeons since

I laid down that sandalwood [there], I've come to know no bad rebirth:

that's the fruit of laying down [wood]. (4) [2694]

In the seventy-fifth aeon hence was a greatly powerful

wheel-turner who had mighty strength, whose name was Suppatiṭṭhita.1706 (5) [2695]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2696]

Thus indeed Venerable Gosānikkhepa Thera spoke these verses.

1702 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1703 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1704 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1705 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1706 lit., "going," elsewhere translated as "flying" given the context

The legend of Gosīsanikkhepa Thera is finished.

296. Padapūjaka1707 [Edit](#)

On a Himalayan mountain,

I was a *kinnara*1708 back then.

I saw the Buddha, Stainless One, [bright but cool] like a rayless sun1709 who had approached me at that time, Vipassī Buddha, World-Leader.

And then I rubbed upon [his] feet

sandalwood and also incense.1710 (1-2) [2697-2698]

In the ninety-one aeons since

I performed *pūjā* to those feet,

I've come to know no bad rebirth:

the fruit of doing foot-*pūjā*. (3) [2699]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2700]

Thus indeed Venerable Padapūjaka Thera spoke these verses.

The legend of Padapūjaka Thera is finished.

297. Desakittiya1711 [Edit](#)

Back then I was a brahmin man whose name was Upasālaka.1712

1707 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1708 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1709 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1710 *r'attambaradharo*, lit., "bearing red *ambarā*," the latter referring to a type of cloth as well as an upper garment made out of it.

1711 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1712 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

Seeing the World's Best One, Man-Bull, Getting the World's Sacrifices,
plunged into the woods, the forest,
I worshipped [the Buddha's] feet [there]. Discerning my mental pleasure,
the Buddha disappeared [right there]. (1-2) [2701-2702]

Having come out of the forest,
I called to mind the Best Buddha. Proclaiming that to the region,
I joyed an aeon in heaven. (3) [2703]

In the ninety-two aeons since
I proclaimed that to the region, I've come to know no bad rebirth:
that is the fruit of proclaiming. (4) [2704]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2705]

Thus indeed Venerable Desakittiya Thera spoke these verses.

The legend of Desakittiya Thera is finished.

298. Saraṇagamaniya1713 [Edit](#)

On a Himalayan mountain, I was a hunter at that time. I saw the Buddha, Vipassī,
the World's Best, the Bull of Men. (1) [2706]

Attending on the Sambuddha
I did what's proper for elders,
and [then] I went to the Biped Lord,
the Neutral [Buddha,] for refuge. (2) [2707]

In the ninety-one aeons since

I went for refuge [at that time], I've come to know no bad rebirth:

the fruit of going for refuge. (3) [2708]

1713 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2709]

Thus indeed Venerable Saraṇagamaniya Thera spoke these verses.

The legend of Saraṇagamaniya Thera is finished.

299. Ambapiṇḍiya [Edit](#)

I was a famous titan¹⁷¹⁴ [then,]

known by the name of Romasa.¹⁷¹⁵

I gave [some] mangoes as alms food

to Vipassi [Buddha], Great Sage. (1) [2710]

In the ninety-one aeons since

I gave [him] those mangoes back then, I've come to know no bad rebirth:

that's the fruit of giving mangoes. (2) [2711]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2712]

Thus indeed Venerable Ambapiṇḍiya Thera spoke these verses.

The legend of Ambapiṇḍiya Thera is finished.

300. Anusaṇṣāvaka¹⁷¹⁶ [Edit](#)

I saw Vipassi, the Victor, wandering about for alms food.

I gave an owl's [measure of] food¹⁷¹⁷

to the Best Biped, Neutral One. (1) [2713]

1714 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1715 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1716 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1717 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

Happy, with pleasure in [my] heart, I greeted [Buddha] at that time.

I sang the praises of Buddha,

wishing for the ultimate goal. (2) [2714]

In the ninety-one aeons since

I sang [the Buddha's] praises [then], I've come to know no bad rebirth:

that's the fruit of singing praises. (3) [2715]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2716]

Thus indeed Venerable Anusāṣāvaka Thera spoke these verses.

The legend of Anusāṣāvaka Thera is finished.

The Summary:

Citaka and Pārichatta, Sadda, Gosāsanthara, Pada, Padesa, Saraṇa, Amba and Saṇṣāvaka too:

there are forty-seven verses

which are counted by those who know.

The Citakapūjaka Chapter, the Thirtieth

Then there is the Summary of Chapters: Kaṇṇikāra, Hatthidada,

Ālamban', Udaḁāsana, Tuvara and Thomana too, Ukkhepa, Sisupadhāna, Paṇṇada and Citapūji:

in total all the verses here

[do number] four [times] one hundred plus one more than fifty as well. 1718

Twenty-five hundred [verses] all [plus] seventy-two more than that: three hundred *apadāna* [poems]

are counted by those who see truth.

1718 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

The Third Hundred is finished.

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Apadana3.5

Tipitaka >> Sutta Pitaka >> Khuddaka Nikaya >> Apadana >> Apadana 3.5 Therapadana

Source : J.S.Walters

Note ; Presented as it is ; Not proof read

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Apadana : Prominent Theras (Enlightened Disciples) 301-400 [Edit](#)

301. Padumakesariya1720 [Edit](#)

[I lived]1721 in the Sage-assembly,1722 a fierce *mātariga*1723 elephant. Feeling pleasure for theSages1724

I sprinkled [some] lotus pollen.1725 (1) [2717]

Having pleased my heart among those Best of Self-Enlightened Victors, Devoid of Passions, NeutralOnes,

I joyed an aeon in heaven. (2) [2718]

In the ninety-one aeons since

I sprinkled that pollen back then, I've come to know no bad rebirth:

that's the fruit of flower-*pūjā*. (3) [2719]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2720]

Thus indeed Venerable Padumakesariya Thera spoke these verses.

The legend of Padumakesariya Thera is finished.

1720 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1721 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1722 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1723 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1724 lit., "going," elsewhere translated as "flying" given the context

1725 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

302. Sabbagandhiya1726 [Edit](#)

I gave a garland of flowers

to Vipassi [Buddha], Great Sage, [and] I gave to the Upright One

[a piece of] the finest silk cloth. (1) [2721]

In the ninety-one aeons since

I formerly gave [him] that cloth, I've come to know no bad rebirth:

that's the fruit of giving perfumes. (2) [2722]

In the fifteenth aeon ago

[lived] a ruler¹⁷²⁷ named Sucela,¹⁷²⁸

a wheel-turning king with great strength, possessor of the seven gems. (3) [2723]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2724]

Thus indeed Venerable Sabbagandhiya Thera spoke these verses.

The legend of Sabbagandhiya Thera is finished.

303. Paramannadāyaka¹⁷²⁹ [Edit](#)

I saw the Buddha, Vipassi,

the World's Best, the Bull among Men, shining like a dinner-plate tree,¹⁷³⁰

just like the sun [when it] rises. (1) [2725]

Pressing both my hands together,

I brought [Buddha] to [my] own house.

¹⁷²⁶ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁷²⁷ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

¹⁷²⁸ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

¹⁷²⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁷³⁰ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

Having brought the Sambuddha [there,]

I donated milk-rice¹⁷³¹ [to him]. (2) [2726]

In the ninety-one aeons since

I gave that milk-rice [to him] then, I've come to know no bad rebirth:

that is the fruit of milk-rice-gifts. (3) [2727]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2728]

Thus indeed Venerable Paramannadāyaka Thera spoke these verses.

The legend of Paramannadāyaka Thera is finished.

304. Dhammasaññaka1732 [Edit](#)

There was a huge festival

for Blessed Vipassī's Bodhi Tree.

The Sambuddha [sat] at its roots,

the World's Best, the Bull among Men.1733 (1) [2729]

At that moment the Blessed One, Honored by the Monks' Assembly,

was preaching the Four Noble Truths, uttering [his] majestic1734 speech. (2) [2730]

Preaching by means of summary and also extended discourses,

the Sambuddha, Covers Removed,1735

purified1736 the great multitude. (3) [2731]

1731 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1732 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1733 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1734 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1735 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1736 lit., "going," elsewhere translated as "flying" given the context

Hearing the Teaching of Buddha,

of the World's Best, the Neutral One, having worshipped the Teacher's feet

I departed facing the north. (4) [2732]

In the ninety-one aeons since

I heard that Teaching at that time, I've come to know no bad rebirth:

fruit of perceiving the Teaching.1737 (5) [2733]

In the thirty-third aeon hence there was one ruler of people, known by the name of Sutava,1738

a wheel-turning king with great strength. (6) [2734]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [2735]

Thus indeed Venerable Dhammasaṅgīka Thera spoke these verses.

The legend of Dhammasaṅgīka Thera is finished.

305. Phaladāyaka1739 [Edit](#)

On Bhāgīrathī1740 River's bank, there was a hermitage back then. I went to that hermitage[once],

expectantly, fruit in [my] hands. (1) [2736]

I saw Vipassī [Buddha] there,

[bright but cool] like a rayless sun.1741

I donated to the Teacher

all of the fruit I had [in hand]. (2) [2737]

1737 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1738 *sappi*, lit., ghee, clarified butter (*gī tel*)

1739 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1740 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1741 *kummāsa*, Skt. *kulmāsa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

In the ninety-one aeons since

I gave that fruit [to him] back then, I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [2738]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2739]

Thus indeed Venerable Phaladāyaka Thera spoke these verses.

The legend of Phaladāyaka Thera is finished.

306. Sampasādaka1742 [Edit](#)

"Praise to you, O Buddha-Hero!

You are the Clear One everywhere. Calamity's befallen me;

become the refuge for this me." (1) [2740]

Siddhattha [Buddha], in the world

the Peerless One,1743 explained to [me]:1744

"The [Monks'] Assembly, ocean-like, is without measure, unexcelled.

Bring your heart pleasure in the monks1745

and plant the seed of happiness

there in that field which has no flaws,

which provides fruit without limit."1746 (2-3) [2741-2742]

Saying that, the Omniscient One,

the World's Best, the Bull among Men, after instructing me that way,

rose up into the sky, the sky!1747 (4) [2743]

1742 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1743 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1744 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1745 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1746 lit., "going," elsewhere translated as "flying" given the context

1747 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Not long after the Bull of Men, Omniscient One, had gone his way, the [time of my own] death arrived; I was reborn in Tusitā. (5) [2744]

Then in that field which has no flaws which provides fruit without limit,

in the monks, having pleased my heart, I joyed an aeon in heaven. (6) [2745]

In the ninety-four aeons since

I received that pleasure back then, I've come to know no bad rebirth:

that's the fruit of [feeling] pleasure. (7) [2746]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2747]

Thus indeed Venerable Sampasādaka Thera spoke these verses.

The legend of Sampasādaka Thera is finished.

307. Ārāmadāyaka1748 [Edit](#)

A garden was planted by1749 me for Siddhattha, the Blessed One.

When birds were roosting in the trees

[and They'd come to produce] thick shade,1750

I saw the Buddha, Stainless One, Sacrificial Recipient.

I brought the Best One in the World,

the Bull among Men, to the garden. (1-2) [2748-49]

Happy, [and] with a happy heart,

I gave fruits and flower[s] [to him],

1748 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1749 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1750 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

and with the pleasure born of that,

I made the formal donation.1751 (3) [2750]

That which I gave to the Buddha, with a mind that was very clear,

was reborn as [great] fruit for me while

I was reborn in existence.1752 (4) [2751]

In the ninety-four aeons since

I gave [him] that gift at that time, I've come to no know bad rebirth:

the fruit of giving a garden. (5) [2752]

In the thirty-seventh aeon were seven Mudusīṭalas,1753

wheel-turning monarchs with great strength, possessors of the seven gems. (6) [2753]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [2754]

Thus indeed Venerable Ārāmadāyaka Thera spoke these verses.

The legend of Ārāmadāyaka Thera is finished.

308. Anulepadāyaka1754 [Edit](#)

I saw [a monk], a follower,
of Atthadassi [Buddha], Sage.
I approached while he was doing
repairs on the boundary [there]. (1) [2755]

When the repairs were completed, I donated ointment [to him],
happy, [my] heart [filled] with pleasure
in the unsurpassed merit-field. (2) [2756]

In the eighteen-hundred aeons
[since] I did that [good] karma then,

1751 *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1752 lit., “going,” elsewhere translated as “flying” given the context

1753 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

1754 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the mainnumbering of this translation.

I’ve come to know no bad rebirth:
that’s the fruit of [giving] ointment. (3) [2757]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2758]

Thus indeed Venerable Anulepadāyaka Thera spoke these verses.

The legend of Anulepadāyaka Thera is finished.

309. Buddhasañña1755 [Edit](#)

In a dream I saw [the Buddha], the World's Leader, Siddhattha,
like the rising hundred-rayed [sun], [bright but cool] like a rayless sun,
the World's Best, the Bull among Men, who'd gone into the forest [then]. Bringing pleasure to myheart there,
I approached the Well-Gone [Buddha]. (1-2) [2759-2760]

In the ninety-four aeons since
I obtained that perception then, I've come to know no bad rebirth:
the fruit of perceiving Buddhas. (3) [2761]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [2762]

Thus indeed Venerable Buddhasaṅṅika Thera spoke these verses.

The legend of Buddhasaṅṅika Thera is finished.

310. Pabbhāradāyaka1756 [Edit](#)

I cleaned up a mountain cave for Piyadassi, the Blessed One,

1755 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1756 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

and looked after the water pot
for the Neutral One's consumption. (1) [2763]

Piyadassi, the Greatest Sage,
the Buddha, explained that for me
"a mil-*kaṇḍa*1757 cent-*bheṇḍu*1758 [large]
sacrifice post1759 will come to be, made out of gold, covered in flags;
a not small [group of] gems as well." Having given a mountain cave,1760
I joyed an aeon in heaven. (2-3) [2764-2765]

In the thirty-second aeon
[lived] the ruler1761 named Susuddha,1762
a wheel-turning king with great strength, possessor of the seven gems. (4) [2766]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2767]

Thus indeed Venerable Pabbhāradāyaka Thera spoke these verses.

The legend of Pabbhāradāyaka Thera is finished.

The Summary:

Kesara, Gandha and Anna, Dhammasañña and Phala too, Pasāda, Ārāmadāyi,

Lomaka, Buddhasañña, [and] Pabbhārada; the verses,

They say, 1763 are one less than fifty.

The Padumakesariya Chapter, the Thirty-First

1757 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1758 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1759 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1760 lit., “going,” elsewhere translated as “flying” given the context

1761 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

1762 *sappi*, lit., ghee, clarified butter (*gī tel*)

1763 lit., “went”

Ārakkhadāyaka 1764 Chapter, the Thirty-Second

311. Ārakkhadāyaka 1765 [Edit](#)

A fence was constructed by me

for the Great Sage, Dhammadassi, and I provided protection

for the Best Biped, the Neutral One. (1) [2768]

It was eighteen-hundred aeons ago that I did that karma.

Through that [good] karma’s remaining effect, I am now an arahant. 1766 (2) [2769]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [2770]

Thus indeed Venerable Ārakkhadāyaka Thera spoke these verses.

The legend of Ārakkhadāyaka Thera is finished.

312. Bhojanadāyaka1767 [Edit](#)

Of good birth like a *sal*/ tree's1768 bough, rising up like a drumstick tree,1769 [streaking] the sky likeIndra's bolt,1770

1764 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1765 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1766 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1767 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1768 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1769 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1770 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

the Victor was always shining. (1) [2771]

With a mind that was very clear, I donated edibles to

him, the God Over Other Gods,

Vessabhu [Buddha], the Great Sage. (2) [2772]

The Self-Become, Unconquered One,

the Buddha, gave me thanks1771 for that: "let it be born as fruit for you,

as [you're] reborn in existence."1772 (3) [2773]

In the thirty-one aeons since

I gave that gift [to him] back then, I've come to know no bad rebirth:

that is the fruit of [giving] food. (4) [2774]

In the twenty-five aeon hence there was one man, Amittabhā,1773

a wheel-turning king with great strength, possessor of the seven gems. (5) [2775]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2776]

Thus indeed Venerable Bhojanadāyaka Thera spoke these verses.

The legend of Bhojanadāyaka Thera is finished.

313. Gatasaññaka1774 [Edit](#)

There are no footprints in the air; the sky is not marked by the wind. I saw the Victor, Siddhattha
journeying to the world of gods. 1775 (1) [2777]

I saw the Sammāsambuddha's robe being shaken by the wind.

1771 lit., "going," elsewhere translated as "flying" given the context

1772 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1773 *sappi*, lit., ghee, clarified butter (*gī tel*)

1774 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1775 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

Having seen the Sage's journey,

joy is born for all time for me. (2) [2778]

In the ninety-four aeons since

I obtained that perception then, I've come to know no bad rebirth:

the fruit of Buddha-perception. (3) [2779]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2780]

Thus indeed Venerable Gatasaññaka Thera spoke these verses.

The legend of Gatasaññaka Thera is finished.

314. Sattapadumiya1776 [Edit](#)

I was a brahmin, Nesāda, 1777

dwelling on a riverbank [then].

I swept out the hermitage [there.]

with lotus flowers [as my broom]. (1) [2781]

Seeing the Golden Sambuddha, Siddhattha, Leader of the World, traveling through the forest[once]

I felt a feeling of delight.1778 (2) [2782]

Going to meet the Sambuddha, Siddhattha, Leader of the World, I brought him to the hermitage

and spread lotuses and lilies.1779 (3) [2783]

In the ninety-four aeons since

I did *pūjā* [with] that flower,

1776 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1777 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1778 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1779 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [2784]

In the seventh aeon ago

there were four Pādapāvaras, 1780

wheel-turning monarchs with great strength, possessors of the seven gems. (5) [2785]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2786]

Thus indeed Venerable Sattapadumiya Thera spoke these verses.

The legend of Sattapadumiya Thera is finished.

315. Pupphāsaniya 1781 [Edit](#)

The golden-colored Sambuddha, just like the hundred-raying sun, was traveling near by [tome],

Siddhattha, the Unconquered One. (1) [2787]

Going out to meet [the Buddha,] having [him] enter [my] ashram, I gave [him] a seat offlowers,

with a mind that was very clear. (2) [2788]

Pressing both my hands together, at that time I was overjoyed. Pleasing my heart in the Buddha,

I turned that karma to [my] use. (3) [2789]

I'm pure in the dispensation

because of all that wholesomeness, 1782

the merit made by me in the

Unconquered One, the Self-Become. (4) [2790]

In the ninety-four aeons since

I gave that floral seat back then,

1780 lit., "going," elsewhere translated as "flying" given the context

1781 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1782 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

I've come to know no bad rebirth:

the fruit of giving floral seats. (5) [2791]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2792]

Thus indeed Venerable Pupphāsaniya Thera spoke these verses.

The legend of Pupphāsaniya Thera is finished.

316. Āsanatthavika 1783 [Edit](#)

Sikhi [Buddha], Supreme Stupa, was the Kinsman of the World then. I was journeying in a dark forest, a barren wilderness. (1) [2793]

After exiting the forest,

I saw the [Buddha's] lion throne. 1784

Confidently pressing my hands,

I praised the Leader of the World. (2) [2794]

Throughout the entire day 1785 I praised the Buddha, the World's Chief Leader. Happy, [and] with a happy heart,

I uttered this speech at that time: (3) [2795]

"Praise to you, O Well-Bred Person! 1786

Praise to you, Ultimate Person! You're the Omniscient, Great Hero,

the World's Best, the Bull among Men." (4) [2796]

After praising Sikhi [like that], after saluting [his] throne [there],

1783 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1784 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1785 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1786 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

led away by other concerns, 1787

I departed facing north. (5) [2797]

In the thirty-one aeons since

I praised the Best Debater [then,] I've come to know no bad rebirth:

that's the fruit of singing praises. (6) [2798]

In the twenty-seventh aeon ago were seven Atulyas, 1788

wheel-turning monarchs with great strength, possessors of the seven gems. (7) [2799]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (8) [2800]

Thus indeed Venerable Āsanatthavika Thera spoke these verses.

The legend of Āsanatthavika Thera is finished.

317. Saddasaññaka 1789 [Edit](#)

The Great Hero, Beautiful One, 1790 preaching the path to deathlessness, was dwelling in a superb house, surrounded by his followers. (1) [2801]

He slew the people's attachments

by means of his honey-sweet words.

There was a huge uproar [just then],

wishes of good for gods and men. 1791 (2) [2802]

Having heard the utterances

of Siddhattha [Buddha], Great Sage,

1787 lit., "going," elsewhere translated as "flying" given the context

1788 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

1789 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1790 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1791 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

[and] pleasing my heart in the sound,

I worshipped the World’s Leader [then]. (3) [2803]

In the ninety-four aeons since

I obtained that perception then, I’ve come to know no bad rebirth:

the fruit of perceiving Buddhas. (4) [2804]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2805]

Thus indeed Venerable Saddasañña Thera spoke these verses.

The legend of Saddasañña Thera is finished.

318. Tiraṇṣiya1792 [Edit](#)

On a mountainside, Siddhattha, like a lion which is well-born, had lit up all the directions,

like a fire-mass1793 on the mountain. (1) [2806]

Having seen Buddha’s effulgence, like the effulgence of the sun,

and like the moon’s effulgence [too], great happiness arose for me. (2) [2807]

Seeing the three effulgences, seeing the Ultimate Hearer, 1794 placing deer-hide on one shoulder,

I praised the Leader of the World. (3) [2808]

The three makers of effulgence dispelling darkness in the world, 1795

1792 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1793 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1794 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1795 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

are the moon, and also the sun,
and Buddha, Leader of the World. (4) [2809]

Illustrating these similes,
I spoke praises of the Great Sage.¹⁷⁹⁶
Having extolled Buddha's virtues,
I joyed an aeon in heaven. (5) [2810]

In the ninety-four aeons since
I extolled the Buddha [back then], I've come to know no bad rebirth:
that is the fruit of extolling. (6) [2811]

In the sixty-first aeon hence
there was one [man], Ñāṇadhara,¹⁷⁹⁷
a wheel-turning king with great strength, possessor of the seven gems. (7) [2812]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [2813]

Thus indeed Venerable Tiraṇṣiya Thera spoke these verses.

The legend of Tiraṇṣiya Thera is finished.

319. Kandaḷpupphiya¹⁷⁹⁸ [Edit](#)

I was a farmer at that time on the banks of River Indus. Bound in service to another,
I looked not for that other's rice.¹⁷⁹⁹ (1) [2814]

Wandering along the Indus,
I saw Siddhattha, the Victor, sitting down in meditation¹⁸⁰⁰

¹⁷⁹⁶ lit., "going," elsewhere translated as "flying" given the context

¹⁷⁹⁷ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

¹⁷⁹⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

¹⁷⁹⁹ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

¹⁸⁰⁰ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more

likely and I have translated accordingly. It is at any rate some food made out of barley.

like a lotus flower in bloom. (2) [2815]

I having cut off [all] the stems

of seven plantain flowers [then], did spread them out upon the head

of Buddha, Kinsman of the Sun. (3) [2816]

Attentive to the protocol,

[back then] after I had approached the Golden-Colored Sambuddha,

Wise One, With Senses Well-Controlled,

— Hard to Approach like a tusker, a *mātāṅga* in three-fold rut — having pressed my hand together

I worshipped [Buddha], the Teacher. (4-5) [2817-2818]

In the ninety-four aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (6) [2819]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [2820]

Thus indeed Venerable Kandalīpupphiya Thera spoke these verses.

The legend of Kandalīpupphiya Thera is finished.

320. Kumudamāliya 1801 [Edit](#)

Taking a white lotus bloom I

laid it [before] the Best Buddha, Sacrificial Recipient,

the Bull, Excellent One, Hero, Victorious One, the Great Sage, Vipassī [Buddha], Great Hero,

like a lion which is well-born. (1-2) [2821-2822]

In the ninety-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [2823]

1801 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2824]

Thus indeed Venerable Kumudamāliya Thera spoke these verses.

The legend of Kumudamāliya Thera is finished.

The Summary: Arakkhada, Bhojanada,

Gatasaññi and Padumika, Pupphāsani, Santhavaka, Saddasaññi, Tiraṇṣiya, Kandali and Komudi too: there are fifty-seven verses.

The Ārakkhadāya Chapter, the Thirty-Second

Ummāpupphiya Chapter, the Thirty-Third

321. Ummāpupphiya1802 [Edit](#)

I saw the Ultimate Person, Siddhattha, the Unconquered One, Attentive One, He Who Attained,

sitting down1803 in meditation. (1) [2825]

Having gathered [blue] flax1804 flowers, I offered [them] to the Buddha.

All the flowers faced the same way,

stems turned upward, heads turned downward. (2) [2826]

Like pretty pictures They remained, floral canopy in the sky.

Because of that mental pleasure,

I was reborn in Tusitā. (3) [2827]

1802 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1803 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1804 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

In the ninety-four aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [2828]

In the fifty-fifth aeon hence

there was one [man], lord of the earth, known as Samantacchadana, 1805

a wheel-turning king with great strength. (5) [2829]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2830]

Thus indeed Venerable Ummāpupphiya Thera spoke these verses.

The legend of Ummāpupphiya Thera is finished.

322. Pulinaṇḍaka 1806===

Splendid like an arjuna [tree], like a bull of the finest breed,

shining forth like the morning star, 1807

the Bull of Men lit up [the world]. (1) [2831]

Pressing both my hands together,

I worshipped [Buddha], the Teacher. [Then] I eulogized the Teacher, delighted by my own karma. (2) [2832]

Gathering 1808 [some] very clean sand, I spread [it] on the path he took, having carried 1809 [it] in 1810 my lap

1805 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1806 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

1807 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1808 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komuṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1809 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

1810 lit., "going," elsewhere translated as "flying" given the context

for Vipassī Buddha, Great Sage. (3) [2833]

With a mind that was very clear, during the time for siesta,

I sprinkled one half of that sand

for the Biped Lord, Neutral One. (4) [2834]

In the ninety-one aeons since

I sprinkled that sand [at that time], I've come to know no bad rebirth:

that is the fruit of [giving] sand. (5) [2835]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2836]

Thus indeed Venerable Pulinapūjaka Thera spoke these verses.

The legend of Pulinapūjaka Thera is finished.

323. Hāsajanaka1811 [Edit](#)

I saw the Teacher's robe of rags, stuck up in the top of a tree.1812

Having pressed my hands together,

I lifted [it] up further still. (1) [2837]

Having glimpsed [it] from far away

[that robe] filled me up with laughter.1813

Having pressed my hands together,

I brought [my] heart more pleasure still. (2) [2838]

In the ninety-one aeons since

I obtained that perception then, I've come to know no bad rebirth:

the fruit of perceiving Buddhas. (3) [2839]

1811 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the mainnumbering of this translation.

1812 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1813 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [2840]

Thus indeed Venerable Hāsajanaka Thera spoke these verses.

The legend of Hāsajanaka Thera is finished.

324. Saññasāmika1814 [Edit](#)

I was [only] seven years old, 1815 a learned master of mantras. Carrying on the family line,

I encouraged sacrifice[s]. (1) [2841]

Eighty-four thousand [living] beasts, are slaughtered by me every day. Brought to a wooden hitching post, 1816 They are kept for sacrificing. (2) [2842]

Like beaten 1817 [gold] atop a forge, 1818 [burning bright] like cedar charcoal, 1819 like the sun [when it] is rising,

like the moon on the fifteenth day, 1820

Siddhattha, Goal of All Success,

Worshipped 1821 by the Triple World, Friend, 1822

the Sambuddha, having approached

[me] uttered this speech [then and there]: (3-4) [2843-2844]

"Non-violence to all that breathe, young man, is [what best] pleases me,

1814 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1815 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1816 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1817 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1818 lit., "going," elsewhere translated as "flying" given the context

1819 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1820 *sappi*, lit., ghee, clarified butter (*gī tel*)

1821 lit., "went"

1822 reading *sañcālesi* with BJTS for PTS *sañjālesi*

and abstaining from stealing [things], transgressing and drinking liquor. (5) [2845]

I am pleased by good behavior, and gratitude for the learned; praiseworthy too are those things [done]

for others in [this] world of things. (6) [2846]

Having cultivated those things, delighting in kindness to all, 1823 pleasing [your] heart in the Buddha, cultivate the ultimate Path." (7) [2847]

Saying this, the Omniscient One,

the World's Best, the Bull among Men, having thus given me advice,

rose into the sky and flew off. 1824 (8) [2848]

Beforehand having cleansed [my] heart, I later brought [my] heart pleasure. Because of that mental pleasure,

I was reborn in Tusitā. (9) [2849]

In the ninety-four aeons since

I brought [that] pleasure to [my] heart, I've come to know no bad rebirth:

the fruit of perceiving Buddhas. (10) [2850]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (11) [2851]

Thus indeed Venerable Saññasāmika Thera spoke these verses.

The legend of Saññasāmika Thera is finished.

325. Nimittasaññaka 1825 [Edit](#)

On Candabhāgā River's bank, I dwelt in a hermitage [then]. I saw a golden-colored deer,

[which] was wandering through the woods. (1) [2852]

1823 lit., "fell down"

1824 lit., "meritorious"

1825 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

Having pleased [my] heart in [that] deer, I recalled the World's Best [Buddha].

With that [same] pleasure in [my] heart, I recalled the other Buddhas: (2) [2853]

"Those Buddhas who have passed away,

Thus-Gone-Ones, [while They] were living, in this very same way shined forth,

like [golden] deer-kings for the heart." (3) [2854]

In the ninety-four aeons since

I obtained that perception then, I've come to know no bad rebirth:

the fruit of perceiving Buddhas. (4) [2855]

In the twenty-seventh aeon

hence there was one lord of the earth, [who] was named Araññasatta, 1826

a wheel-turning king with great strength. (5) [2856]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [2857]

Thus indeed Venerable Nimittasaññaka Thera spoke these verses.

The legend of Nimittasaññaka Thera is finished.

Causing the Sambuddha to stay1828 —

the Golden-Colored Sambuddha, like something costly made of gold, Bearing the Thirty-two GreatMarks, Siddhattha, Goal of All Success,

the Lustless One, Unconquered One, who was going through the bazaar —

I fed [that Sambuddha], Great Sage. (1-2) [2858-2859]

1826 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1827 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the mainnumbering of this translation.

1828 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

The Sage, Kind [to creatures] in the world, blazed forth [his bright light] on me then. Pleasing my heart in the Buddha,

I joyed an aeon in heaven. (3) [2860]

In the ninety-four aeons since

I gave [him] that alms food back then, I've come to know no bad rebirth:

that's the fruit of giving alms food. (4) [2861]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [2862]

Thus indeed Venerable Annasaṅsāvaka Thera spoke these verses.

The legend of Annasaṅsāvaka Thera is finished.

When according to [his] lifespan, a god falls from the world,1830

three sayings1831 get emitted [then,]

[in] the rejoicing of the gods. (1) [2863]1832

"From here, sir,1833 go to a good state, in the company of people.

Becoming human do obtain

great faith in the Excellent Truth.1834 (2) [2864]

Having established that, your faith, in the well-known Excellent Truth,

[well-]fixed, born of [those happy] roots,

[be] steadfast as long as [you] live. (3) [2865]

1829 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1830 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1831 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1832 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1833 lit., "going," elsewhere translated as "flying" given the context

1834 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Doing good deeds 1835 with [your] body,

[and doing] much good with [your] speech;

doing good with [your] mind [as well,]

[be] free of hate and attachment. 1836 (4) [2866]

Thus exalting the life [you live], doing merit with much giving, make other men also enter

the chaste life [and] Excellent Truth." (5) [2867]

When gods know that a god's falling, 1837 [filled] with this [sort of] compassion, They rejoice [about his rebirth]:

"O god come [back] repeatedly." (6) [2868]

I was moved when at that time the assembly of gods had gathered,

"Well now then to what womb should I

go when [I have] fallen from here?" (7) [2869]

Padumuttara's follower,

known by the name of Sumana, 1838

a monk with senses [well-]controlled, realizing that I was moved

[and] desiring to lift me up,

did come into my presence then

[and] stirred me up instructing [me]

in the meaning and the Teaching. 1839 (8-9) [2870-2871]

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Having listened to his words I

made [my] heart pleased in the Buddha. Having saluted that hero 1841

I [then] passed away on the spot. (10) [2872]

I was reborn right then and there, incited by [those] happy roots.

1835 *sappi*, lit., ghee, clarified butter (*gī tel*)

1836 lit., “went”

1837 reading *sañcālesi* with BJTS for PTS *sañjālesi*

1838 lit., “fell down”

1839 lit., “meritorious”

1840 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

1841 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

Even dwelling in mother’s womb,

I was my mother’s instructor.1842 (11) [2873]

Having fallen from that body

I was reborn in Thirty-Three.1843

Within that [heaven], then, for me,

mental disturbance was not seen. (12) [2874]

Fallen from Tāvatiṇsa [too,]

I1844 came in to a mother’s womb. Coming out from [that] womb I knew

[the diff ’rence between] black and white.1845 (13) [2875]

Being [only] seven years old,

I entered the park-hermitage1846

of Gotama, the Blessed One,

the Śākya Son, the Neutral One. (14) [2876]

When the dispensation had spread

[and] the Teaching1847 was popular,1848

I saw the Teacher’s [own] monks there, doers of his dispensation. (15) [2877]

The city there, named Śrāvastī had a king known as Kosala.

By elephant-chariot he

came to the supreme Bodhi [tree]. (16) [2878]

Having seen his elephant [there], recalling [my own] past karma, pressing both my handstogether,

I [also] went to the event.1849 (17) [2879]

Being [only] seven years old,

I went forth into homelessness. He who looked after the Buddha was the follower Ānanda,1850perfectly behaved, resolute,

1842 *y’enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

1843 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

1844 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

1845 lit., “on a flower”

1846 or perhaps flowers? Or both, i.e. trees in bloom?

1847 *khiddāratiyā*

1848 *tidase*, i.e., in Tāvatiṃsa heaven

1849 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

1850 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

mindful and very learned too.

He took charge of the Brilliant One, 1851

bringing pleasure to the king’s heart. (18-19) [2880-2881]

After having heard his Teaching, I recalled [my own] past karma. Standing in that very [spot] I

[then] attained [my] arahantship. (20) [2882]

Putting a robe on one shoulder.

hands pressed together on [my] head, saluting [him], the Sambuddha,

I uttered this speech [then and there]: (21) [2883]

“Gathering *niggunḍi* 1852 blossoms I placed them on the lion-throne of Padumuttara Buddha,

the Lord of Bipedes, the Teacher. (22) [2884]

Through that deed, O Biped Lord,

O World’s Best, O Bull among Men, I’ve achieved the un-shaking state without victory or defeat. (23) [2885]

In aeon twenty-five-thousand, 1853 royal 1854 lords of men numbered in crore-hundred-trillions and hundred-

trillion-hundred-trillions, eight each. 1855 (24) [2886]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (25) [2887]

Thus indeed Venerable Niggunḍipupphiya Thera spoke these verses.

The legend of Niggunḍipupphiya Thera is finished.

1851 lit., “*pūjā*”

1852 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

1853 or “I do not know,” *na jānāmi*

1854 *pariḷāho*

1855 lit., “in the city, Śrāvastī,”

All the people, come together, were doing a great *pūjā* for Vessabhu [Buddha], Blessed One,
the World's Best One, the Neutral One. (1) [2888]

Making a ball of pure alms food
[and], happy, a floral garland,
I then offered [them] in front of
the lion-throne of the Buddha. (2) [2889]

All the people, come together, are seeing that superb flower.
"By whom was this flower offered?
to the Best Buddha, Neutral One?" (3) [2890]

Because of that mental pleasure, I was reborn in Nimmāna.
I experience own-karma,
done well in the past by myself. (4) [2891]

In whichever womb I'm reborn, [whether] it's human or divine, I am dear to all the [people]:
that's the fruit of flower-*pūjā*. (5) [2892]

I've come to know no reviling of self-controlled ascetics done by me by means of [my]body,
nor with [my] speech [nor] through my mind. (6) [2893]

Because of that good behavior
[and my] mental resolution,
I am honored by all [people]:

1856 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1857 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1858 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1859 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1860 lit., "going," elsewhere translated as "flying" given the context

1861 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1862 *sappi*, lit., ghee, clarified butter (*gī tel*)

that's the fruit of not reviling. (7) [2894]

In the thirty-one aeons since
I did that flower-*pūjā* [then],

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (8) [2895]

In the eleventh aeon hence

there was a king, 1863 Sahassāra, 1864

wheel-turning monarch with great strength, possessor of the seven gems. (9) [2896]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (10) [2897]

Thus indeed Venerable Sumanāveliyya Thera spoke these verses.

The legend of Sumanāveliyya Thera is finished.

329. Pupphacchattiya 1865 [Edit](#)

Bringing water-born lotuses, 1866 hundred-leafed, delighting the mind, and making [it], I offered a

floral umbrella to Buddha, the Blessed One, Siddhattha,

the World's Best One, the Neutral One, when he was declaring the truth,

giving living beings succor. (1-2) [2898-2899]

And Siddhattha, World-Knower, Sacrificial Recipient,

standing in the monks' Assembly, 1867

the Teacher spoke this verse [for me]: (3) [2900]

1863 lit., "went"

1864 reading *sañcālesi* with BJTS for PTS *sañjālesi*

1865 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1866 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1867 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

"[This one] who pleased [his] heart in me

[and] made a floral umbrella, due to that mental pleasure he

will not go to a bad rebirth." (4) [2901]

Having said this, the Sambuddha, Siddhattha, Leader of the World, taking leave of his retinue

rose up into the sky, the sky! 1868 (5) [2902]

When the Man-God¹⁸⁶⁹ had risen up the white umbrella also rose.

That unexcelled umbrella [then]

went in front of the Best Buddha. (6) [2903]

In the ninety-four aeons since

I offered [him] that umbrella,

I've come to know no bad rebirth:

fruit of a floral umbrella. (7) [2904]

In the seventy-fourth aeon

there were eight [named] Jalasikha,¹⁸⁷⁰ wheel-turning monarchs with great power, possessors of the seven gems. (8) [2905]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [2906]

Thus indeed Venerable Pupphacchattiya Thera spoke these verses.

The legend of Pupphacchattiya Thera is finished.

330. Sāparivārachattadāyaka¹⁸⁷¹ [Edit](#)

Padumuttara, World-Knower, Sacrificial Recipient,

was raining down the *Dhamma*-rain

¹⁸⁶⁸ *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

¹⁸⁶⁹ lit., "going," elsewhere translated as "flying" given the context

¹⁸⁷⁰ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

¹⁸⁷¹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

like the rainwaters from¹⁸⁷² the sky. (1) [2907]

I saw him [then], the Sambuddha, preaching the path to deathlessness. Bringing pleasure to [my]own heart,

I [then] went back to [my] own house. (2) [2908]

Taking an adorned umbrella,

I approached the Ultimate Man. Happy, [and] with a happy heart, I lifted it up in the sky. (3)[2909]

[One of] the foremost followers, controlled like a well-built¹⁸⁷³ vehicle, going up to the Sambuddha

[then] held [it] up over [his] head. (4) [2910]

[Full of] Pity, Compassionate,

the Buddha, the World's Chief Leader, sitting in the monks' Assembly, 1874

[then] spoke these verses [about me]: (5) [2911]

"He who gave [me] this umbrella, adorned, delightful to the mind, because of that mental pleasure

will not go to a bad rebirth. (6) [2912]

And seven times among the gods he will exercise divine rule,

and thirty-six times he will be

a [powerful] wheel-turning king. (7) [2913]

In one hundred thousand aeons, arising in Okkāka's (Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (8) [2914]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, knowing well all the defilements

1872 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1873 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1874 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

he'll reach nirvana, undefiled." (9) [2915]

Understanding the Buddha's speech, [those] majestic words he uttered, happy, with pleasure in [my] heart,

I gave rise to even more speech. (10) [2916]

Abandoning the human womb, I attained the womb of a god. My superb heavenly mansion

rose up tall, 1875 delighting the mind. (11) [2917]

When I go out from [that] mansion, a white umbrella is carried. 1876

I am getting that perception:

the fruit of previous karma. (12) [2918]

Falling from the world of the gods I came into the human state, thirty-six times a wheel-turner,

seven hundred aeons ago. (13) [2919]

After falling from that body,

I went on to the Thirty-Three. 1877

Transmigrating I by and by

came back again to human [life]. (14) [2920]

They carried a white umbrella
for me leaving [my] mother's womb. [Then] at the age of seven years,
I went forth into homelessness. (15) [2921]

[There was a man] named Sunanda, 1878
a brahmin master of mantras. Bringing a crystal 1879 umbrella
, gifted the chief follower. (16) [2922]

The great hero, the great speaker
Sāriputta expressed [his] thanks. 1880
Hearing his expression of thanks,
I recalled my previous deed. (17) [2923]

1875 lit., "going," elsewhere translated as "flying" given the context
1876 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*
1877 *sappi*, lit., ghee, clarified butter (*gī tel*)
1878 lit., "went"
1879 reading *sañcālesi* with BJTS for PTS *sañjālesi*
1880 lit., "fell down"

Pressing both my hands together,
I brought pleasure to [my] own heart. Remembering [my] past karma,
I attained the arahant-state. (18) [2924]

Then standing up from [my] seat, I — hands pressed together on [my] head — saluted [him.] the Sambuddha,
[and] uttered these words [at that time]: (19) [2925]

"One hundred thousand aeons hence
Padumuttara the Buddha,
World Knower, Unmatched in the World, Sacrificial Recipient,
the Self-Become One, Chief Person, did take up in both of his hands
the umbrella given by me,
all-adorned and decorated. (20-21) [2926-2927]

O! the Buddha! O! the Teaching!
O! Our Teacher's accomplishment!
Through the gift of one umbrella,
I was reborn in no bad state. (22) [2928]

My defilements are [now] burnt up; all [new] existence is destroyed. knowing well all the defilements,
without defilements I [now] live. (23) [2929]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (24) [2930]

Thus indeed Venerable Sāparivārachattadāyaka Thera spoke these verses.

The legend of Sāparivārachattadāyaka Thera is finished.

The Summary: Ummāpupphi and Pulina,

Hāsa, Sañña, Nimitta, Saṅsāvaka and Niggaṇḍi, 1881

Sumana, Pupphachattaka, and Suparivāracchatta:

one hundred plus seven verses.

1881 lit., "meritorious"

The Ummāpupphiya Chapter, the Thirty-Third

Gandhathūpiya 1882 Chapter, the Thirty-Fourth

331. Gandhathūpiya 1883 [Edit](#)

I gave a scented stupa for Siddhattha [Buddha], Blessed One, enveloped by jasmine flowers
as befitted the Sambuddha. 1884 (1) [2931]

The Sambuddha, the World's Leader, was like a costly thing of gold,
bright like a blue water lily, 1885
blazing up like a fire-altar. (2) [2932]

My heart was pleased [by] having seen the Chief of Monks [who was] seated, Honored by the monks' Assembly,
like an excellent tiger-bull, like a lion of good breeding,
[and] pressing my hands together, having worshipped the Teacher's feet,
I departed facing the north. (3-4) [2933-2934]

In the ninety-four aeons since
I gave those [good] scents at that time, I've come to know no bad rebirth:
the fruit of doing scent-*pūjā*. (5) [2935]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [2936]

1882 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1883 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1884 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1885 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

Thus indeed Venerable Gandhathūpiya Thera spoke these verses.

The legend of Gandhathūpiya Thera is finished.

{*332, BJTS only: Udakapūjaka1886}1887

[I saw] the Golden Sambuddha going in the path of the wind, glistening like an oil-altar, 1888
blazing up like a fire-altar. 1889 [2937]

Taking [some] water with my hand, I tossed it up into the sky.

The Buddha, Compassionate, Sage, Great Hero, [then] accepted it. [2938]

Standing in the sky, the Teacher, whose name was Padumuttara, discerning what I was thinking,
spoke this verse [about me just then]: [2939]

“Because of this gift of water

and the joy that [he] produced [then], for one hundred thousand aeons

he’ll come to know no bad rebirth.” [2940]

Due to that deed for Buddha, 1890

the World’s Best One, the Bull of Men, I’ve attained the unshaking state
beyond [all] conquest and defeat. [2941]

In the sixty-five hundredth aeon,

there were three wheel-turning monarchs; [all were] named Sahassarāja, 1891

lords over people on four sides. [2942]

1886 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1887 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1888 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1889 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1890 lit., “going,” elsewhere translated as “flying” given the context

1891 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! [2943]

Thus indeed Venerable Udakapūjaka Thera spoke these verses.

The legend of Udakapūjaka Thera is finished.

{*333, BJTS only: Punnāgapupphiya1892}

Plunging into a forest grove,

I [lived there as] a hunter [then]. Seeing a laurel tree1893 in bloom,

I called to mind the Best Buddha. [2944]

Having plucked a flower [from it,]

well-perfumed [and] scented with scents, having made a stupa of sand,1894

I offered [it] to the Buddha. [2945]

In the ninety-two aeons since

I did that flower-*pūjā* [then],

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. [2946]

In the ninety-first aeon [hence]

lived [a ruler], Tamonuda,1895

a wheel-turning king with great strength, possessor of the seven gems. [2947]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! [2948]

Thus indeed Venerable Punnāgapupphiya Thera spoke these verses.

1892 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1893 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

1894 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1895 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper

garment made out of it.

The legend of Punnāgapupphiya Thera is finished.

{*334, BJTS only: Ekadussadāyaka1896}

In the city, Hamsavatī,

I was a grass-bearer [back then]. I am living by bearing grass,

and by that I feed [my] children. [2949]

The Victor, Padumuttara,

was the Master of Everything.1897

Doing away with the darkness,

the World-Leader arose back then. [2950]

[While] sitting down in [my] own house, this is what I thought at that time:

“The Buddha’s risen in the world, [but] I lack anything to give.

I [only] have this single cloak, I do not have [my own] donor. Suffering is a taste of hell;1898

I will [now] plant a donation.” [2951-2952]

Contemplating [it] in this way,

I brought pleasure to [my] own heart. Taking that single piece of cloth,

I gave [it] to the Best Buddha. [2953]

Having given [that] single cloth,

I gave rise to [great] shouts of joy, “If you are a Buddha, Wise One,

carry me across, O Great Sage.” [2954]

Padumuttara, World-Knower, Sacrificial Recipient,

singing the praises of my gift,

[the Buddha] then gave thanks to me: [2955]

1896 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1897 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

1898 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

“Because of this single cloak[-gift,] [done] with intention and resolve, he will not go to a bad place

for one hundred thousand1899 aeons. [2956]

Thirty-six times a lord of gods, he will exercise divine rule.

And thirty-three times he'll become

a king who turns the wheel [of law]. [2957]

There will be much regional rule, incalculable by counting.

In the world of gods or of men,

you'll transmigrate in existence. [2958]

Good-looking and full of virtue, with a body that's not surpassed, you'll obtain, whenever you wish, unwavering limitless cloth." [2959]

When he had said this, the Buddha known by the name Supreme Lotus, the Wise One rose into the sky,

just like a swan-king in the air. [2960]

In whichever womb I'm reborn, [whether] it's human or divine, I have no lack of possessions:

that's the fruit of a single cloth. [2961]

With every footstep [that I take], [some] cloth is [then] produced for me. I stand upon cloth underneath;

a canopy on top of me. [2962]

[And] today I [still] am wishing

that I could cover with [some] cloth even the [whole] universe

with [its] forests [and its] mountains. [2963]

Just because of that single cloth, transmigrating from birth to birth, I was [one of golden color,

1899 *r'attambaradharo*, lit., "bearing red *ambarā*," the latter referring to a type of cloth as well as an upper garment made out of it.

1900 lit., "going," elsewhere translated as "flying" given the context

1901 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1902 *sappi*, lit., ghee, clarified butter (*gī tel*)

transmigrating from birth to birth. [2964]

[One] result of that single cloth:

no ruination anywhere. [2965]

This one [will be my] final life;

[that] now is bearing fruit for me. [2966]

In the hundred thousand aeons since I gave that cloth at that time, I've come to know no bad rebirth:

that's the fruit of a single cloth. [2967]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. [2968]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! [2968]

Thus indeed Venerable Ekadussadāyaka Thera spoke these verses.

The legend of Ekadussadāyaka Thera is finished.

332. {335.}1905 Phussitakammiya1906 [Edit](#)

The Sambuddha named Vipassi,

the World's Best, the Bull among Men, dwelt in the monks' hermitage1907 [then], together with the arahants.1908 (1) [2969]

Vipassi, Leader of the World,

went out from the hermitage door

1903 lit., "went"

1904 reading *sañcālesi* with BJTS for PTS *sañjālesi*

1905 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1906 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1907 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1908 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

with those devoid of defilements,1909

[who numbered] eight hundred thousand. (2) [2970]

I was then dressed in a deer-hide, and also wore clothes made of bark. Carrying safflower1910water,

I came up to the Sambuddha. (3) [2971]

Bringing pleasure to [my] own heart, happy, my hands pressed together, taking the safflowerwater,1911

I sprinkled it on the Buddha. (4) [2972]

Due to that deed, the Sambuddha known by the name Supreme Lotus,1912 after praising [that] deed of mine,

went according to [his] wishes. (5) [2973]

There were five thousand [scented] drops, which I offered1913 to the Victor.

Because of twenty-five hundred, I ruled over the [world of] gods; because of twenty-five hundred, I was a wheel-turning monarch; due to the remaining karma,

I attained [my] arahantship.1914 (6-7) [2974-2975]

When I am a king of the gods,

and likewise [when] a lord of men, that very name's assigned to me:

my name is [always] "Phussita."1915 (8) [2976]

Whether I have become a god,

or likewise [whether] I'm a man,

it's as though drops are1916 raining forth

1909 lit., "going," elsewhere translated as "flying" given the context

1910 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1911 *sappi*, lit., ghee, clarified butter (*gī tel*)

1912 lit., "went"

1913 reading *sañcālesi* with BJTS for PTS *sañjālesi*

1914 lit., "fell down"

1915 lit., "meritorious"

1916 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand*kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

a fathom1917 in all directions.1918 (9) [2977]

My existence is opened up,1919

my defilements are [all] burnt up,

all the outflows are [now] destroyed:

that is the fruit of [giving] drops. (10) [2978]

My rain [smells] like it's sandalwood, and it diffuses such fragrance.

My body odor's [also sweet];

a small room is permeated. (11) [2979]

A divine fragrance is diffused

to [people] who have good karma.1920

After smelling1921 that scent They know, "Phussita1922 has come to this place." (12) [2980]

Branches, leaves, sticks, even grasses, throughout [the world] it's as though [plants,] recognizing what I'mthinking,

in an instant produce fragrance. (13) [2981]

In the hundred thousand aeons since I did sandalwood-*pūjā*,

I've come to know no bad rebirth:

that is the fruit of [giving] drops. (14) [2982]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (15) [2983]

Thus indeed Venerable Phussitakammiya¹⁹²³ Thera spoke these verses.

The legend of Phussitakammiya¹⁹²⁴ Thera is finished.

¹⁹¹⁷ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

¹⁹¹⁸ *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

¹⁹¹⁹ °*vikutṭ*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

¹⁹²⁰ reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

¹⁹²¹ lit., "on a flower"

¹⁹²² or perhaps flowers? Or both, i.e. trees in bloom?

¹⁹²³ *khīḍḍāratiyā*

¹⁹²⁴ *tīdase*, i.e., in Tāvatiṃsa heaven

333. {336.}1925 Pabhaṅkara¹⁹²⁶ [Edit](#)

In deep forest which was crowded with wild beasts there was a stupa¹⁹²⁷ of Blessed Padumuttara,
the World's Best One, the Neutral One. (1) [2984]

Nobody dared to travel [there]

to pay homage to the stupa.

The stupa was broken, [in ruins],

covered in grasses, sticks and vines. (2) [2985]

I was then a forest-worker,

as were¹⁹²⁸ father and grandfathers. I saw that stupa in the woods,

broken, tangled in grass and vines. (3) [2986]

Having seen the Buddha's stupa,

I served [it] with a reverent heart: "the Best Buddha's stupa, broken, is abandoned in the forest.

It's not meet, not appropriate

for one who can tell right from wrong.¹⁹²⁹

[But] I engage in other work,

not cleaning the Buddha's stupa." (4-5) [2987-2988]

Cleaning off the grasses and sticks and vines [growing] on the stupa, after worshipping [it] eight times,

[still] bent over I [then] went off. (6) [2989]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] humanbody,

I went to Tāvatiṃsa [then]. (7) [2990]

There my well-constructed mansion

1925 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1926 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

1927 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1928 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1929 lit., "going," elsewhere translated as "flying" given the context

was [made of] gold, brightly shining. It rose up sixty leagues [in height]

[and it] was thirty leagues in width. (8) [2991]

And thirty [different] times did I

exercise rule over the gods.

And five and twenty times was I

a wheel-turning king [with great strength]. (9) [2992]

Transmigrating from birth to birth, I'm receiving great possessions. Possessions never lack for me:

that's the fruit of cleaning [stupas]. (10) [2993]

When I'm going in the forest, seated on an elephant's back, 1930 whichever direction I go,

the forest provides [me] refuge. (11) [2994]

I do not see with [my two] eyes

[any tree-]stump or thorn at all.

In accordance with [my] karma, 1931

it gets removed all by itself. (12) [2995]

I do not get the itch, 1932 ringworm, 1933 rashes, 1934 abscesses, 1935 leprosy, 1936 epilepsy 1937 [and] scabies 1938 [too]:

that's 1939 the fruit of cleaning [stupas]. (13) [2996]

Another miracle for me:

after I had cleaned 1940 the stupa, 1941

1930 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1931 *sappi*, lit., ghee, clarified butter (*gī tel*)

1932 lit., "went"

1933 reading *sañcālesi* with BJTS for PTS *sañjālesi*

1934 lit., "fell down"

1935 lit., "meritorious"

1936 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

1937 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

1938 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

1939 °*vikutṭ*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

1940 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

1941 lit., "on a flower"

I was not conscious of pimples

or spots produced on my body. (14) [2997]

Another miracle for me:

after I had cleaned the stupa, 1942

I transmigrate in [just] two states:

that of a god, or of a man. (15) [2998]

Another miracle for me:

after I had cleaned the stupa, 1943

every place where I am living

is gold-colored and very bright. (16) [2999]

Another miracle for me:

after I had cleaned the stupa, 1944

displeasing things are avoided,

[and] things which are pleasing appear. (17) [3000]

Another miracle for me:

after I had cleaned the stupa, 1945

my mind is [always very] pure,

one-pointed, very attentive. (18) [3001]

Another miracle for me:

after I had cleaned the stupa, 1946

seated in a single sitting,

I achieved the arahant-state. (19) [3002]

In the hundred thousand aeons since I did that [good] karma then, I've come to know no bad rebirth:

that's the fruit of cleaning [stupas]. (20) [3003]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (21) [3004]

Thus indeed Venerable Pabhaṅkara Thera spoke these verses.

The legend of Pabhaṅkara Thera is finished.

1942 or perhaps flowers? Or both, i.e. trees in bloom?

1943 *khiddāratīyā*

1944 *tidase*, i.e., in Tāvatiṃsa heaven

1945 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

1946 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

334. {337.}1947 Tiṇakuṭṭidāyaka1948 [Edit](#)

In the city, Bandumatī,

I was one who worked for others. [Though] bound in service to others,

I looked not for another's rice.1949 (1) [3005]

Gone off alone and sitting down, I thought [it out] in this way: “The Buddha's risen in the world

and I've provided no service. (2) [3006]

It is time to clean up my life;1950 the moment is prepared for me. Suffering is a taste of hell

for creatures devoid of merit. (3) [3007]

Having thought [it out] in this way, I approached the labor foreman.1951

After begging [him] for [some] work,1952

I entered into the forest.1953 (4) [3008]

Having gathered at that time [some] grass and sticks and [also some] vines, [and] having put threepoles1954 in place,

I constructed a grass hut [there]. (5) [3009]

After I dedicated that

hut for1955 the Assembly of monks, I came back on that very day

and approached the labor foreman. (6) [3010]

Due to that karma done very well,

1947 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1948 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

1949 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1950 *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

1951 lit., “going,” elsewhere translated as “flying” given the context

1952 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

1953 *sappi*, lit., ghee, clarified butter (*gī tel*)

1954 lit., “went”

1955 reading *sañcālesi* with BJTS for PTS *sañjālesi*

I then went to Tāvatiṃsa.

My mansion there, very well made, was created by a grass hut. (7) [3011]

The mansion [that] appeared for me,

a mil-*kaṇḍa*1956 cent-*bheṇḍu*1957 [large], made of gold, covered in flags,

contained a hundred thousand doors. (8) [3012]

In whichever womb I’m reborn, [whether] it’s human or divine, recognizing what I’m thinking,

a palace comes to be [for me]. (9) [3013]

I do not experience fear, get stupefied, horripilate;

I do not know those things in me:1958

that’s the fruit of grass-hut[-giving]. (10) [3014]

Lions and tigers and leopards,

bears1959 [and] wolves,1960 *k’ara bānā* bears1961 —

all of them stay away from me:

that’s the fruit of grass-hut[-giving]. (11) [3015]

Vipers1962 and ghosts,1963 cobras [as well],

kumbhaṇḍa, *rakḥasa*[-demons];

They too are [all] avoiding me:

that’s the fruit of grass-hut[-giving]. (12) [3016]

I do not remember seeing

my dreams [when They] are of evil. Mindfulness arises for me:

that’s the fruit of grass-hut[-giving]. (13) [3017]

Just because of that grass-hut[-gift], I have experienced success.

1956 lit., “fell down”

1957 lit., “meritorious”

1958 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”.

1959 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

1960 *y’enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

1961 °*vikutr*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

1962 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

1963 lit., “on a flower”

I have witnessed the Teaching of

Gotama [Buddha], Blessed One. (14) [3018]

In the ninety-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of grass-hut[-giving]. (15) [3019]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (16) [3020]

Thus indeed Venerable Tīṇakuṭṭidāyaka Thera spoke these verses.

The legend of Tīṇakuṭṭidāyaka Thera is finished.

335. {338.}1964 Uttareyyadāyaka1965 [Edit](#)

In the city, Hamsavatī,

I was a brahmin at that time,

a scholar [who] knew the mantras,

a master of the three Vedas. (1) [3021]

I was honored by [my] students, of good birth, well-educated,

I went out from the city then

for a water-consecration.1966 (2) [3022]

The Victor, Padumuttara,

was the Master of Everything.1967

The Victor entered the city

with one thousand undefiled ones.1968 (3) [3023]

Seeing [him] surrounded by saints,1969

I brought [great] pleasure to my heart,

1964 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

1965 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

1966 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more

likely and I have translated accordingly. It is at any rate some food made out of barley.

1967 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1968 lit., "going," elsewhere translated as "flying" given the context

1969 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

as though made free of lust by [just]

seeing [him], the Good-Looking One.1970 (4) [3024]

Hands pressed together on [my] head

I worshipped1971 the Compliant One.1972

Happy, with pleasure in [my] heart,

I donated an upper cloak.1973 (5) [3025]

Taking it with both of my hands,

I threw [that] cloak [into the sky]. [That] cloak became a canopy1974

as big as Buddha's retinue. (6) [3026]

It remained [there] covering [that] massive group of monks and others going about in search of alms;1975

then [that miracle] made me smile. (7) [3027]

When [he] departed from the house,1976

the Self-Become One, Chief Person, the Teacher, standing in the road,1977

gave me this expression of thanks:1978 (8) [3028]

"I shall relate details of him

who, happy, heart [filled with] pleasure, made a gift of this cloak to me;

[all of] you listen to my words: (9) [3029]

For thirty thousand aeons he will delight in the world of gods. Fifty times the lord of the gods,

he will exercise divine rule. (10) [3030]

While he, endowed with good karma,1979

1970 *sappi*, lit., ghee, clarified butter (*gī tel*)

1971 lit., "went"

1972 reading *sañcālesi* with BJTS for PTS *sañjālesi*

1973 lit., "fell down"

1974 lit., "meritorious"

1975 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

1976 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

1977 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

1978 °*vikutṭi*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

1979 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

is dwelling in the world of gods, there will be a cloth canopy

a hundred leagues on every side. (11) [3031]

And thirty-six times he will be

a king who turns the wheel [of law], [and he will have] much local rule, innumerable by counting. (12) [3032]

While he, endowed with good karma, 1980 is transmigrating in the world, 1981 everything wished for with [his] mind

will be realized, 1982 all the time. (13) [3033]

This man is going to receive cloth which is very expensive:

silk cloth 1983 and woolen blankets 1984 too,

khoma and also cotton cloth. 1985 (14) [3034]

Everything wished for with [his] mind, this man is going to receive.

He's always going to enjoy

the result of one piece of cloth. (15) [3035]

And afterwards, having gone forth, incited by [his] wholesome roots, he will realize for himself

the Blessed Gotama's Teaching. 1986 (16) [3036]

O! That karma well done by me

for the Omniscient One, Great Sage! Having given a single cloak,

I have attained the deathless state. (17) [3037]

When I am in a pavilion, 1987

a tree-root or an empty house, a cloth canopy is carried

for me, a fathom on each side. (18) [3038]

And because of [that] robe [I gave,]

1980 lit., "on a flower"

1981 or perhaps flowers? Or both, i.e. trees in bloom?

1982 *khiddhāratīyā*

1983 *tīdase*, i.e., in Tāvātimsa heaven

1984 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

1985 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

1986 lit., "*pūjā*"

1987 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

I'm dressed [in clothes] without asking.1988

I receive1989 food [and also] drink:

that's the fruit of an upper cloak. (19) [3039]

In the hundred thousand aeons since I did that [good] karma then, I've come to know no badrebirth:

that is the fruit of giving cloth. (20) [3040]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (21) [3041]

Thus indeed Venerable Uttareyyadāyaka Thera spoke these verses.

The legend of Uttareyyadāyaka Thera is finished.

336. {339.}1990 Dhammasavaniya1991 [Edit](#)

The Victor, Padumuttara,

was the Master of Everything.1992

[While] preaching the Four Noble Truths, he ferried many folks across. (1) [3042]

A matted-haired ascetic1993 then, I practiced fierce austerities.1994

Throwing off [my] clothes made of bark,

I traveled in the sky back then. (2) [3043]

Then I was unable to fly1995

over [him], the Best of Buddhas. Like a bird hitting1996 a mountain,

1988 or "I do not know," *na jānāmi*

1989 *pariḷāho*

1990 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the mainnumbering of this translation.

1991 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

1992 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

1993 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

1994 lit., "going," elsewhere translated as "flying" given the context

1995 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

1996 *sappi*, lit., ghee, clarified butter (*gī tel*)

I did not get to journey on.1997 (3) [3044]

My movement had not formerly been obstructed in such a way;1998 as though rising up1999 fromwater,

I easily2000 flew2001 through the sky. (4) [3045]

"A lofty human being must2002

be sitting underneath [me now].

It's good2003 for me to search for him;

I might obtain something worthwhile."2004 (5) [3046]

Then descending from the sky, I

heard the sound of the Teacher,

who was preaching impermanence;

I learned that [lesson] at that time. (6) [3047]

Learning to see2005 impermanence I went back to my hermitage. Dwelling there the rest of mylife,

I passed away [right] on the spot. (7) [3048]

In [my] subsequent existence,

I recalled hearing that Teaching. Due to that karma done very well,

I went to Tāvātimsa [then]. (8) [3049]

For thirty thousand aeons I delighted in the world of gods. And I exercised divine rule,

one more than fifty [different] times. (9) [3050]

And seventy-one [different] times

I was a wheel-turning monarch.

1997 lit., "went"

1998 reading *sañcālesi* with BJTS for PTS *sañjālesi*

1999 lit., "fell down"

2000 lit., "meritorious"

2001 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand*kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

2002 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

2003 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

2004 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

2005 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

There was [also] much local rule, innumerable by counting. (10) [3051]

[Then] seated in my father's house,

a monk with senses [well-]controlled, illustrating [the truth] in verse,2006

spoke of things as impermanent.2007 (11) [3052]

Remembering that perception, transmigrating from birth to birth, I [still] did not perceive the end,
nirvana, everlasting state. (12) [3053]

"In flux indeed is all that is;

things come to be [and then] decay.

They arise [and then] They dissolve;

their cessation2008 is happiness." (13) [3054]2009

After hearing [him say] that verse,2010

I recalled my past perception. Seated in a single sitting,

I achieved the arahant-state. (14) [3055]

Being [only] seven years old, I attained [my] arahantship. Recognizing [my] virtue the

Buddha, Eyeful One ordained me. (15) [3056]

Even though I was a [mere] boy,

I finished what needs to be done. Today what do I need to do

in the Śākyan's dispensation?2011 (16) [3057]

In the hundred thousand aeons since I did that [good] karma then, I've come to know no bad rebirth:

the fruit in hearing the Teaching.2012 (17) [3058]

The four analytical modes, and these eight deliverances,

2006 lit., "on a flower"

2007 or perhaps flowers? Or both, i.e. trees in bloom?

2008 *khiḍḍāratīyā*

2009 *tīdase*, i.e., in Tāvātimsa heaven

2010 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

2011 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

2012 lit., "*pūjā*"

six special knowledges mastered,

[I have] done what the Buddha taught! (18) [3059]

Thus indeed Venerable Dhammasavaniya Thera spoke these verses.

The legend of Dhammasavaniya Thera is finished.

In the city, Hamsavatī,

I was a florist at that time. Plunging into a lotus lake,

I gathered [some] lotus blossoms. (1) [3060]

The Victor Padumuttara

was the Master of Everything.2015

Along with one hundred thousand

such-like ones whose minds were peaceful, pure ones with defilements destroyed,

six special knowledge-possessors, the Ultimate Person approached

desirous of my improvement.2016 (2-3) [3061-3062]

Having seen [him], the God of Gods, the Self-Become One, World-Leader, breaking off the stems Itossed [those] lotuses into the air then. (4) [3063]

"If you are a Buddha, Hero,

the World's Best One, the Bull of Men, let [these] lotuses by themselves

go [and] be carried on your head." (5) [3064]

The World's Best One, the Bull of Men, the Great Hero then wishing so, through the power2017 ofthe Buddha,

2013 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the mainnumbering of this translation.

2014 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2015 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2016 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2017 lit., "going," elsewhere translated as "flying" given the context

those [blooms] were carried on his head. (6) [3065]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] humanbody,

I went to Tāvatiṃsa [then]. (7) [3066]

There my well-constructed mansion

was known as2018 "One Hundred Petals."2019

It rose up sixty leagues [in height];

[and it] was thirty leagues in width. (8) [3067]

A thousand times the lord of gods, I exercised divine rule [then].

And seventy-five times I was

a king who turned the wheel [of law]. (9) [3068]

There was [also] much local rule, innumerable by counting.

I experienced own-karma,
formerly well done by myself. (10) [3069]

Due to just that single lotus, experiencing good fortune,
I realized the Teaching of
the Blessed [Buddha], Gotama. (11) [3070]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (12) [3071]

In the hundred thousand aeons since I offered [him]2020 that flower, I've come to know no bad rebirth:
the fruit of a single lotus. (13) [3072]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (14) [3073]

Thus indeed Venerable Ukkhittapadumiya Thera spoke these verses.

The legend of Ukkhittapadumiya Thera is finished.

2018 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*
2019 *sappi*, lit., ghee, clarified butter (*gī tel*)
2020 lit., “went”

The Summary:

Gandhodaka and Pūjani, Punnāga, Ekadussika, Phusita and Pabhaṅkara, Kuṭṭha, Uttariyaka, Savani, Ekapadumi:
the clump of verses there [numbers]
one hundred verses and also forty-four [additional ones].

The Gandhathūpiya Chapter, the Thirty-Fourth

Ekapadumiya Chapter, the Thirty-Fifth

338. {341.}2021 Ekapadumiya2022 [Edit](#)

The Victor Padumuttara
was the Master of Everything.2023
Explaining2024 all existences,2025

he ferried many folks across. (1) [3074]

At that time I was a swan-king;

I was distinguished among birds. Plunged into a natural lake,

I am sporting the sports of swans. (2) [3075]

Padumuttara, World-Knower, Sacrificial Recipient,

the Victor would fly, 2026 all the time,

over that natural lake [there]. (3) [3076]

I having seen the God of Gods,

the Self-Become One, World-Leader,

2021 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2022 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2023 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2024 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2025 lit., "going," elsewhere translated as "flying" given the context

2026 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

gathered lotuses with my beak — lovely, with a hundred petals — [and] having broken off the stems, tossing them into the sky, I

did *pūjā* to the Best Buddha,

pleased by 2027 the Leader of the World. (4-5) [3077-3078]

Padumuttara, World-Knower, Sacrificial Recipient,

the Teacher, standing in the sky,

gave me this expression of thanks: 2028 (6) [3079]

"Due to this single lotus [gift], with intention and [firm] resolve, for one hundred thousand aeons

you won't fall into 2029 suffering." 2030 (7) [3080]

Having said this the Sambuddha whose name was Ultimate Lotus, 2031 after detailing my karma,

went according to his wishes. (8) [3081]

In the hundred thousand aeons since I did that [good] karma then, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (9) [3082]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (10) [3083]

Thus indeed Venerable Ekapadumiya Thera spoke these verses.

The legend of Ekapadumiya Thera is finished.

2027 *sappi*, lit., ghee, clarified butter (*gī tel*)

2028 lit., "went"

2029 reading *sañcālesi* with BJTS for PTS *sañjālesi*

2030 lit., "fell down"

2031 lit., "meritorious"

339. {342.}2032 Tīṇuppalamāliya2033 [Edit](#)

On Candabhāgā River's bank,

I was a monkey²⁰³⁴ at that time.

I saw the Stainless Buddha [who]

was seated on a mountainside. (1) [3084]

I was enraptured seeing [him], Shining Forth in All Directions, like a regal *sal* tree inbloom,

Bearing the Great and Lesser Marks.²⁰³⁵ (2) [3085]

Happy, with [my] heart exultant, [and my] mind bristling with joy, I offered on [the Buddha's]head

three [lovely] blue lotus flowers. (3) [3086]

After offering [those] flowers to Vipassi, the Greatest Sage, approaching him respectfully

I [then] departed facing north. (4) [3087]

Crouched over²⁰³⁶ going off [from there,]

with a mind that was very clear, I alighted on a mountain

[and] attained the end of [my] life. (5) [3088]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] humanbody,²⁰³⁷

I went to Tāvātimsa [then]. (6) [3089]

And [afterwards,] three hundred times, I ruled over the [world of] gods.

And [furthermore] five hundred times

I was a king who turned the wheel. (7) [3090]

2032 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2033 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2034 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more

likely and I have translated accordingly. It is at any rate some food made out of barley.

2035 *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

2036 lit., “going,” elsewhere translated as “flying” given the context

2037 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

In the ninety-one aeons since

I did that flower-*pūjā* [then],

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (8) [3091]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [3092]

Thus indeed Venerable Tīṇuppalamāliya Thera spoke these verses.

The legend of Tīṇuppalamāliya Thera is finished.

340. {343.}2038 Dhajadāyaka2039 [Edit](#)

The Teacher [then] was named Tissa, the World’s Best One, the Bull of Men. Having seen his passing away,2040

I hoisted a flag [at that place].2041 (1) [3093]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] humanbody,

I went to Tāvātimsa [then]. (2) [3094]

And [afterwards,] three hundred times, I ruled over the [world of] gods.

And [furthermore] five hundred times

I was a king who turned the wheel. (3) [3095]

There was [also] much local rule, innumerable by counting.

I experienced own-karma,

formerly well done by myself. (4) [3096]

2038 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2039 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

2040 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2041 *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper

garment made out of it.

In the ninety-two aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of giving a flag. (5) [3097]

Today, if I should wish for [it],

[the world] with forests and mountains is covered by a *khoma* cloth:

the fruit of²⁰⁴² what I did²⁰⁴³ back then. (6) [3098]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [3099]

Thus indeed Venerable Dhajadāyaka Thera spoke these verses.

The legend of Dhajadāyaka Thera is finished.

341. {344.}2044 Tīṇikiṅkhaṇikapūjaka²⁰⁴⁵ [Edit](#)

Close to the Himalayan range, there's a mountain, Bhūtagaṇa.²⁰⁴⁶

There I saw a robe made of rags,²⁰⁴⁷

stuck up in the top of a tree.²⁰⁴⁸ (1) [3100]

At that time I [then] scattered [there] three [lovely] *kiṅkhaṇi*²⁰⁴⁹ flowers. Happy, [and] with a happyheart,

I did *pūjā* to that rag-robe. (2) [3101]

In the thirty-one aeons since

I did that [good] karma back then,

²⁰⁴² lit., "going," elsewhere translated as "flying" given the context

²⁰⁴³ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

²⁰⁴⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰⁴⁵ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

²⁰⁴⁶ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

²⁰⁴⁷ *rattambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

²⁰⁴⁸ lit., "going," elsewhere translated as "flying" given the context

²⁰⁴⁹ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

I've come to know no bad rebirth:

that is the fruit of three flowers. (3) [3102]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [3103]

Thus indeed Venerable Tīṇikīṅkhaṇikapūjaka2050 Thera spoke these verses.

The legend of Tīṇikīṅkhaṇikapūjaka2051 Thera is finished.

342. {345.}2052 Nalāgārika2053 [Edit](#)

Close to the Himalayan range,

there's a mountain named Hārīta.2054

The Self-Become One, Nārada,

dwelt at the roots of a tree then. (1) [3104]

Having fashioned a house of reeds, I covered it with grass [as thatch], [and] clearing a walkway I[then]

gave [them] to the Self-Become One. (2) [3105]

In the fourteenth aeon [ago]

I delighted in the gods' world, and seventy-four times did I

exercise rule over the gods. (3) [3106]

And seventy-seven times I

was [then] a wheel-turning monarch.

There was [also] much local rule, innumerable by counting. (4) [3107]

My dwelling-place was very tall, rising up like Indra's post.

2050 *sappi*, lit., ghee, clarified butter (*gī tel*)

2051 lit., "went"

2052 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the mainnumbering of this translation.

2053 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2054 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

One thousand-pillared, unsurpassed, a mansion full of radiance. (5) [3108]

Enjoying both accomplishments,²⁰⁵⁵
incited by [my] wholesome roots, I went forth in the religion²⁰⁵⁶
of Gotama, the Blessed One. (6) [3109]

Being one bent on exertion,
calmed,²⁰⁵⁷ devoid of grounds for rebirth,²⁰⁵⁸
like elephants with broken chains,
I am living without constraint. (7) [3110]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (8) [3111]

Thus indeed Venerable Nalāgārika Thera spoke these verses.

The legend of Nalāgārika Thera is finished.

343. {346.}2059 Campakapupphiya²⁰⁶⁰ [Edit](#)

In the Himalayan region,
there's a mountain named Cāvala.²⁰⁶¹
The Buddha named Sudassana
was living on the mountainside. (1) [3112]

Taking Himalayan flowers,
I saw the Buddha, Stainless One,
the Flood-Crosser,²⁰⁶² the Undefined,²⁰⁶³

²⁰⁵⁵ *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

²⁰⁵⁶ lit., “going,” elsewhere translated as “flying” given the context

²⁰⁵⁷ *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

²⁰⁵⁸ *sappi*, lit., ghee, clarified butter (*gī te*)

²⁰⁵⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²⁰⁶⁰ “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

²⁰⁶¹ *kummāsa*, Skt. *kulmāsa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

²⁰⁶² *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

²⁰⁶³ lit., “going,” elsewhere translated as “flying” given the context

traveling through the sky [just then]. (2) [3113]

At that time I placed on [his] head seven [fragrant] *campaka* blooms. I offered [them] to the Buddha,
the Self-Become One, the Great Sage. (3) [3114]

In the thirty-one aeons since
I did *pūjā* [with] those flowers, I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [3115]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3116]

Thus indeed Venerable Campakapupphiya Thera spoke these verses.

The legend of Campakapupphiya Thera is finished.

344. {347.}2064 Padumapūjaka2065 [Edit](#)

Close to the Himalayan range,
there's a mountain named Romasa.2066
The Buddha known as Sambhava
then dwelt there in the open air. (1) [3117]

Coming out of [my] residence,
I brought2067 [him] a lotus [flower]. Having brought a single one
I went forward into rebirth. (2) [3118]

In the ninety-one aeons since
I offered2068 [him] that flower,

2064 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2065 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2066 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2067 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2068 lit., "going," elsewhere translated as "flying" given the context

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [3119]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [3120]

Thus indeed Venerable Padumapūjaka Thera spoke these verses.

The legend of Padumapūjaka Thera is finished.

345. {348.}2069 Tiṇamuṭṭhidāyaka2070 [Edit](#)

In the Himalayan region,

there's a mountain named Lambaka.2071

The Sambuddha, Upatissa,

walked back and forth in open air. (1) [3121]

I was a deer-hunter back then, within a grove in the forest.

Having seen that God among Gods, the Self-Become, Unconquered One, with a mind that was very clear,

I then gave a handful of grass

to the Greatest Sage, the Buddha,

so that [he could] sit down [on it]. (2-3) [3122-3123]

Giving the God of Gods some more,

I brought pleasure to [my own] heart. Saluting the Sambuddha, I

[then] departed, facing the north. (4) [3124]

Not long after, a king of beasts2072

injured me where I had traveled.2073

2069 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2070 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2071 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2072 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2073 lit., "going," elsewhere translated as "flying" given the context

Being brought down by [that] lion,
I passed away [right] on the spot. (5) [3125]

Near [when] I did that karma for the Best Buddha, the Undefined,²⁰⁷⁴ quick like²⁰⁷⁵ an arrow [just] released,
I went to the world of the gods. (6) [3126]

[My] lovely sacrificial post,²⁰⁷⁶
created by good²⁰⁷⁷ karma there,
was mil-*kaṇḍa*²⁰⁷⁸ cent-*bheṇḍu*²⁰⁷⁹ [large]
made out of gold, covered in flags. (7) [3127]

Radiating its brilliant light,
like the risen hundred-rayed [sun], it's crowded with divine maidens.
I [greatly] enjoyed [myself there]. (8) [3128]

Falling from the world of the gods, incited by [my] wholesome roots, coming back to the human state,
I attained [my] arahantship.²⁰⁸⁰ (9) [3129]

In the ninety-four aeons since
I gave [him a place to] sit down, I've come to know no bad rebirth:
the fruit of a handful of grass. (10) [3130]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (11) [3131]

Thus indeed Venerable Tiṇamuṭṭhidāyaka Thera spoke these verses.

The legend of Tiṇamuṭṭhidāyaka Thera is finished.

²⁰⁷⁴ *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

²⁰⁷⁵ *sappi*, lit., ghee, clarified butter (*gī tel*)

²⁰⁷⁶ lit., “went”

²⁰⁷⁷ reading *sañcālesi* with BJTS for PTS *sañjālesi*

²⁰⁷⁸ lit., “fell down”

²⁰⁷⁹ lit., “meritorious”

²⁰⁸⁰ here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”

346. {349.}2081 Tiṇḍukaphaladāyaka2082 [Edit](#)

I saw the Buddha, Stainless One,

the Flood-Crosser, Undefined One,2083

sitting down on a mountainside,

shining like a dinner-plate tree.2084 (1) [3132]

Seeing wild mangosteen2085 in bloom,

I broke off sprigs2086 with [fruit on them]. Happy, [my] heart [filled] with pleasure,

I gave them to [him], Vessabhu. (2) [3133]

In the ninety-one aeons since

I gave that fruit [to the Buddha], I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [3134]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [3135]

Thus indeed Venerable Tiṇḍukaphaladāyaka Thera spoke these verses.

The legend of Tiṇḍukaphaladāyaka Thera is finished.

2081 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2082 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

2083 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2084 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

2085 lit., "going," elsewhere translated as "flying" given the context

2086 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

347. {350.}2087 Ekañjaliya2088 [Edit](#)

The Sambuddha named Revata2089

dwelt on a riverbank back then.

I saw the Buddha, Stainless One,

like the sun with its rays of gold,2090

like beaten2091 [gold]2092 atop a forge,2093 [burning bright] like cedar charcoal,2094 shining forth like the morning star.2095

I pressed my hands together once. (1-2) [3136-3137]

In the ninety-four aeons since

I pressed my hands together [then], I've come to know no bad rebirth:

that is the fruit of saluting. (3) [3138]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3139]

Thus indeed Venerable Ekañjaliya Thera spoke these verses.

The legend of Ekañjaliya Thera is finished.

The Summary:

Paduma, Uppalahattha, Dhaja, Kiñkhaṇika, Nala, Campaka, Paduma, Muṭṭhi, Tinduk andthus Ekañjali.

There are six plus sixty verses
which are counted by those who know.

2087 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the mainnumbering of this translation.

2088 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2089 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2090 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2091 lit., "going," elsewhere translated as "flying" given the context

2092 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

2093 *sappi*, lit., ghee, clarified butter (*gī tel*)

2094 lit., "went"

2095 reading *sañcālesi* with BJTS for PTS *sañjālesi*

The Ekapadumiya Chapter, the Thirty-Fifth

Saddasaññaka Chapter, the Thirty-Sixth

348. {351.}2096 Saddasaññaka2097 [Edit](#)

I was a deer-hunter back then, within a grove in the forest.
There I saw the Sambuddha [once],
honored by the gods' assembly.2098 (1) [3140]

[While] preaching the Four Noble Truths he ferried many folks across.
I [also] heard [his] honeyed speech

like2099 the song2100 of a cuckoo bird.2101 (2) [3141]

Having pleased [my] heart in the sound of Sikhi [Buddha], World's Kinsman,
the Sage, Divine Sound Intoner,2102
I attained [my] arahantship.2103 (3) [3142]

In the thirty-one aeons since
I did that [good] karma back then, I've come to know no bad rebirth:
that's the fruit of [feeling] pleasure. (4) [3143]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3144]

Thus indeed Venerable Saddasaññaaka Thera spoke these verses.

2096 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2097 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2098 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2099 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2100 lit., "going," elsewhere translated as "flying" given the context

2101 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

2102 *sappi*, lit., ghee, clarified butter (*gī tel*)

2103 lit., "went"

The legend of Saddasaññaaka Thera is finished.

349. {352.}2104 Yavakalāpiya2105 [Edit](#)

In Aruṇavatī City,

I was a barley grower2106 then. Seeing the Buddha2107 on the road,

I spread out a sheaf of barley. (1) [3145]

Sikhi, Chief Leader of the World, Merciful, Compassionate One, discerning what I was thinking,
sat down on that sheaf of barley. (2) [3146]

Seeing the seated Spotless One, the Great Meditator, Leader, [and] generating great delight,

I passed away [right] on the spot. (3) [3147]

In the thirty-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

the fruit in spreading out barley. (4) [3148]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [3149]

Thus indeed Venerable Yavakalāpiya Thera spoke these verses.

The legend of Yavakalāpiya Thera is finished.

2104 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the mainnumbering of this translation.

2105 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

2106 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2107 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

350. {353.}2108 Kiṇṣukapūjaka2109 [Edit](#)

Seeing a pūṣa tree in bloom, 2110 stretching out hands pressed together, recalling Siddhattha Buddha,

I offered *pūjā* in the sky. (1) [3150]

In the ninety-four aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (2) [3151]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [3152]

Thus indeed Venerable Kiṇṣukapūjaka Thera spoke these verses.

The legend of Kiṇṣukapūjaka Thera is finished.

351. {354.}2111 Sakotakakoraṇḍadāyaka2112 [Edit](#)

Having seen the path²¹¹³ stepped upon by²¹¹⁴ Sikhi [Buddha], World's Kinsman, placing deer-hide on one shoulder,
I worshipped that superb²¹¹⁵ footprint. (1) [3153]

2108 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2109 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2110 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2111 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

2112 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2113 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2114 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2115 lit., "going," elsewhere translated as "flying" given the context

Seeing a *koranḍa* in bloom,

foot-drinker growing in the earth,²¹¹⁶

taking a sprig with [flowers,] I

worshipped²¹¹⁷ the wheel on [that] footprint.²¹¹⁸ (2) [3154]

In the thirty-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of footprint-*pūjā*. (3) [3155]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [3156]

Thus indeed Venerable Sakoṭakakoraṇḍadāyaka Thera spoke these verses.

The legend of Sakoṭakakoraṇḍadāyaka Thera is finished.

352. {355.}2119 Daṇḍadāyaka²¹²⁰ [Edit](#)

Plunged into the forest, the woods,

I cut down [some] bamboo back then. Having taken a walking stick,²¹²¹

I gave it to the Assembly.²¹²² (1) [3157]

Due to the pleasure in [my] heart, honored with, "happiness to you!," having given that walkingstick,

I departed, facing the north. (2) [3158]

In the ninety-four aeons since

I gave [the monks] that stick back then,

2116 *nijjhāyamaṇo*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

2117 *sappi*, lit., ghee, clarified butter (*gī tel*)

2118 lit., "went"

2119 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2120 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2121 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2122 *rattambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

I've come to know no bad rebirth:

that's the fruit of giving a stick. (3) [3159]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [3160]

Thus indeed Venerable Daṇḍadāyaka Thera spoke these verses.

The legend of Daṇḍadāyaka Thera is finished.

353. {356.}2123 Ambayāgudāyaka2124 [Edit](#)

The Sambuddha, Hundred-Ray-Ed-One,2125

the Self-Become, Unconquered One, rising up from meditation,2126

approached me [begging] for alms food. (1) [3161]

Seeing the Paccekabuddha,

with a mind that was very clear,

I gave gruel [made with] mangoes

to him, the Clear-Minded [Buddha]. (2) [3162]

In the ninety-four aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of gruel [with] mangoes. (3) [3163]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [3164]

Thus indeed Venerable Ambayāgudāyaka Thera spoke these verses.

The legend of Ambayāgudāyaka Thera is finished.

2123 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2124 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2125 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2126 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

354. {357.}2127 Supuṭakapūjaka2128 [Edit](#)

Going out [after] his siesta, Vipassī [Buddha], World-Leader, wandering about for alms food,
came into my presence [back then]. (1) [3165]

After that, happy, exulted, giving a good bag [full] of salt
to the World's Best, the Neutral One, I joyed an aeon in heaven. (2) [3166]

In the ninety-one aeons since
I gave [the Buddha] that good bag, I've come to know no bad rebirth:
that's the fruit of a good bag-gift. (3) [3167]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3168]

Thus indeed Venerable Supuṭakapūjaka Thera spoke these verses.

The legend of Supuṭakapūjaka Thera is finished.

355. {358.}2129 Sajjhadāyaka2130 [Edit](#)

I gifted one [piece of] silver²¹³¹

with [great] pleasure, with [both my] hands, to Vipassi, the Blessed One,

the World's Best One, the Neutral One. (1) [3169]

Elephant [and] horse vehicles, divine vehicles are obtained;

2127 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2128 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2129 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2130 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2131 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

because of that gift of silver,

I attained [my] arahantship. (2) [3170]

In the ninety-one aeons since

I gave that [piece of] silver then, I've come to know no bad rebirth:

that's the fruit of giving silver. (3) [3171]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [3172]

Thus indeed Venerable Sajjhadāyaka²¹³² Thera spoke these verses.

The legend of Sajjhadāyaka²¹³³ Thera is finished.

356. {359.}2134 Saraṇāgamaniya²¹³⁵ [Edit](#)

We boarded a boat at that time, monk and I,²¹³⁶ an *ajīvaka*.

When the boat was broken [to bits,]

that Buddhist monk gave me refuge. (1) [3173]

In the thirty-one aeons since

he gave refuge to me [back then], I've come to know no bad rebirth:

the fruit of going for refuge. (2) [3174]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [3175]

Thus indeed Venerable Saraṇāgamaniya Thera spoke these verses.

The legend of Saraṇāgamaniya Thera is finished.

2132 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2133 lit., "going," elsewhere translated as "flying" given the context

2134 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2135 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2136 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley," BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

357. {360.}2137 Piṇḍapātika2138 [Edit](#)

The Sambuddha was named Tissa; he dwelt in the forest back then. Coming here from Tusitā, I

I gave alms food [to that Buddha]. (1) [3176]

I saluted the Sambuddha,

the Greatly Famed One named Tissa. Bringing pleasure to [my] own heart,

I [then] went [back] to Tusitā. (2) [3177]

In the ninety-two aeons since

I gave that almsgiving back then, I've come to know no bad rebirth:

that's the fruit of [giving] alms food. (3) [3178]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [3179]

Thus indeed Venerable Piṇḍapātika Thera spoke these verses.

The legend of Piṇḍapātika Thera is finished.

The Summary: Saddasañña, Yavasika,

Kiṇṣuka, 'Raṇḍapupphiya, Ālamba and Ambayāgu, Supuṭi, Sajjhadāyaka, Saraṇaṇ and Piṇḍapāta [make] exactly forty verses.

The Saddasañña Chapter, the Thirty-Sixth

2137 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2138 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

Mandārapupphiya2139 Chapter, the Thirty-Seventh

358. {361.}2140 Ekamandāriya2141 [Edit](#)

Coming here from Tāvatiṃsa,

I was a man named Maṅgala.2142

Taking a *mandāra* bloom, I carried [it] over the head

of Vipassī [Buddha], Great Sage, seated [then] in meditation.2143

I carried it [thus] for a week,

[then] returned to the world of gods. (1-2) [3180-3181] In the ninety-one aeons since

I did *pūjā* to the Buddha,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [3182]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [3183]

Thus indeed Venerable Ekamandāriya Thera spoke these verses.

The legend of Ekamandāriya Thera is finished.

2139 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2140 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2141 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2142 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2143 lit., "going," elsewhere translated as "flying" given the context

359. {362.}2144 Kekkhārupupphiya2145 [Edit](#)

Coming from the world of the dead,2146

[I saw] Gotama, Splendid One.2147

Taking a *kekkhāra* flower

I offered [it] to the Buddha. (1) [3184]

In the ninety-two aeons since
I did *pūjā* to the Buddha,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (2) [3185]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (3) [3186]

Thus indeed Venerable Kekkhārupupphiya Thera spoke these verses.

The legend of Kekkhārupupphiya Thera is finished.

360. {363.}2148 Bhisamuḷāladāyaka2149 [Edit](#)

The Sambuddha was named2150 Phussa, the [Great] Master of Everything.2151

The Seclusion-Lover,2152 Wise One,2153

2144 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2145 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

2146 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2147 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

2148 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2149 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

2150 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2151 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

2152 lit., “going,” elsewhere translated as “flying” given the context

2153 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

came into my presence [back then]. (1) [3187]

Bringing pleasure to [my] heart in him, the Victor, Great Compassion, taking lotus roots and stems, I

gave [them] to the Best of Buddhas. (2) [3188]

In the ninety-two aeons since

I gave that lotus-root back then, I've come to know no bad rebirth:

that's the fruit of lotus-root gifts. (3) [3189]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [3190]

Thus indeed Venerable Bhisamuḷāladāyaka Thera spoke these verses.

The legend of Bhisamuḷāladāyaka Thera is finished.

361. {364.}2154 Kesarapupphiya2155 [Edit](#)

I was a sorcerer2156 [back then,]

on a Himalayan mountain.

I saw the Spotless One, Buddha,

Great Famed One, walking back and forth. (1) [3191]

At that time I having placed2157

three *kesara* flowers on [my] head,

I approached [him], the Sambuddha, [and] did *pūḍā* to Vessabhu. (2) [3192]

In the thirty-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūḍā*. (3) [3193]

2154 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2155 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

2156 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roḷiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2157 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [3194]

Thus indeed Venerable Kesarapupphiya Thera spoke these verses.

The legend of Kesarapupphiya Thera is finished.

362. {365.}2158 Aṅkolapupphiya2159 [Edit](#)

The Sambuddha named Paduma dwelt on Cittakūṭa2160 back then. Having seen him I [then]approached

the Buddha, the Self-Become One. (1) [3195]

Seeing an *aṅkola* flower,

I collected2161 [it] at that time. Approaching the Sambuddha, I worshipped2162 the Victor, Paduma. (2) [3196]

In the thirty-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [3197]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [3198]

Thus indeed Venerable Aṅkolapupphiya Thera spoke these verses.

The legend of Aṅkolapupphiya Thera is finished.

2158 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the mainnumbering of this translation.

2159 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

2160 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2161 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

2162 lit., "going," elsewhere translated as "flying" given the context

363. {366.}2163 Kadambapupphiya2164 [Edit](#)

Seated in the palace doorway

I saw the Leader of the World,

the Golden-Colored Sambuddha, like a costly thing made of gold, Bearing the Marks of GreatMan, [who was] traveling in the sky. Taking a *kadamba* flower,

I offered2165 [it] to Vipassi. (1-2) [3199-3200]

In the ninety-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [3201]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [3202]

Thus indeed Venerable Kadambapupphiya Thera spoke these verses.

The legend of Kadambapupphiya Thera is finished.

364. {367.}2166 Uddālapupphiya2167 [Edit](#)

The Sambuddha named Anātha dwelt on the Ganges riverbank.2168

2163 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2164 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2165 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2166 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

2167 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2168 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Taking golden shower [flowers,]

I worshipped2169 the Unconquered One. (1) [3203]

In the thirty-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (2) [3204]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (3) [3205]

Thus indeed Venerable Uddālapupphiya Thera spoke these verses.

The legend of Uddālapupphiya Thera is finished.

365. {368.}2170 Ekacampakapupphiya2171 [Edit](#)

The Sambuddha named Upasanta2172 was living on a mountainside. Carrying one *campaka*[bloom]

I approached the Ultimate Man. (1) [3206]

Happy, with pleasure in [my] heart, taking [it] with both of [my] hands,

I worshipped2173 the Unconquered One,

the Unexcelled *P'acceka*-Sage. (2) [3207===

In the thirty-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [3208]

The four analytical modes, and these eight deliverances,

2169 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2170 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2171 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2172 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2173 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

six special knowledges mastered,

[I have] done what the Buddha taught! (4) [3209]

Thus indeed Venerable Ekacampakapupphiya Thera spoke these verses.

The legend of Ekacampakapupphiya Thera is finished.

366. {369.}2174 Timirapupphiya2175 [Edit](#)

On Candabhāgā River's bank, I was going with the current.

I saw the Spotless One, Buddha,

like a regal *sal* tree in bloom. (1) [3210]

Happy, with pleasure in [my] heart, taking a *timira* flower
to the Supreme *Pacceka*-Sage,
I strew [it] on [that Buddha's] head. (2) [3211]

In the ninety-one aeons since
I did *pūjā* with [that] flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (3) [3212]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (4) [3213]

Thus indeed Venerable Timirapupphiya Thera spoke these verses.

The legend of Timirapupphiya Thera is finished.

367. {370.}2176 Salaḷapupphiya2177 [Edit](#)

On Candabhāgā River's bank

I was a *kinnara*2178 back then.

2174 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2175 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2176 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2177 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2178 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷaḥarayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened

And then I saw the God of Gods,

Bull of Men, walking back and forth. (1) [3214]

Plucking [a] *salaḷa* flower, I gifted [it] to the Buddha.

The Great Hero, [the Buddha] sniffed

[that] divinely-scented flower.2179 (2) [3215]

Accepting them the Sambuddha

Vipassi, Leader of the World,

the Great Hero, [the Buddha] sniffed, conscious²¹⁸⁰ of what I was wishing.²¹⁸¹ (3) [3216]

Happy, with pleasure in [my] heart, I worshipped [him], the Best Biped. Pressing both my hands together

I climbed up the mountain again. (4) [3217]

In the ninety-one aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (5) [3218]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [3219]

Thus indeed Venerable Salaḷapupphiya Thera spoke these verses.

The legend of Salaḷapupphiya Thera is finished.

The Summary:

Mandāraḇa and Kekkāru, Bhisā, Kesarapupphiya, Aṅkolaka and Kadambi, Uddāli, Ekacampaka, Timira, Salaḷa as well:

and exactly forty verses.

The Mandārapupphiya²¹⁸² Chapter, the Thirty-Seventh

cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

²¹⁷⁹ *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper

garment made out of it.

²¹⁸⁰ lit., “going,” elsewhere translated as “flying” given the context

²¹⁸¹ *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

²¹⁸² *sappi*, lit., ghee, clarified butter (*gī tel*)

Bodhivandaka Chapter, the Thirty-Eighth

368. {371.} ²¹⁸³ Bodhivandaka²¹⁸⁴ [Edit](#)

I saw a green *pāṭali*²¹⁸⁵ tree,

foot-drinker growing in the earth.²¹⁸⁶

Resolutely²¹⁸⁷ pressing my hands,

I worshipped [that] *pāṭali* [tree]. (1) [3220]

Having pressed hands together, filling²¹⁸⁸ [my] mind [with] reverence, purified [both] inside [and] out,²¹⁸⁹

I worshipped [that] *pāṭali* [tree]

as though before²¹⁹⁰ the Sambuddha, Well-Liberated, Undefined,²¹⁹¹

Vipassi, Honored by the World,

Sea of Compassion and Knowledge. (2-3) [3221-3222]

In the ninety-one aeons since

I worshipped that Bodhi [tree then], I've come to know no bad rebirth:

that is the fruit of worshipping. (4) [3223]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [3224]

Thus indeed Venerable Bodhivandaka Thera spoke these verses.

The legend of Bodhivandaka Thera is finished.

²¹⁸³ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²¹⁸⁴ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

²¹⁸⁵ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

²¹⁸⁶ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

²¹⁸⁷ lit., "going," elsewhere translated as "flying" given the context

²¹⁸⁸ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

²¹⁸⁹ *sappi*, lit., ghee, clarified butter (*gī tel*)

²¹⁹⁰ lit., "went"

²¹⁹¹ reading *sañcālesi* with BJTS for PTS *sañjālesi*

369. {372.}2192 Pāṭalipupphiya2193 [Edit](#)

The Blessed One named Vipassi,

the Self-Become One, Chief Person, the Sun, the Victor, entered then, surrounded by [all] his students.⁽¹⁾ [3225]

Three [fresh] *pāṭalī*²¹⁹⁴ flowers were placed [there] in my lap [at that time]. Wishing to bathe my head I went to the river[side] bathing place.²¹⁹⁵ (2) [3226]

Going out from Bandhumatī,

I saw the Leader of the World, bright like a blue water lily,²¹⁹⁶ blazing up like a fire-altar, excellent as a tiger bull, like a lion of good breeding, traveling in front of the monks,

honored by the monks' Assembly. (3-4) [3227-3228]

Pleased in him, the Well-Gone [Buddha], Cleansing the Stain of Defilement,²¹⁹⁷ taking [those] threeflowers I
did *pūjā* to the Best Buddha. (5) [3229]

In the ninety-one aeons since
I did *pūjā* [with] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (6) [3230]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [3231]

²¹⁹² *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the mainnumbering of this translation.

²¹⁹³ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

²¹⁹⁴ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

²¹⁹⁵ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

²¹⁹⁶ lit., "going," elsewhere translated as "flying" given the context

²¹⁹⁷ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Thus indeed Venerable Pāṭalipupphiya Thera spoke these verses.

The legend of Pāṭalipupphiya Thera is finished.

370. {373.}2198 Tīṇuppalamāliya2199 [Edit](#)

On Candabhāgā River's bank,
I was a monkey²²⁰⁰ at that time.
I saw the Stainless Buddha [who]
was seated on a mountainside. (1) [3232]

I was enraptured seeing [him], Shining Forth in All Directions, like a regal *saḥ* tree inbloom,
Bearing the Great and Lesser Marks.²²⁰¹ (2) [3233]

Happy, with [my] heart exultant, [and my] mind bristling with joy, I offered on [the Buddha's] head
three [lovely] blue lotus flowers. (3) [3234]

After offering2202 [those] flowers

to Phussa [Buddha], the Great Sage, cultivating great reverence,

I went off [from there] facing north. (4) [3235]

Crouched over2203 going off [from there,]

with a mind that was very clear, I alighted on a mountain

[and] attained the end of [my] life. (5) [3236]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] humanbody,2204

2198 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2199 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2200 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2201 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2202 lit., "going," elsewhere translated as "flying" given the context

2203 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

2204 *sappi*, lit., ghee, clarified butter (*gī tel*)

I went to Tāvatiṃsa [then]. (6) [3237]

And [afterwards,] three hundred times, I ruled over the [world of] gods.

And [furthermore] five hundred times

I was a king who turned the wheel. (7) [3238]

In the ninety-two aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (8) [3239]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [3240]

Thus indeed Venerable Tīṇuppalamāliya Thera spoke these verses.

The legend of Tīṇuppalamāliya Thera is finished.

When the Sambuddha, the Great Sage, Padumuttara passed away,2207

all the people came together;

They are carrying off [his] corpse.2208 (1) [3241]

When the corpse was being removed, when the drums were being sounded,2209 happy, with pleasure in[my] heart,

I offered2210 [a] red lodh flower. (2) [3242]

In the hundred thousand aeons since I did that flower-*pūjā*,

2205 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2206 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2207 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2208 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2209 lit., "going," elsewhere translated as "flying" given the context

2210 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

I've come to know no bad rebirth:

the fruit of worshipping relics.2211 (3) [3243]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [3244]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [3245]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [3246]

Thus indeed Venerable Paṭṭipupphiya Thera spoke these verses.

The legend of Paṭṭipupphiya Thera is finished.

The Sambuddha named Sumana was born, the Leader of the World. Happy, with pleasure in [my] heart,
I offered 2214 *ruk-attana* blooms. (1) [3247]

In the hundred thousand aeons since I offered 2215 *ruk-attana*,
I've come to know no bad rebirth:
fruit of *ruk-attana-pūjā*. (2) [3248]

Being in Best Buddha's presence was a very good thing for me.

2211 *sappi*, lit., ghee, clarified butter (*gī tel*)

2212 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2213 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2214 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2215 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

The three knowledges are attained;

[I have] done what the Buddha taught! (3) [3249]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (4) [3250]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [3251]

Thus indeed Venerable Sattapaṇṇiya Thera spoke these verses.

The legend of Sattapaṇṇiya Thera is finished.

373. {376.}2216 Gandhamuṭṭhiya2217 [Edit](#)

When a stupa 2218 was being built, various perfumes 2219 were gathered. Happy, with pleasure in [my] heart,
I gave 2220 a handful of incense. (1) [3252]

In the hundred thousand aeons

since I worshipped 2221 that stupa [then,] I've come to know no bad rebirth:

that's the fruit of stupa-*pūjā*. (2) [3253]

My being in Buddha's presence²²²²

was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (3) [3254]

2216 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2217 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2218 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2219 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2220 lit., "going," elsewhere translated as "flying" given the context

2221 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

2222 *sappi*, lit., ghee, clarified butter (*gī tel*)

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [3255]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [3256]

Thus indeed Venerable Gandhamuṭṭhiya Thera spoke these verses.

The legend of Gandhamuṭṭhiya Thera is finished.

374. {377.}2223 Citapūjaka²²²⁴ [Edit](#)

When the Blessed One passed away²²²⁵ — [the one] named "Ultimate Lotus"²²²⁶ — when the stupa had been raised up,

I offered²²²⁷ [it] a *saḥ* flower. (1) [3257]

In the hundred thousand aeons since I did that flower-*pūjā*,

I've come to know no bad rebirth:

that's the fruit of stupa-*pūjā*. (2) [3258]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (3) [3259]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [3260]

2223 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2224 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2225 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2226 *rattambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2227 lit., "going," elsewhere translated as "flying" given the context

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [3261]

Thus indeed Venerable Citapūjaka Thera spoke these verses.

The legend of Citapūjaka Thera is finished.

375. {378.}2228 Sumanatālavaṇṭiya2229 [Edit](#)

I gave a fan of palmyra,2230 covered with jasmine flowers, to Siddhattha, the Blessed One, [and]

bore it [for] the Greatly Famed One. (1) [3262]

In the ninety-four aeons since

I gave that palmyra fan then,

I've come to know no bad rebirth:

that's the fruit of palmyra fans. (2) [3263]

My being in Buddha's presence2231

was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (3) [3264]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [3265]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [3266]

Thus indeed Venerable Sumanatālavaṇṭiya Thera spoke these verses.

2228 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2229 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

2230 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2231 *rattambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

The legend of Sumanatālavaṇṭiya Thera is finished.

376. {379.}2232 Sumanadāmadāyaka2233 [Edit](#)

Having made a wreath of jasmine, I stood carrying it in front

of Siddhattha, the Blessed One,

the Well-Bathed One, the Ascetic.2234 (1) [3267]

In the ninety-four aeons since

I carried that wreath [of jasmine], I’ve come to know no bad rebirth:

the fruit in carrying jasmine. (2) [3268]

My being in Buddha’s presence2235

was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (3) [3269]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [3270]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [3271]

Thus indeed Venerable Sumanadāmadāyaka Thera spoke these verses.

The legend of Sumanadāmadāyaka Thera is finished.

2232 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2233 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2234 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2235 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

377. {380.}2236 Kāsumāriphaladāyaka2237 [Edit](#)

I saw the Buddha, Stainless One,

the World's Best One, the Bull of Men, sitting down on a mountainside,

shining like a dinner-plate tree.2238 (1) [3272]

Happy, with pleasure in [my] heart, hands pressed together on [my] head, gathering *kāsumāri*2239 fruit,

I gave [it] to the Best Buddha. (2) [3273]

In the thirty-one aeons since

I gave that fruit [to the Buddha], I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [3274]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [3275]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [3276]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [3277]

Thus indeed Venerable Kāsumāriphaladāyaka Thera spoke these verses.

The legend of Kāsumāriphaladāyaka Thera is finished.

The Summary:

Bodhi and Pāṭalipupphi,

2236 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2237 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2238 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2239 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

Uppali, Sattapaṇṇiya, Gandhamuṭṭhi and Citaka, Tāla, Sumanadāmaka,
and Kāsumāriphala too:
one fewer than sixty verses.

The Bodhivandaka Chapter, the Thirty-Eighth

Avanṭaphala Chapter, the Thirty-Ninth

378. {381.}2240 Avanṭaphaladāyaka2241 [Edit](#)

The Blessed One, Hundred-Rayed One, 2242 the Self-Become, Unconquered One, Seclusion-Lover, 2243 Sambuddha,
went forth in order to seek food. (1) [3278]

[Holding] fruit in [my] hand, I saw the Bull of Men who had approached. Happy, with pleasure in [my] heart,
I gave [him] fruit with stems removed. (2) [3279]

In the ninety-four aeons since
I gave [him] that fruit [at that time], I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [3280]

Being in Best Buddha's presence was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (4) [3281]

My defilements are [now] burnt up;
all [new] existence is destroyed.

2240 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2241 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2242 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2243 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

Like elephants with broken chains,
I am living without constraint. (5) [3282]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [3283]

Thus indeed Venerable Avaṇṭaphaladāyaka Thera spoke these verses.

The legend of Avaṇṭaphaladāyaka Thera is finished.

379. {382.}2244 Labujaphaladāyaka2245 [Edit](#)

In the city, Bandhumatī,
I worked in a hermitage then.2246
I saw the Buddha, Spotless One,
[who] was traveling through the sky. (1) [3284]

Taking fruit of a breadfruit2247 [tree] I gave [it] to the Best Buddha. Standing in the sky, the CalmOne,
the Great Famed One accepted [it]. (2) [3285]

Having given Buddha that fruit, with a mind that was very clear, productive of delight for me, bringing happiness in this world, I then came to possess great joy and vast, ultimate happiness.
A gem2248 was truly produced for
[me,] being reborn here and there.2249 (3-4) [3286-3287]2250

In the ninety-one aeons since

2244 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the mainnumbering of this translation.

2245 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

2246 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2247 *r’attambaradharo*, lit., “bearing red *ambarā*,” the latter referring to a type of cloth as well as an upper garment made out of it.

2248 lit., “going,” elsewhere translated as “flying” given the context

2249 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

2250 *sappi*, lit., ghee, clarified butter (*gī tel*)

I gave [the Buddha] fruit back then, I’ve come to know no bad rebirth:
that is the fruit of giving fruit. (5) [3288]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [3289]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (7) [3290]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (8) [3291]

Thus indeed Venerable Labujaphaladāyaka Thera spoke these verses.

The legend of Labujaphaladāyaka Thera is finished.

380. {383.}2251 Udumbaraphaladāyaka2252 [Edit](#)

The Ultimate Person dwelt on the banks of Vinatā River.

I saw the Buddha, Stainless One,

the Calm One, 2253 Very Composed One. 2254 (1) [3292]

[My] mind [full of] pleasure in him, who Cleans the Stain of Defilement, 2255 gathering *udumbara* 2256 fruit

I gave [it] to the Best Buddha. (2) [3293]

2251 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2252 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2253 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2254 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2255 lit., "going," elsewhere translated as "flying" given the context

2256 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

In the ninety-one aeons since

I gave [the Buddha] fruit [back then], I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [3294]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [3295]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [3296]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [3297]

Thus indeed Venerable Udumbaraphaladāyaka Thera spoke these verses.

The legend of Udumbaraphaladāyaka Thera is finished.

381. {384.}2257 Pilakkhaphaladāyaka2258 [Edit](#)

Seeing Buddha in the forest,2259

Atthadassi, Greatly Famed One, happy, with pleasure in [my] heart,

I gave wave-leafed fig2260 fruit [to him]. (1) [3298]

In the eighteen hundred aeons since I gave fruit [to the Buddha], I've come to know no bad rebirth:

that is the fruit of giving fruit. (2) [3299]

2257 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2258 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2259 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2260 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (3) [3300]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [3301]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [3302]

Thus indeed Venerable Pilakkhaphaladāyaka Thera spoke these verses.

The legend of Pilakkhaphaladāyaka Thera is finished.

382. {385.}2261 Phārusaphaladāyaka2262 [Edit](#)

I gave *phārusa*2263 fruit [back then] to the Gold Colored Sambuddha, Sacrificial Recipient,
who was going along the road. (1) [3303]

In the ninety-one aeons since
I gave that fruit [to the Buddha], I've come to know no bad rebirth:
that is the fruit of giving fruit. (2) [3304]

Being in Best Buddha's presence was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (3) [3305]

My defilements are [now] burnt up;
all [new] existence is destroyed.

2261 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2262 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

2263 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Like elephants with broken chains,
I am living without constraint. (4) [3306]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [3307]

Thus indeed Venerable Phārusaphaladāyaka Thera spoke these verses.

The legend of Phārusaphaladāyaka Thera is finished.

383. {386.}2264 Valliphaladāyaka2265 [Edit](#)

All the people, come together, went into the forest back then.

Searching for fruit [growing wild there,]

They obtained [such] fruit at that time. (1) [3308]

I saw [him] there, the Sambuddha, the Self-Become, Unconquered One. Happy, with pleasure in[my] heart,

I gave [some] *valli*2266 fruit to him. (2) [3309]

In the thirty-one aeons since

I gave [Buddha] that fruit back then, I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [3310]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [3311]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [3312]

2264 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2265 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2266 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [3313]

Thus indeed Venerable Valliphaladāyaka Thera spoke these verses.

The legend of Valliphaladāyaka Thera is finished.

384. {387.}2267 Kadalīphaladāyaka2268 [Edit](#)

I saw the Leader of the World, shining like a dinner-plate tree,2269 like the moon on the fifteenth day,2270

blazing forth like a tree of lamps. (1) [3314]

Having gathered [some] plantain fruit, I [then] gave [it] to the Teacher.

Happy, with pleasure in [my] heart,

having worshipped [him,] I went off. (2) [3315]

In the thirty-one aeons since

I gave [Buddha] that fruit back then, I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [3316]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [3317]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [3318]

2267 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2268 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2269 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2270 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [3319]

Thus indeed Venerable Kadalīphaladāyaka Thera spoke these verses.

The legend of Kadalīphaladāyaka Thera is finished.

385. {388.}2271 Panasaphaladāyaka2272 [Edit](#)

The Sambuddha named Ajjuna dwelt in the Himalayas then.

He was Endowed with Good Conduct,2273

[and] Skillful in Meditation.2274 (1) [3320]

Taking *jivajivaka*2275 jak2276 the size of a jug for water,2277 [and] placing it on a leaf-fan,

I gave [it] to the Teacher [then]. (2) [3321]

In the ninety-one aeons since

I gave [Buddha] that fruit back then, I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [3322]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [3323]

My defilements are [now] burnt up;

all [new] existence is destroyed.

2271 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2272 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2273 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley," BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2274 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2275 lit., "going," elsewhere translated as "flying" given the context

2276 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

2277 *sappi*, lit., ghee, clarified butter (*gī tel*)

Like elephants with broken chains,

I am living without constraint. (5) [3324]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [3325]

Thus indeed Venerable Panasaphaladāyaka Thera spoke these verses.

The legend of Panasaphaladāyaka Thera is finished.

386. {389.}2278 Soṇakoṭivīsa2279 [Edit](#)

When Vipassī's dispensation2280 [arose], I made a single cave2281 in Bandhumā, royal city,
for the monks2282 in four directions. (1) [3326]

Covering2283 the floor of the cave with rugs, I dedicated [it].

Happy, with rapture in [my] heart,

I then made this aspiration: (2) [3327]

"Were I to please2284 a Sambuddha

and to get to renounce [the world],2285

I should attain ultimate peace

and the unexcelled nirvana." (3) [3328]

Just because of those good roots, transmigrating ninety aeons, born as a god or else a man,

I shined, a doer of merit. (4) [3329]

2278 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

2279 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2280 *kummāsa*, Skt. *kulmāsa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2281 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2282 lit., "going," elsewhere translated as "flying" given the context

2283 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

2284 *sappi*, lit., ghee, clarified butter (*gī tel*)

2285 lit., "went"

As the remainder of that deed, here in this final existence,

I was born as the only son

of Campa's foremost millionaire. (5) [3330]

Having heard that I had been born, 2286

this was the wish of my father: "I am giving to this [young] boy

an entire two hundred million." 2287 (6) [3331]

Hair four fingers wide was produced on the soles of both of my feet.

It was fine and soft to the touch,

beautiful, just like cotton wool. 2288 (7) [3332]

In the past for ninety aeons,

[and] this [aeon] one more than that, I've not come to know my feet placed

on [any] ground that lacks a rug. (8) [3333]

The Sambuddha was pleased by me; I went forth into homelessness.

I have attained arahantship;

cooled off, I am in nirvana. 2289 (9) [3334]

Appointed by the All-Seer

"foremost among resolute [monks,]" 2290

[I'm] undefiled, an arahant,

six knowledge-holder, powerful. 2291 (10) [3335]

In the ninety-one aeons since

I gave [the Buddha] that gift then, I've come to know no bad rebirth:

that's the fruit of giving a cave. (11) [3336]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

2286 reading *sañcālesi* with BJTS for PTS *sañjālesi*

2287 lit., "fell down"

2288 lit., "meritorious"

2289 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

2290 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

2291 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

[I have] done what the Buddha taught! (12) [3337]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (13) [3338]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (14) [3339]

Soṇa Koṭṭivisa Thera

in front of the monks' Assembly,

being asked questions [then] answered on the great Lake Anotatta. [3340]2292

Thus indeed Venerable Soṇakoṭṭivīsa Thera spoke these verses.

The legend of Soṇakoṭṭivīsa Thera is finished.

387. {390.} The Rags of Previous Karma2293 [Edit](#)

Near the lake called Anotatta, on the lovely level rock ground,

where sparkled gems of different sorts

and varied perfumes [filled] the woods, (1) [3341]

surrounded by the Assembly2294

of monks, the Leader of the World, while seated there, did [then] explain

the former deeds done2295 by himself. (2) [3342]

Hear from me, O monks, the karma [which formerly was] done by me, [and how] those karmarags' [effects]

2292 °*vikutī*": I take this to evoke a mattress (*tūlikā*) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

2293 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

2294 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2295 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

ripen in the Buddha himself.2296 (3) [3343]

Among [my] other, former births

I was a jerk named Munāli.

I told lies about Sarabhu,2297

an innocent Lonely Buddha. (4) [3344]

As a result of that karma,

a long time I circled through hell.2298

I experienced suffering2299

for numerous thousands of years. (5) [3345]

As [its] final karmic effect, here in [my] final existence,

I received [some nasty] slander

connected with Sundarīkā.2300 (6) [3346]

I was Nanda, a follower

of the Buddha Sabbābhibhu. My transmigration was in hell

for long after I slandered him. (7) [3347]

My long transmigration in hell [continued for] ten thousand years. When I [again] got humanbirth,

I [also] got lots of slander. (8) [3348]

Through what remained of that karma, Lady Cīfīca did slander me

in front of a group of people

without any grounding in fact.2301 (9) [3349]

I was an erudite brahmin, attended on, given worship.

In a large wood, I was teaching

mantras to five hundred young men. (10) [3350]

To that place had come Sage Gīma,2302

who possessed vast superpowers.2303

2296 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2297 lit., "going," elsewhere translated as "flying" given the context

2298 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

2299 *sappi*, lit., ghee, clarified butter (*gī tel*)

2300 lit., "went"

2301 reading *sañcālesi* with BJTS for PTS *sañjālesi*

2302 lit., "fell down"

2303 lit., "meritorious"

After having seen him coming,

I slandered that blameless [person]. (11) [3351]

I said [this] to my students then: "this sage delights in the pleasures!"

The young men [there] took [that] to heart when I made that declaration. (12) [3352]

Then all the young men, [my students], begging for alms from clan to clan, repeated to a lot of folks,2304

"this sage delights in the pleasures!" (13) [3353]

As a result of that karma,

these five hundred monks [now with me] all received [some nasty] slander connected with Sundarīkā.(14) [3354]

One time eyeing wealth I murdered brothers by a second mother.2305

I put [them] on a mountain road

[and] crushed [them] in an avalanche.2306 (15) [3355]

As a result of that karma, Devadatta threw a boulder

[and] a splinter [off that boulder]

[then] crushed the big toe on my foot.2307 (16) [3356]

One time I was a little boy,

playing by the great thoroughfare. Having seen a Lonely Buddha,

I threw a clod of dirt [at him]. (17) [3357]

As a result of that karma, here in [my] final existence, Devadatta hired [some] killers

for the sake of murdering me.2308 (18) [3358]

Once, while I was on [my] tusker,

2304 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

2305 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

2306 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

2307 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

2308 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

I saw a supreme Lonely Sage, wandering about for alms food —

with elephant I attacked him. (19) [3359]

As a result of that karma, the elephant Nāḷāgiri,

agitated, cruel, approached me

in the fine town at Vulture's Peak.2309 (20) [3360]

I was the king, [named] Patthiva; I killed a man with a dagger.

As a result of that karma,

I roasted in hell a long time. (21) [3361]

Through what remained of that karma, the skin on my foot got all cracked

and caused me a lot of trouble —

karma sure doesn't just vanish! (22) [3362]

I [once] lived as a fisher-boy, in a village of fishermen.

Having seen the fish getting killed,

pleasurable thoughts filled my mind.2310 (23) [3363]

As a result of that karma,

I suffered a headache [one time];

all of the Śākyaans were murdered,2311

when Viḍḍabha murdered [them].2312 (24) [3364]

I reviled the holy words [and] followers of Phussa [Buddha], "chomp [and] eat [inferior] grain

you all, and don't eat [any] rice." (25) [3365]

As a result of that karma,

I [had to] eat grain for three months when, invited by a brahmin,

I lived in various kingdoms. (26) [3366]

In the midst of a wrestling match,

a wrestler's son, I blocked [the fight];2313

as a result of that karma,

[one time] I suffered a backache. (27) [3367]

2309 lit., "on a flower"

2310 or perhaps flowers? Or both, i.e. trees in bloom?

2311 *khiddāratiyā*

2312 *tidase*, i.e., in Tāvātimsa heaven

2313 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

I was a [practicing] doctor

and purged the son of a rich man;2314

as a result of that karma,

I contracted dysentery. (28) [3368]

One time I, Jotipāla, said

to Kassapa, the Well-Gone-One,

“Whence then this baldy’s Waking Up,2315

Awakening so hard to reach?” (29) [3369]

As a result of that karma,

I practiced great austerities in Uruvela, six [long] years,

and then achieved Awakening. (30) [3370]

“Along that path I did not reach supreme Awakening,” [I thought], “along which path then should I search, hindered by previous karma? Exhausting good and bad [karma]

[and] avoiding every torment

free of grief, troubles [and] outflows,

I shall realize nirvana.” (31-32) [3371-72]

Thus did he explain, the Victor, Endowed with All Superpowers,2316 in front of the monks’ Assembly,

at the great Lake Anotatta. (33) [3373]

Thus indeed the Blessed One spoke this short discourse on dharma [revealing] his own previous conduct, the Buddha-*apadāna* named “The Rags of Previous Karma”.

The Buddha-*apadāna* named “The Rags of Previous Karma” is finished.

The Summary:

Avanṭa and Labuja too, Udumbara and Pilakkhu, Phāru, Valli and Kadali, Panasa, Koṭivīsaka

and the Rags of Former Karma, the legend of the Sage so Great: verses [numbering] ninety-one

are counted by those who are wise.

2314 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

2315 lit., “*pūjā*”

2316 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

The Avanṭaphala Chapter, the Thirty-Ninth

Pilindavaccha Chapter, the Fortieth

In the city, Hamsavatī,

I was a gate-keeper²³¹⁹ back then. Undisturbable,²³²⁰ boundless wealth

was heaped up for me in the house. (1) [3374]

[While] sitting down in solitude, having [greatly] gladdened [my] mind, seated in the splendid palace,

I contemplated thus back then: (2) [3375]

"Much wealth has been obtained by me; I have an opulent harem.

King Ānanda,²³²¹ lord of the earth,

himself invited [me to come],²³²² (3) [3376]

And [now] this Buddha has been born, the Spontaneously Born²³²³ Sage.²³²⁴

And [all this] wealth exists for me;

I will give gifts²³²⁵ to the Teacher. (4) [3377]

The royal prince, [named] Paduma,²³²⁶ gave splendid gifts for the Victor: strong²³²⁷ elephants and palanquins

²³¹⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

²³¹⁸ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

²³¹⁹ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

²³²⁰ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

²³²¹ lit., "going," elsewhere translated as "flying" given the context

²³²² *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

²³²³ *sappi*, lit., ghee, clarified butter (*gī tel*)

²³²⁴ lit., "went"

²³²⁵ reading *sañcālesi* with BJTS for PTS *sañjālesi*

²³²⁶ lit., "fell down"

²³²⁷ lit., "meritorious"

and large²³²⁸ supports²³²⁹ [to hold them up]. (5) [3378]

I'll also give gifts²³³⁰ to the monks²³³¹

with virtue supremely splendid.²³³²

I will be the instigator²³³³

of other [things] not yet given."²³³⁴ (6) [3379]

Thinking through varied2335 donations2336

of which the fruit is happiness, I lit on2337 a requisites-gift,2338

[which would] fulfill my intentions: (7) [3380]

"I shall donate the requisites2339

for the monks of splendid virtue.2340

I will be the instigator2341

of other [things] not yet given."2342 (8) [3381]

Approaching the basket-makers,2343

I made an umbrella to last,2344

bringing together into one,

a hundred thousand umbrellas. (9) [3382]

I brought together into one,

a hundred thousand [strips of] cloth, I brought together into one,

a hundred thousand begging bowls. (10a-b)2345 [3383]

2328 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand*kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

2329 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

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2336 *tidase*, i.e., in Tāvatiṃsa heaven

2337 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

2338 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

2339 lit., "*pūjā*"

2340 *maḥāpakkho*, lit., "one of the great faction" "one with a powerful party,"

2341 or "I do not know," *na jānāmi*

2342 *pariḷāho*

2343 lit., "In the city, Śrāvastī,"

2344 *maḥāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

2345 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

And also small knives2346 [and] hatchets,2347

needles2348 [and] clippers for the nails.2349

Having [them] made fit for that I

hung [them] beneath the umbrella. (10c-d, 11a-b) [3384]

I had fans²³⁵⁰ made fit for that [too], fans [made out] of palmyra [fronds],²³⁵¹ peacock-feathers²³⁵² and tails of yaks;²³⁵³
water-strainers,²³⁵⁴ oil-containers.²³⁵⁵ (11c-d, 12a-b) [3385]

I likewise had made, fit for that,

needle-cases²³⁵⁶ [and] shoulder straps²³⁵⁷

as well as girdles for the waist²³⁵⁸

and [also] well-constructed stools.²³⁵⁹ (12c-d, 13a-b) [3386]

Filling vessels made for eating and also copper [oil] beakers with medicines, I fixed those too
on the umbrella's underside. (13b-c, 14a-b) [3387]

I filled vessels with all [of this]:

sweet-flag,²³⁶⁰ cuscus grass,²³⁶¹ licorice,²³⁶²

pepper,²³⁶³ also black peppercorns,²³⁶⁴

myrobalan²³⁶⁵ [and] ginger²³⁶⁶ [too]. (14c-d, 15a-b) [3388] I likewise had made, fit for that,

2346 *samādhikusalo ahaṇ*

2347 *iddhipādesu kovido*

2348 lit., "did *pūḷa*"

2349 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

2350 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

2351 *mahābhisakkasaṅkāso*

2352 *dosavyādhitikicchako*

2353 °*viphāḷako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

2354 *diṭṭhigaṇḍa*°

2355 *lokapajjoto*

2356 *sanarāmarasakkato*

2357 *narādicco*

2358 lit., "in"

2359 *s'ugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well- Gone-One

2360 *nibbāti*, or "he cools off "

2361 *mahāssādaṇ*

2362 *mahārasaṇ*

2363 lit., "to the Well-Gone-One

2364 reading *māse aṭṭhadinesv-ahaṇ* with BJTS for PTS *māse aṭṭhadine svaha*

2365 *pañidhāya*, or "firm resolve", Sinh. *prārthanāva*

2366 PTS *yahiṇ tahiṇ*; BJTS *tahiṇ tahiṇ*

shoes [for the feet],²³⁶⁷ [and] sandals²³⁶⁸ [too], towels²³⁶⁹ [to use after bathing],

[and] well-constructed walking-sticks.²³⁷⁰ (15c-d, 16a-b) [3389]

Tubes for holding herbs²³⁷¹ and ointments,²³⁷² sticks of caustic,²³⁷³ pots to keep things,²³⁷⁴ [locks with their]keys²³⁷⁵ and key-cases²³⁷⁶

sewn with [cloth] of the five colors. (16c-d, 17a-b) [3390]

I likewise had made, fit for that, bandages²³⁷⁷ and [also] smoke-tubes,²³⁷⁸ lamp-holders²³⁷⁹ and water-vessels,²³⁸⁰

and baskets [woven] of wicker.²³⁸¹ (17c-d, 18a-b) [3391]

I likewise had made, fit for that, tweezers²³⁸² [to pull], scissors [to cut],²³⁸³ bags²³⁸⁴ for [containing]medicines

and tools for removing ear-wax.²³⁸⁵ (18c-d, 19a-b) [3392]

I [likewise] had made, fit for that, and fixed beneath [that] umbrella,

long benches²³⁸⁶ as well as short chairs²³⁸⁷

and couches²³⁸⁸ fashioned with four [legs].²³⁸⁹ (19c-d, 20a-b) [3393] I likewise had made, fit for that,

²³⁶⁷ lit., "my mother was fragrant through her body"

²³⁶⁸ #389 {392}, above, esp. vv.66-71 [3648-3653]

²³⁶⁹ or "cultivating [those] four in the Teaching"

²³⁷⁰ lit., "destruction of the outflows"

²³⁷¹ or "one who had gone forth": *pabbajito*

²³⁷² this verse is in a more complex meter, with twelve-syllable feet.

²³⁷³ lit., "here"

²³⁷⁴ BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for anincomplete hundred (*sātakam*).

²³⁷⁵ BJTS places this statement above the summary, rather than after it

²³⁷⁶ *dhāretha*, lit., "carry" "recall" "remember" "regard"

²³⁷⁷ *sampahaṇṣitā*

²³⁷⁸ *bhottā*, BJTS reads *bhettā* ("the Breaker")

²³⁷⁹ *chettā*

²³⁸⁰ *sotā*

²³⁸¹ *pasarṇsitā*

²³⁸² *akhilo*

²³⁸³ *visālo*. BJTS reads *visallo* ("Free of Pain")

²³⁸⁴ *anigho*

²³⁸⁵ *akatharīkathī*, lit."not saying, 'why'?"

²³⁸⁶ *anejo*

²³⁸⁷ *virajo*

²³⁸⁸ *khattā*. BJTS reads *khantā* ("Meek" "Docile")

²³⁸⁹ reading *gantā* with BJTS for PTS *gandhā* ("Scented")

wool cushions²³⁹⁰ and cotton cushions,²³⁹¹

cushions [fashioned] for the small chairs

and very well made pillows²³⁹² [too]; (20c-d, 21a-b) [3394]

massaging stones²³⁹³ and honeycombs,²³⁹⁴

and oil for warming up the hands,²³⁹⁵

small cases,²³⁹⁶ planks²³⁹⁷ and needles²³⁹⁸ [too],

and a bed that was spread with rugs,²³⁹⁹ (21c-d, 22a-b) [3395]

dwelling places²⁴⁰⁰ and foot-towels²⁴⁰¹

and sticks [to use] for chairs and beds,²⁴⁰²

toothpicks²⁴⁰³ and [also good] tooth-sticks,²⁴⁰⁴

[and] scents for smearing on the head,²⁴⁰⁵ (22c-d, 23a-b) [3396]

wood for fires²⁴⁰⁶ and stools [made] of straw,²⁴⁰⁷

small plates for covering alms-bowls,²⁴⁰⁸

ladles [which are made] for water,²⁴⁰⁹

silver troughs for [storing] chunnam,²⁴¹⁰ (23c-d, 24a-b) [3397]

brooms²⁴¹¹ and water-jugs²⁴¹² and likewise garments [to wear when] it's raining,²⁴¹³ covers for the itchwhen sitting²⁴¹⁴

2390 reading *vattā* with BJTS for PTS *mettā* ("Love")

2391 *pakāsītā*

2392 *t'āretā*

2393 reading *atthakāretā* with BJTS (and PTS alt.) for PTS repetition of *tāretā* ("the Crosser")

2394 *k'āretā*

2395 *sampadāletā*, BJTS *sampadālītā*

2396 *pāpetā*

2397 *sahitā*, or "Endurer"

2398 reading *kantā* with BJTS for PTS repetition of *hantā*, which both texts read as the next word in the verse

2399 *hantā*

2400 reading *ātāpi* with BJTS for PTS *tātāpi* ("also the Protector")

2401 *t'āpaso*, this makes nine syllables in the line, which needs to be chanted as eight by contracting "slayer"

into "slair"

2402 *samacitto*

2403 '*samasamo*, (following BJTS Sinh. gloss; the cpd. could also be *samasamo*, "Always the Same"

2404 *a'sahāyo*, lit., "Friendless"

2405 reading *dayāsayo* (and following gloss) with BJTS for PTS *dayāyaso* ("famous for kindness" "kind-famed")

2406 *accherasanto*

2407 *akuho*, lit., "free of deceit" "upright"

2408 *k'atāvī*, i.e. an arahant, one who has done what should be done

2409 *i'sisattamo*

2410 *nittiṇṇakāṅkho*

2411 *nimmāno*

2412 *appameyya*, lit., "not to be measured"

2413 *anupama*, lit., "he for whom there is no metaphor"

2414 *sabbavākyapathātīto*, lit., "he for whom the roads of all sayings are in the past"

and2415 intermediate robes2416 [too], (24c-d, 25a-b) [3398]

monastic robes and upper robes,2417 cleaners for the mouth and the nose,2418 abundant salt and sourgruel,2419

honey2420 and soured milk to drink,2421 (25c-d, 26a-b) [3399]

incense,2422 lumps of boiled rice,2423 and rags,2424 napkins with which to wipe the face:2425 whatever ought to be given

which is fitting for the Teacher, after assembling all of that

I went up to [King] Ānanda.2426

After going up to the king,

the father2427 of the Greatest Sage,2428

having saluted with [my] head,

I spoke these words [to him back then]: (26c-d, 27-28) [3400-3401]

[Protagonist:]2429

"Together [we were] born [and] raised; [we] are both of a single mind,2430

2415 *saccaneyyantago*, lit., "he who has gone to the end of truths to be understood [or instructed, led carried, guided (gerund of *neti*)]"

2416 *jīno*

2417 *sattasāravare*. BJTS construes this as modifying the palace, but the Pāli seems to me more ambiguous than that. Cf. the use of *sattasāra*° as a Buddha-epithet in v. [5887] and [6287]

2418 reading *akaṃ dhammakathaṃ ahaṃ* with BJTS for PTS *ahaṃ dhammakathaṃ ahaṃ* ("I Dhamma-preaching

I")

2419 *nissāso*, following BJTS gloss *māgē piṭataṇa heḷana vātaya* ("the wind that I throw down/cast away to my exterior")

2420 reading *sabbagandhe 'tiseti* (= *atisayati*) with BJTS for PTS *sabbagandho ti seti* ("it lies down 'all good scents'

") and following BJTS Sinhala gloss

2421 BJTS reads *ādisanto* ("announcing") for *atisanto*

2422 reading *guṇatthavassa sabbam taṃ phalaṃ tu paramambhūtaṃ* with BJTS for PTS *guṇatthavassapupphan taṃ phalaṃ tu param abbhutaṃ* ("that fruit which is extremely miraculous flowering in the meaning of virtue" [?]), and followed BJTS gloss: *buddha guṇakīṭiyāge ē siyalu vipāka atīśaya vismayajanaka ya*.

2423 the fourth (in translation third) foot of the text seems to be corrupt. IPTS reads *rasaddhoviśamāyuto*,

"bound up with the pure taste." BJTS reads (typographical error?) *saradvadhanisamāyuto* (= *rasad- hvanisaāmyuto* ?). In both cases the alts. are even more uncertain. I translate the BJTS Sinhala gloss, *mad- hura svaradhvani yukta vūyem* (- *mihirihaddha āttem*), "i becoming bound with the sweet sound (I have a sweet sound)"

2424 reading *khīṇe ayusi* with BJTS for PTS *khīṇ' ev' āyu pi* ("life is certainly destroyed too")

2425 lit., "all of you listen to that" (2nd pers. pl. imp.)

2426 *ya'sassī*

2427 lit., "therefore [I] am happy"

2428 *dukkhantakaraṇaṃ Buddharaṃ*, lit "the Buddha who makes an end to suffering"

2429 *dhammaṃ*, or "Teaching"

2430 *janayaṃ*, lit., "I produced"

and2431 in common [we] both follow

[one course] through happiness and pain."2432 (29) [3402]

[King:]

"O conqueror of foes²⁴³³ you have dissatisfaction²⁴³⁴ in the mind.

If you can, warrior, you should

remove that dissatisfaction. (30) [3403]

Your dissatisfaction is mine;²⁴³⁵

[we] are both of a single mind.²⁴³⁶

Know mine as 'eliminated'

if yours [has been expelled as well]." (31) [3404]

[Protagonist:]

"Know of me,²⁴³⁷ O great king, that my suffering²⁴³⁸ is hard to remove.

[If you're] able²⁴³⁹ you should shout²⁴⁴⁰ [it]: (32) [3405]

one²⁴⁴¹ boon²⁴⁴² hard for you to grant²⁴⁴³ [me]." [King:]

"As long as [I have] victory,

to the [whole] extent of my life, if it would be useful²⁴⁴⁴ to you,

without wavering I'll give²⁴⁴⁵ [it]." (33) [3406]

[Protagonist:]

"This has been roared²⁴⁴⁶ by you O king,²⁴⁴⁷ [but] too much roaring would be wrong." [King:]

²⁴³¹ or "heretics": *kutitthiye*

²⁴³² reading *tittthikākiṇṇe* with BJTS for PTS *tittthikākiṇṇo* ("I am strewn with rivals")

²⁴³³ *v'adanto*, lit., "saying," "telling"

²⁴³⁴ reading *vadam* with BJTS (and PTS alt.) for PTS *varaṇ* ("excellent")

²⁴³⁵ reading *janassa* with BJTS (and PTS alts.) for PTS *°jinassa* ("of the Victor")

²⁴³⁶ reading *sarado va sasaṅko 'haṇ* with BJTS for PTS *saraṇ divasasanko 'haṇ* ("I am the moon in the day for a lake" [?])

²⁴³⁷ lit., "I was"

²⁴³⁸ lit., "the Well-Gone-One," *sugataṇ*

²⁴³⁹ *y'athāsattivasena*

²⁴⁴⁰ *v'āgīso*, "[I am one] with mastery of speech"

²⁴⁴¹ reading *vimatippattā* with BJTS for PTS *vimatiṇ pattā*, though the latter conveys (somewhat ungrammatically) the same sense

²⁴⁴² reading *apades' ahaṇ* with BJTS (and PTS alt.) for PTS *apaniṇ* (same meaning, fr. *apaneti*)

²⁴⁴³ *tiṇṇasamsārasāgaro*

²⁴⁴⁴ BJTS reads *mañcado* ("Mañcada")

²⁴⁴⁵ BJTS reads *supaṭo* ("Supaṭa")

²⁴⁴⁶ this is the BJTS reading for PTS *bodhisammajako* ("Bodhisammajaka")

²⁴⁴⁷ *r'akkhasā = rākṣasā*

"Today I'll recognize you as

the one supported in all things."2448 (34) [3407]

[Protagonist:]

"[When] you know [what] I [want to] give you'll obdurately2449 put [me] down."2450 [King:]

"What's the point of me stopping you?2451

You should declare your wish to me!" (35) [3408]

[Protagonist:]

"I am desirous, O great king,

of feeding [him], the Sambuddha, the Best Buddha, the Unexcelled;

do not let my life be wasted!"2452 (36) [3409]

[King:]

"I'll2453 give a different boon2454 to you:

the Thus-Gone-One's not to be begged;2455

to no one should the Thus-Gone-One

be given, like a wishing-gem."2456 (37) [3410]

[Protagonist:]

"O king did you not [just] say2457 [that]

you'd even [give me] your own2458 life?

The Thus-Gone-One is fit to give

by one giving [his very] life." (38) [3411]

[King:]

"The Great Hero is kept apart;

to no one should he2459 be given.

The Buddha's not promised by me;

choose2460 limitless riches [instead]." (39) [3412]

2448 *pannagā*

2449 *mahānubhāvā isayo*

2450 *k'amaṇḍalu-dharā*. This particular vessel is a distinctive mark of non-Buddhist ascetics.

2451 *jaṭṭhā-bhāra-bharita*, lit., "filled with braided top-knots and weights/heavy loads".

2452 *yugamattañ ca pekkhantā*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping their eyes on the ground in front of them

2453 *gacchanti*, lit., "going"

2454 reading *sayañ ca upasampannā* with BJTS for PTS *ayam ca upasampanno* ("and this is supplied"

2455 *pāṭihirass' idaṇ phalaṇ*

2456 *lohadonīṇ gahetvāna*

2457 *v'anamajjhe*, lit., "in the middle of the forest"

2458 PTS read *apassitā*, BJTS reads *avassitā*; the terms are synonymous, and interchangeable.

2459 reading *uggatejāna* with BJTS for PTS *uggatejana*

2460 *°saddena*, lit., "with the sound"

[Protagonist:]

"Let us arrive at a judgement;

we'll question in a court of law.

They²⁴⁶¹ will declare the proper path;²⁴⁶²

we will inquire about it thus." (40) [3413]

Having taken the king in hand,

I [then] went to the court of law. [There], in front of [all] the judges,²⁴⁶³

I spoke these words [to them back then]: (41) [3414]

[Protagonist:]

"Listen to me, O [you] judges: the king did give a boon to me. Without excepting anything

he offered even [his own] life.²⁴⁶⁴ (42) [3415]

When he had given me [that] boon, I wished for the Best of Buddhas.

The Buddha's well-given to me;

otherwise I am full of doubt."²⁴⁶⁵ (43) [3416]

[Judges:]

"We'll listen²⁴⁶⁶ to [these] words of yours [and] of the earth-protecting king. Listening to the words of both

we shall cut off [all of] your doubts. (44) [3417]

O king, [did] you give everything, to this man, all-inclusively,²⁴⁶⁷ without excepting anything,

[and] offer even [your own] life?" (45) [3418]

[King:]

"Fallen into misery,²⁴⁶⁸ he requested an unexcelled boon. Knowing him to be so upset,²⁴⁶⁹

I gave [it], all-inclusively." (46) [3419]

²⁴⁶¹ or "trained:" *vinīṭā*

²⁴⁶² *appamaññāsu kovidā*, that is, skilled in the practice of "the godly states" (*brahmavihārā*), namely loving-kindness, compassion, sympathetic joy and equanimity.

²⁴⁶³ reading *abhiḷāsino* with BJTS (and PTS alt.) for PTS *abhiḷābhino*, "obtaining"

²⁴⁶⁴ *samayaṇ saṇviditvāna*

²⁴⁶⁵ *ātāpi*, lit., "burning"

²⁴⁶⁶ *saṇviggamānaso*

²⁴⁶⁷ *agalum*, Sinh. *agil*, *agaru*, *aguru*

²⁴⁶⁸ reading *panasaṃ devagandhikaṃ* with BJTS for PTS *vansaṇḍe va gandhikaṇ* ("scented in the forest grove")

²⁴⁶⁹ or "as large as an elephant's frontal lobe:" *kumbhamattaṇ*

[Judges:]

"You are defeated [here], O king;

the Thus-Gone-One should be given.

The doubts of both have been cut off;

stand firm in [this,] the proper path.”2470 (47) [3420]

[Protagonist/narrator:]

The king being put in [his] place

[then] said these [words] to the judges: [King:]

“Fair2471 to me too you should return2472

[him]; again I'll get the Buddha.” (48) [3421]

[Judges, to protagonist:]

“Having fulfilled your intentions, after feeding the Thus-Gone-One,

you should return2473 the Sambuddha

to [King] Ānanda of [great] fame.” (49) [3422]

[Protagonist:]

Having saluted the judges

and also the king,2474 Ānanda, [then] happy, being delighted,

I went up to the Sambuddha. (50) [3423]

Having approached the Sambuddha, the Flood-Crosser, the Undefined, after saluting with [my]head,

I spoke these words [to him back then]: (51) [3424]

“Give your consent, O Eyeful One, causing [my] heart to [start] laughing; approach my residencealong

with the hundred thousand masters.”2475 (52) [3425]

Padumuttara, World-Knower, Sacrificial Recipient,

2470 *cittāṃ*, lit., “thoughts” or “mind”

2471 lit., “having become one who has”

2472 lit., “unshaken” “imperturbable”

2473 lit., “coming into existence for”

2474 *adantadamako* could mean either “tamer of the untamed” or “tamer who is untamed;” I leave the ambiguity open with the hyphen, admitting here my preference for “tamer ofthe untamed” (which is also the BJTS reading, cf RD on *dametar*), and recommend pronunciation in chanting which through stress on the first term in the compound, and tone, canemphasize that the Buddha is one who tames those who are untamed/feral.

2475 *bodhento bodhapakkhiye*, which BJTS glosses as the (37) aspects or qualities of Awakening or Enlightenment (*bodha*, here = *bodhi*, see RD s.v.)

the Eyeful One gave [his] consent, discerning what I was thinking. (53) [3426]

Perceiving [that he gave] consent, after saluting the Teacher,

happy, with rapture in [my] heart,

I went up to my residence. (54) [3427]

Assembling friends and ministers

I spoke these words [to them back then]: “I got what’s very hard to get,
just like a wish-fulfilling gem.” (55) [3428]

[Friends and Ministers:]

“With what [then] will we worship²⁴⁷⁶ him?

The Victor²⁴⁷⁷ is the Boundless One,²⁴⁷⁸

Beyond Compare,²⁴⁷⁹ Unmatched,²⁴⁸⁰ Hero,²⁴⁸¹

Unmeasurable,²⁴⁸² Unequaled.”²⁴⁸³ (56) [3429]

And thus also Always the Same,²⁴⁸⁴

Without a Second,²⁴⁸⁵ Bull of Men.²⁴⁸⁶

Service that’s hard for you to do

is suitable for the Buddha. (57) [3430]

Assembling varied flowers let us make a floral pavilion.²⁴⁸⁷

That is what befits the Buddha;

there will be everything-*pūjā*.” (58) [3431]

[Protagonist:]

I made that pavilion [out of]

blue lotuses,²⁴⁸⁸ pink lotuses,²⁴⁸⁹

²⁴⁷⁶ *ācāra-upacāraññū*

²⁴⁷⁷ *dhhammanucchavasāṇvaraṇ* (BJTS reads *dhhammanucchavi*°)

²⁴⁷⁸ *pade padaṇ nikkhipantā*, lit., “carefully placing [your feet] step by step”

²⁴⁷⁹ *pade padaṇ nikkhipantā*, lit., “carefully placing [your feet] step by step”

²⁴⁸⁰ *durūpansankamā*

²⁴⁸¹ *appasaddā*

²⁴⁸² reading *yadā* ‘*haṃ*’ with BJTS for PTS *yāvāhaṇ*, “as far as I...”

²⁴⁸³ *munibhūtā va*, i.e., silently

²⁴⁸⁴ reading *deseti* with BJTS for PTS *desesi*, “you preach”

²⁴⁸⁵ *nisāmetha*

²⁴⁸⁶ lit., “the Great Teaching,” *saddhammasavanaṇ sukhaṇ*

²⁴⁸⁷ *k’athaṇ vītisāretvā*

²⁴⁸⁸ i.e., the thirty-two auspicious marks on the body of a *mahāpurusa*, which signal that he will either be a
Buddha or a wheel-turning monarch.

²⁴⁸⁹ *r’ead*ing *iddhiyā** with BJTS for PTS *itthiyā* (“to a woman,” sic!)*

jasmine²⁴⁹⁰ and *atimuttaka*,²⁴⁹¹

champak²⁴⁹² and ironwood flowers.²⁴⁹³ (59) [3432]

I spread one hundred thousand seats, [which were] shaded with umbrellas.

The meanest seat, [reserved] for me,

was superb [and] worth one hundred. (60) [3433]

I spread one hundred thousand seats, [which were] shaded with umbrellas. After preparing food and drink,

I announced the time [to begin]. (61) [3434]

When I announced [that it was] time, the Great Sage, Padumuttara,

[then] arrived at my residence

with the hundred thousand masters. (62) [3435]

The Supreme Person [then] sat down, with the hundred thousand masters, on the flowery floral stage²⁴⁹⁴

[with] the umbrella borne on top. (63) [3436]

In proper form²⁴⁹⁵ and without flaws, the Eyeful One did [then] accept

the hundred thousand umbrellas,

[and too] the hundred thousand seats. (64) [3437]

Padumuttara, World-Knower, Sacrificial Recipient,

wishing to ferry me across,

accepted [those things], the Great Sage. (65) [3438]

One for [every] one [of the] monks,²⁴⁹⁶

I gifted an alms-bowl to each.

They put down²⁴⁹⁷ [their] previous²⁴⁹⁸ bowls;

I carried to each a bronze²⁴⁹⁹ bowl. (66) [3439]

Seven nights and days the Buddha

²⁴⁹⁰ *k'osohitaṇ vatthaguyhaṇ*, BJTS reads *kosohitavattaguyhaṇ*

²⁴⁹¹ *k'aṇṇasote*, "on his auditory organ"

²⁴⁹² reading *patamasi nalāṭantaṇ* with BJTS for PTS *paṭtimasanaḷāṭaṇ taṇ*

²⁴⁹³ *niṭṭhaṇ gantvā*, lit., "having gone (come) to the conclusion"

²⁴⁹⁴ *sabbe patt' amha nibbutiṇ*

²⁴⁹⁵ *ekato*, lit., "as one"

²⁴⁹⁶ lit., "having given"

²⁴⁹⁷ reading *gopānasīyo* with BJTS for PTS *gopānasī*

²⁴⁹⁸ reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṇ*

²⁴⁹⁹ *pūgadhamme*

sat in the floral pavilion. Awakening many beings,

he turned the wheel of the Teaching.²⁵⁰⁰ (67) [3440]

While he was preaching his sermon, 2501 eighty-four thousand [beings then] beneath the floral pavilion

gained insight into the Teaching. 2502 (68) [3441]

When the seventh day had arrived, Padumuttara, the Great Sage, spoke these verses [to the crowd]

from his umbrella-shaded seat: (69) [3442]

[Padumuttara Buddha:]

"I'll relate details of this man

who gave to me, lacking nothing, this [most] excellent offering;

[all of] you listen to my words: (70) [3443]

Tusker, solider, chariot, horse:

a four-fold army [he will get];

They will wait on him 2503 constantly:

that's the fruit of everything-gifts. 2504 (71) [3444]

Palanquins [too], which have been hitched 2505

to elephants [and] to horses,

will always 2506 be on hand for him:

that's the fruit of everything-gifts. (72) [3445]

[And] sixty thousand chariots, all decorated and adorned,

will constantly wait on this [man]:

that's the fruit of everything-gifts. (73) [3446]

Sixty thousand instruments 2507 [and]

2500 *hetu*, lit., causes; I follow BJTS gloss in understanding these as *ānisaṃsas* (Sinh. *anusas aṭak labami*). BJTS explains the use of *hetu* (which may be *metri causa*) as "making that good deed, [that is] that karma, the reason." I count the eight here as: (1) worshipped everywhere, (2) ambrosial food, (3) supported by everyone, (4) no terrors, (5) no diseases, (6) long life, (7) fine skin, (8) chosen or wished-for residences.

2501 *pūjito*

2502 reading *paṭiṭṭhā homi sabbesaṃ* with BJTS (and PTS alt.) for PTS *paṭiṭṭhā bhosiṇ sabbesaṇ*

2503 lit., "have," "find"

2504 *tā'so*

2505 *ā'vā'se patthite vase*

2506 reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṇ*

2507 *pūgadhame*

well-decorated kettle-drums 2508

will constantly make sound for him:

that's the fruit of everything-gifts. (74) [3447]

And women [too, all] well-made-up numbering eight-six thousand, with varied clothes and jewelry,

wearing earrings bearing gemstones, (75) [3448]

with long eyelashes, lovely smiles²⁵⁰⁹ and slim waists, pleasant to look at,²⁵¹⁰ constantly will wait on this [man]:

that's the fruit of everything-gifts. (76) [3449]

For thirty thousand aeons he will delight in the world of gods.

A thousand times the lord of gods,

he will exercise divine rule. (77) [3450]

One thousand times he's going to be a king who turns the wheel [of law], [and he will have] much local rule, innumerable by counting. (78) [3451]

While he, endowed with good karma,²⁵¹¹

is dwelling in the world of gods, a gem-umbrella will be carried

around the world of gods for him. (79) [3452]

Whenever he should wish for shade,²⁵¹²

a cloth [and] flower canopy, recognizing this man's wishes,²⁵¹³

will constantly give shade [to him]. (80) [3453]

Falling from the world of the gods, incited by [his] wholesome roots,

in accordance with [his] karma,²⁵¹⁴

he'll be a kinsman of Brahmā.²⁵¹⁵ (81) [3454]

²⁵⁰⁸ lit., "having given"

²⁵⁰⁹ or, "in addition to those eight"

²⁵¹⁰ *pañisambhidā*, i.e., mastery of the (four) analytical modes, a mark of arahantship

²⁵¹¹ lit., "and". The *ca* here connects the two separate *ānisaṃsas* into one, referred to in the final foot with the singular pronoun *etaṃ*

²⁵¹² *sabbavositavosāno*, lit., "being one who has accomplished all accomplishments," "being an arahant"

²⁵¹³ *k'atakkico*, i.e., "being an arahant"

²⁵¹⁴ *anāsavo*, i.e., "being an arahant"

²⁵¹⁵ *aṭṭhagopānasī nāma*

In one hundred thousand aeons, arising in Okkāka's (Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (82) [3455]

Seated in the monks' Assembly, Gotama, Bull of the Śākyaans,

will place him in the foremost place

of understanding everything.²⁵¹⁶ (83) [3456]

He'll be the teacher's follower by the name Pilindavaccha.

He'll be honored²⁵¹⁷ by²⁵¹⁸ [all] the gods,

the titans²⁵¹⁹ and music-nymphs.²⁵²⁰ (84) [3457]

Being beloved by²⁵²¹ all of them,

the Buddhist monks and Buddhist nuns, and likewise too the laypeople,

he will dwell without defilements."²⁵²² (85) [3458]

[Protagonist:]

Karma done a hundred thousand

[aeons hence] showed me [its] fruit here:

well-liberated, arrow-quick,

I have destroyed my defilements. (86) [3459]

O! My karma was done so well

in the unsurpassed merit-field.²⁵²³

Having done that act in that place²⁵²⁴

I've attained the unshaking state.²⁵²⁵ (87) [3460]

A man who gave an excellent offering,²⁵²⁶ which lacked for nothing,

²⁵¹⁶ reading *vasī* with BJTS (and PTS alt.) for PTS *vasiṇ*

²⁵¹⁷ *pūgaḍhamme*

²⁵¹⁸ *thamhāni*

²⁵¹⁹ lit., "having given"

²⁵²⁰ *hetu*, lit., causes; I follow BJTS in understanding these as *ānisaṃsas* (Sinh. *anusas pahak labamī*). I count

the five here as: (1) unshaken by love, (2) wealthy, (3) one whose words are taken well, causing no offense, (4) mind not out of control, unshaken, and (5) arahantship (unstained, respectful, obedient, duties complete, undefiled follower of the Buddha).

²⁵²¹ *acalo homi mettāya*

²⁵²² *anūnabhogavā*

²⁵²³ *adeyyavacano homi*

²⁵²⁴ *na dhaṇsemi yathā ahaṇ*

²⁵²⁵ reading *abhantaṃ mānasaṃ mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of a cart that

is out of control) for PTS *āgataṃ mānasaṃ mamaṇ* (alt. *mama*), "my mind is come". PTS also gives *asantaṇ* (lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataṇ*

²⁵²⁶ *vimalo homi sāsane*

did take precedence from the start:²⁵²⁷

that's the fruit of that offering. (88) [3461]

Giving umbrellas for Buddha²⁵²⁸

[and] the monks of splendid virtue,²⁵²⁹

I experience eight results,²⁵³⁰

in accordance with my karma: (89) [3462]

I'm not aware of²⁵³¹ cold [nor] heat,

I am not soiled²⁵³² with dirt [and] dust,²⁵³³

I am safe,2534 free of oppression,2535

[and] I am honored2536 all the time. (90) [3463]

I am [a person] with soft skin,2537 [my] mind is [always] very clear,2538 [and] except2539 for this[present] birth, as I transmigrate in the world,2540

one hundred thousand umbrellas with all the ornaments affixed

are carried up above my head,

as a result2541 of that karma. (91-92) [3464-3465]

Why2542 do I lack in this lifetime2543 [such] bearing of an umbrella? Because by doing alldeeds2544 I'm

under nirvana's umbrella.2545 (93) [3466]

2527 *sagāravo*

2528 *sappaṭiṣso*

2529 *k'atakkico*, i.e., "being an arahant"

2530 *anāsavo*, i.e., "being an arahant"

2531 *bhikkhu tan vandate*, lit., "a monk who is venerated"

2532 *paññāpes' ahaṇ*

2533 *hetu*, lit., causes; I follow BJTS in understanding these as *ānisaṃsas* (Sinh. *anusas pahak labami*). I count the five here as: (1) good birth, (2) great wealth, (3) all success, (4) lack of stinginess or greed, (5) magic palanquin.

2534 *ucce kule*

2535 *mahābhogo bhavāmi*

2536 reading *sabbasampattiko homi* with BJTS for PTS *sabbasampāttiko*

2537 lit., "not found for me" "I do not know" "I do not experience"

2538 *maccheran* = *macchariyaṇ2*

2539 *upatitṭhati*, lit., "stands [there]," "comes to stand fast"

2540 *thero*, "elder"

2541 *sabbābhīññā-balapatto*

2542 *para-kiccatta-kiccāni*, "duties which are to be done by others". I follow BJTS gloss in reading the compound accordingly; it could also be read to mean that he performed his own duties including duties involving service to others.

2543 *pāvisim abhayaṇ puran*, that is, nirvana.

2544 Reading *seṭṭhattaṇ* (lit., "bestness") with BJTS (and PTS alt.) for PTS *seṭṭhan taṇ*

2545 *k'aretvā* (BJTS reads *karitvā*) *kāraṇā nānā*

Giving clothes for the Well-Gone-One

[and] the monks of splendid virtue,2546

I experience eight results,2547

in accordance with my karma: (94) [3467]

As I transmigrate in the world,2548

I have an unblemished2549 body, golden in color, beautiful,

endowed with majesty, and smooth.2550 (95) [3468]

A hundred thousand strips of cloth, white and yellow and [also] red

are carried up above my head:

that is the fruit of giving cloth. (96) [3469]

Silk cloth²⁵⁵¹ and woolen blankets²⁵⁵² too,

khoma and also cotton cloth:²⁵⁵³

I am getting [them] everywhere,

as a result²⁵⁵⁴ of [giving] them.²⁵⁵⁵ (97) [3470]

Giving bowls for the Well-Gone-One

[and] the monks of splendid virtue,²⁵⁵⁶

I experience ten results,²⁵⁵⁷

in accordance with my karma: (98) [3471]

I am always eating [food] on

plates of gold and plates of crystal,²⁵⁵⁸

also plates [fashioned] in silver

[and] plates which are made of ruby. (99) [3472]

I am safe,²⁵⁵⁹ free of oppression,²⁵⁶⁰

²⁵⁴⁶ reading *dāruṇena damenti te* with BJTS for PTS *dārune na damenti te*, "They do not tame the cruel ones."

²⁵⁴⁷ reading *na h'evaṃ* with BJTS for PTS *na heva*

²⁵⁴⁸ *adaṇḍena*

²⁵⁴⁹ *a'satthena*

²⁵⁵⁰ *uttame dame*

²⁵⁵¹ reading *vaṇṇe kittento* with BJTS for PTS *vaṇṇaṇ kittento*, "praising the virtue"

²⁵⁵² reading *ekapañhaṃ* with BJTS for PTS *ekapañhe*, "single questions"

²⁵⁵³ *sārathinā*. *Sārathī*, coachman or charioteer, also connotes a trainer of horses, one who keeps the horses under control.

²⁵⁵⁴ *s'u'vimiutta*

²⁵⁵⁵ *anāsava*

²⁵⁵⁶ *nibbutā*, lit., "blown out," "cooled off," i.e., in nirvana.

²⁵⁵⁷ *upadhikkhaye*, i.e., "in the destruction of the substratum of rebirth,," *Upadhi* (clinging to rebirth, the reason for rebirth, the obstacle to nirvana) is classified in various lists of *upadhis* (plural), such as clinging, wrong views, defilements, karma, bad conduct, etc.

²⁵⁵⁸ BJTS agrees with PTS here in presenting this variant on the standard refrain verse

²⁵⁵⁹ *anīti*

²⁵⁶⁰ *anupaddava*, also "uninjured," "safe"

[and] I am honored²⁵⁶¹ all the time. I'm in receipt of food [and] drink,

clothes and couches [to rest upon]. (100) [3473]

My possessions do not run out; I'm one who has a steady heart. I'm²⁵⁶² always fond of the Teaching,

have few flaws²⁵⁶³ and am undefiled.²⁵⁶⁴ (101) [3474]

In the world of gods or of men, these virtues follow after²⁵⁶⁵ [me]. Everywhere shade does not leave me,

as though [I were beneath] a tree.²⁵⁶⁶ (102) [3475]

Having given the Best Buddha,

and likewise the monks' Assembly, numerous well-made [types] of knives,²⁵⁶⁷ bound with diverse²⁵⁶⁸ [styles of] binding, I experience eight results,²⁵⁶⁹

in accordance with my karma: (103) [3476]²⁵⁷⁰

I am a god, and do not shake,²⁵⁷¹ perfected in self-confidence,²⁵⁷² [have]²⁵⁷³ courage²⁵⁷⁴ [and] virility,²⁵⁷⁵

²⁵⁶¹ *apacita*

²⁵⁶² reading *homi* with BJTS for PTS *bhomi*, which is probably a misreading of **ho** as "*bho*" — an easy mistake given their similarity in the Sinhala script.

²⁵⁶³ *appakilesa*

²⁵⁶⁴ *anāsava*

²⁵⁶⁵ BJTS (and PTS alt.) read *anubandhā* for PTS *anubaddhā*, with the same meaning

²⁵⁶⁶ lit., "shade just like that of a tree is not abandoning me in every place"

²⁵⁶⁷ *vā'sī*

²⁵⁶⁸ *citta*°. I follow BJTS in reading this as *vicitta*, "varied"

²⁵⁶⁹ *aṭṭānisaṃse*. I read the eight here as: (1) being a god, (2) being unshaken, (3) being self-confident, (4)

having courage, (5) being virile, (6) being mentally alert or energetic, (7) receiving defilement-eliminating knowledge and (8) receiving fine and limitless merit.

²⁵⁷⁰ PTS and BJTS agree in making this a six-footed, rather than four-footed verse. I suppose that the poets

wanted to stipulate that these knives were varied in type and style, as spelled out above, and therefore were unsatisfied with the four-foot template for these statements, which would not allow for anything more than a generic "knives".

²⁵⁷¹ reading *visāri* with BJTS (and PTS alt.) for PTS *visālii* ("broad one," fr. *visāla*?) and taking the Sinhala

gloss (*sasala no vūyem*) as my lead in translating.

²⁵⁷² *v'esārajjesu*, lit., "in the self-confidences (of a Buddha or arahant)," of which there are said to be four.

RD, s.v.: "The four are given in full at M i.71 sq., viz. highest knowledge, khīṇāsava state, recognition of the obstacles, recognition & preaching of the way to salvation."

²⁵⁷³ *homi* = lit., "am"

²⁵⁷⁴ *dhiti*

²⁵⁷⁵ *viriyavā*

[and] my mind is always alert.²⁵⁷⁶ (104) [3477]

As a result of [giving] them,²⁵⁷⁷

I am receiving everywhere knowledge which cuts off defilement

[and] fine merit without measure. (105) [3478]

With pleasure in my heart I gave²⁵⁷⁸

for the Buddha [and] for the monks,²⁵⁷⁹ many scissors²⁵⁸⁰ which were not rough²⁵⁸¹ nor uneven,²⁵⁸² and were well-washed.²⁵⁸³

I experience five results,²⁵⁸⁴

in accordance with my karma: (106) [3479, 3480a-b]²⁵⁸⁵

I receive due to [giving] them:

a pure heart²⁵⁸⁶ [and] virility,

patience, the loving-kindness sword,²⁵⁸⁷ [and] the supreme²⁵⁸⁸ wisdom-weapon²⁵⁸⁹ for breaking the craving-arrow:

knowledge as strong²⁵⁹⁰ as a diamond.²⁵⁹¹ (107) [3480c-d, 3481]

Giving needles for the Buddha²⁵⁹²

[and] the monks of splendid virtue,²⁵⁹³

I experience five results,²⁵⁹⁴

in accordance with my karma: (108) [3482]

²⁵⁷⁶ *paggahita-mana*, lit., “vigorously applied mind”

²⁵⁷⁷ reading *tāsaṃ* with PTS alt. for PTS and BJTS *tassa* (“of it”), and taking “them” as “those knives”

²⁵⁷⁸ lit., “having given”

²⁵⁷⁹ *sangha*

²⁵⁸⁰ *satthake*, a small knife or scissors, here = *pipphala*

²⁵⁸¹ *a-pharusa*

²⁵⁸² *a-kakkase*

²⁵⁸³ reading *sudhote* with BJTS for PTS *adhote* (“unclean,” “unwashed”)

²⁵⁸⁴ *pañcānisaṃse*. I read the five here as: pure-heartedness, virility, patience, loving-kindness, and wisdom.

²⁵⁸⁵ Here PTS gives two six-footed verses, whereas BJTS breaks the text into three four-footed ones. I again adopt the a-b-c-d convention, this time applied to the BJTS numbers, to indicate where the relevant material is found in both texts.

²⁵⁸⁶ *k’alyāṇacittaṃ*, pure or beautiful or kindly in heart

²⁵⁸⁷ *metta-satthaka*

²⁵⁸⁸ *anuttara*

²⁵⁸⁹ *paññā-sattham*

²⁵⁹⁰ lit., “the same as”

²⁵⁹¹ or thunderbolt: *v’ajireṇa*

²⁵⁹² lit., “for the Well-Gone-One”

²⁵⁹³ lit., “monks of supreme [and] splendid virtue”: *saṅghe guṇavaruttame*. As elsewhere, BJTS reads

gaṇavaruttame, “supreme splendid group”

²⁵⁹⁴ *pañcānisaṃse*. I count the five here as (1) being worshipped, (2) being free of doubt, (3) being very handsome, (4) being very rich and (5) having sharp wisdom.

Transmigrating from birth to birth,

I’m always worshipped,²⁵⁹⁵ free of doubt,²⁵⁹⁶

very handsome, endowed with wealth,

[and my] wisdom is very sharp. (109) [3483]

I see²⁵⁹⁷ with knowledge of the facts profound²⁵⁹⁸ and subtle conditions. My knowledge dispels [all] darkness,

just like a supreme thunder-bolt.²⁵⁹⁹ (110) [3484]

Giving clippers²⁶⁰⁰ for the Buddha²⁶⁰¹

[and] the monks of splendid virtue,²⁶⁰²

I experience five results,²⁶⁰³

in accordance with my karma: (111) [3485]

Everywhere indeed I receive

slave-girls and slaves, cows and horses, servants and numerous watchmen,2604

barbers, food-providers2605 [and] cooks. (112) [3486]

Giving fans2606 for the Well-Gone-One and fans [made of] palmyra[-fronds,]2607

I experience eight results,2608

in accordance with my karma: (113) [3487] I'm not aware of2609 cold [nor] heat,

2595 *namassiyo*

2596 *k'arikhachedo*, [my] doubt is removed or cut off

2597 lit., "I saw," *passayin*. PTS alt. *passāmi* (present tense) is preferable for consistency with the use of present tense throughout this passage

2598 *gambhīra*, lit., "deep"

2599 or diamond, *vajiraggasamaṇ*. Here "thunder-bolt" is preferable given the emphasis on "dispelling dark-ness," though a shiny diamond might be said to do the same thing.

2600 lit., "nail-clippers"

2601 lit., "for the Well-Gone-One"

2602 lit., "monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads

gaṇavaruttame, "supreme splendid group"

2603 *pañcānisaṇse*. I count the five here as the receipt of (1) slaves, (2) domestic animals, (3) servants/attendants, (4) watchmen/guards and (5) personal attendants (whocut the hair, bring and cook the food)

2604 reading *ārakkhake* with BJTS for PTS *ārakkhe*, "protections"

2605 reading *bhattake* with BJTS for PTS *bhatake*, "servants," already stipulated in the second foot of this verse

2606 *vidhūpane*

2607 lit., "good (*sobhane*) palmyra-leaf-fans (*tālavanṇe*)"

2608 *aṭṭhānisaṇse*. I count the eight here as (1) non-awareness of extreme temperatures, (2) not suffering from fevers, (3) not experiencing distress, (4) not experience torments of theheart, (5) extinguishing the fires of lust, (6) of hatred, (7) of pride and (8) of wrong views.

2609 or "I do not know," *na jānāmi*

[and] burning fever2610 is not known. I don't experience distress2611

nor torments [which would scorch] my heart.2612 (114) [3488]

All my fires have been extinguished 2613

as the result of [giving] that:

the fire of lust2614 and fire of hate,2615

the fires of pride and of wrong views.2616 (115) [3489]

Giving peacock plumes [and] ox-tails for the monks, supreme assembly,2617

I'm one whose defilements are calmed;

I am dwelling free of blemish. (116) [3490]

Giving strainers2618 for the Buddha2619

[and the monks who] do the Teaching,2620

I experience five results,2621

in accordance with my karma. (117) [3491]

Passing beyond all the others, I receive a divine lifespan.

There's²⁶²² always little to endure²⁶²³

from thieves or [other] enemies.²⁶²⁴ (118) [3492]

There is also no trouble done

by weapons nor by poisoning,²⁶²⁵

There is no untimely death²⁶²⁶ as

the result of my²⁶²⁷ [giving] them. (119) [3493]

²⁶¹⁰ *pariḷāho*

²⁶¹¹ *darathan*, which can also mean "fever"

²⁶¹² *cittasantāpanaṇ*, lit., "burning of the heart," figurative meaning according to RD is torment, torture

²⁶¹³ *nibbutā*

²⁶¹⁴ *r'āgaggī*

²⁶¹⁵ *dosaggī*

²⁶¹⁶ lit., "the fire of pride (*mānaggī*) and the fire of wrong views (*diṭṭhi-aggī*)"

²⁶¹⁷ *saṅghe gaṇuttame*, lit., "to the monks' Assembly, the supreme group". Note that here PTS reads *gaṇa*

("group") for *guṇa* ("virtue") in these recurring compounds, as does BJTS quite consistently.

²⁶¹⁸ *parissāvane*

²⁶¹⁹ lit., "for the Well-Gone-One"

²⁶²⁰ reading *dharmakaruttame* (lit., "supreme doers of the Teaching") with BJTS (and PTS alt.) for PTS *gaṇut- tame* ("supreme group")

²⁶²¹ *pañcānisaṇse*. I count the five here as (1) divine lifespan, (2) little to endure from thieves and enemies, (3)

no trouble from weapons or (4) from poison, and (5) no premature death.

²⁶²² lit., "I am one who..."

²⁶²³ *appasayha*

²⁶²⁴ *c'ora-paccatthikehi vā*

²⁶²⁵ lit., "by poison"

²⁶²⁶ *antarāmaraṇa*

²⁶²⁷ reading *mama* (gen.) with BJTS (and PTS alt.) for PTS *mamaṇ* (gen. or acc.)

Giving oil-containers²⁶²⁸ for the

Buddha²⁶²⁹ [and also for] the monks,²⁶³⁰

I experience five results,²⁶³¹

in accordance with my²⁶³² karma: (120) [3494]

[I have] a very charming form,

good speech²⁶³³ and lofty intentions;²⁶³⁴

[I have] a mind that's not confused,

I'm guarded by all protections. (121) [3495]

Giving needle-cases²⁶³⁵ for the

Buddha²⁶³⁶ [and also for] the monks,²⁶³⁷

I experience three results,²⁶³⁸

in accordance with my²⁶³⁹ karma: (122) [3496]

Pleasure in [my] mind [and] body²⁶⁴⁰

[and] pleasure born through the senses:²⁶⁴¹

I am receiving these virtues

as a result of [giving] that. (123) [3497]

Giving shoulder straps²⁶⁴² for Buddha²⁶⁴³

[and] the monks of splendid virtue,²⁶⁴⁴

I experience three results,²⁶⁴⁵

in accordance with my karma: (124) [3498]

2628 *t'eladhare*

2629 lit., "for the Well-Gone-One"

2630 lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads

gaṇavaruttame, "supreme splendid group"

2631 *pañcānisaṅse*. I count the five here as (1) charming form, (2) good speech, (3) lofty intentions (or mental activity), (4) lack of mental confusion or disturbance and (5) being guarded by all [forms of] protection.

2632 reading *mama* (gen.) with BJTS for PTS *mamaṇ* (gen. or acc.)

2633 reading *sugado* with BJTS (and PTS alt.) for PTS *sugato*, "well-gone"

2634 *s'usamuggata-mānasa*

2635 *s'ūcighare*

2636 lit., "for the Well-Gone-One"

2637 lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads

gaṇavaruttame, "supreme splendid group"

2638 *tīnānisaṅse*. I count the three here as (1) mental pleasure, (2) bodily pleasure and (3) pleasure born through the senses.

2639 reading *mama* (gen.) with BJTS (and PTS alt.) for PTS *mamaṇ* (gen. or acc.)

2640 lit., "mental pleasure and bodily pleasure"

2641 *iriyāpathaja*

2642 reading *aṃsabandhe* with JPTS and PTS alt for PTS *aṃsabaddhe* (*baddha* = lucky, arrow or bull)

2643 lit., "for the Victor" (*jine*)

2644 lit., "for the monks of supreme [and] splendid virtue": *saṅghe guṇavaruttame*. As elsewhere, BJTS reads

gaṇavaruttame, "supreme splendid group"

2645 *tīnānisaṅse*. I count the three here as (1) deep understanding of the Teaching (or mind-reading), (2) re- calling the second lifetime, and (3) having good skin.

I know the Great Teaching in depth;²⁶⁴⁶

I recall the second lifetime;²⁶⁴⁷

in every place I have good skin²⁶⁴⁸

as a result of [giving] that. (125) [3499]

Giving girdles²⁶⁴⁹ for the Victor²⁶⁵⁰

[and] the monks of splendid virtue,²⁶⁵¹

I experience six results,²⁶⁵²

in accordance with my karma: (126) [3500]

Steadfast²⁶⁵³ in meditative states,²⁶⁵⁴

I dwell in meditative states;

I'm in a group without factions,²⁶⁵⁵

my words are always taken well.²⁶⁵⁶ (127) [3501]

Mindfulness arises in me;

I do not [ever] get frightened.²⁶⁵⁷

In the world of gods or of men,

these virtues follow after²⁶⁵⁸ [me]. (128) [3502]

Giving stools²⁶⁵⁹ for the Victor [and]

the monks who have splendid virtue,²⁶⁶⁰

I'm an heir with five [different] kinds;²⁶⁶¹

²⁶⁴⁶ *sadhamme gāḍhaṇ vindaṃi*, lit., "I know the depth in the Great Teaching." BJTS (and PTS alt.) read *ce-toṇaṇaṇ ca vindaṃi*, "I know the knowledge of mind," which BJTS glosses as knowing the knowledge in the minds of others, i.e., mind-reading.

²⁶⁴⁷ *dutiyaṇ bhavaṇ*, BJTS glosses *deveni bhavaya*. I gather this means "I remember as far back as two previous

lifetimes." Or does it refer to the second of the three states of existence (also *bhava*), i.e., the formed (*rūpa*)

state of existence?

²⁶⁴⁸ *s'ucchavi homi*

²⁶⁴⁹ *k'ā'y'abandhane*

²⁶⁵⁰ reading *jine* with BJTS (and PTS alt.) for PTS *sugate* ("Well-Gone-One"), which produces a metrically-unsound verse.

²⁶⁵¹ lit., "for the monks of supreme [and] splendid virtue": *saṅghe gaṇavaruttame*. As elsewhere, BJTS reads

gaṇavaruttame, "supreme splendid group"

²⁶⁵² *chāṇisaṇse*. I count the six here as (1) not shaking in meditative states, (2) dwelling in meditative states, (3)

being in groups without factions, (4) speaking words that are always acceptable or pleasant or well-taken, (5) possessing mindfulness (*saṭi*), and (6) having no fear.

²⁶⁵³ *na kampāmi*, lit., "I do not shake (tremble, waver)"

²⁶⁵⁴ *samādhīsu*, lit., "among the *samādhīs*. The plural suggests various types of *samādhī* or different sorts of meditative states.

²⁶⁵⁵ *abhejjapariso homi*

²⁶⁵⁶ *ādeyyavacano sadā*

²⁶⁵⁷ *tā'so na mayhaṇ vijjati*, lit., "fear is not found of mine"

²⁶⁵⁸ BJTS (and PTS alt.) read *anubandhā* for PTS *anubaddhā*, with the same meaning

²⁶⁵⁹ *ādhārake*, also stand, pulpit, desk. BJTS understands this as a stand on which to place the alms-bowl.

²⁶⁶⁰ lit., "for the monks of supreme [and] splendid virtue": *saṅghe gaṇavaruttame*. As elsewhere, BJTS reads

gaṇavaruttame, "supreme splendid group"

²⁶⁶¹ *pancavaṇṇehi dāyādo* is an enigmatic foot, given the wide semantic range of *vaṇṇa* (color, caste, appearance, luster, beauty, expression, kind or sort, timbre, constitution, likeness, property, praise, reason. BJTS

I'm not shaken by anything. (129) [3503]

Whatever Teachings, heard by me, arouse knowledge [and] mindfulness, kept in my mind²⁶⁶² They don't get lost,
becoming very well-discerned. (130) [3504]

Having given vessels and food
for Buddha [and] the supreme group,²⁶⁶³
I experience three results,²⁶⁶⁴
in accordance with my karma: (131) [3505]

I'm receiving eating vessels
made of gold [and] made of gemstones, likewise [vessels] made of crystal
and even [those] made of rubies. (132) [3506]

[I] always [have] things to enjoy:²⁶⁶⁵ wives and slaves [and] slave-girls [too], tusker-horse-chariot-soldier,²⁶⁶⁶
and the women are devoted.²⁶⁶⁷ (133) [3507]

[I] always [have] things to enjoy;
I observe²⁶⁶⁸ all forms of learning:²⁶⁶⁹
ancient lore²⁶⁷⁰ and Vedic mantras²⁶⁷¹
and many varied disciplines.²⁶⁷² (134) [3508]

Giving plates for the Well-Gone-One [and] for the monks, the supreme group, I experience three²⁶⁷³ results,
in accordance with my karma. (135) [3509]

Sinhala gloss speculates that it could mean " 'an heir with five different sorts' or else 'someone who has received five forms of power (*anusas = anuhasa*)' ". The ambiguity is preserved in my choice of "kind" as the translation here: not specifying five kinds of *what* leaves the foot open to the widest range of interpretations, though admittedly in and of itself conveys little meaning other than uncertainty.

²⁶⁶² reading *dhatā* with BJTS (and PTS alt.) for PTS *vatā*, "vows," i.e., "my vows do not perish"

²⁶⁶³ here PTS also reads *gaṇuttame* rather than, as above, *gaṇ°*

²⁶⁶⁴ *tīṇānisaṇse*. I count the three here as (1)

²⁶⁶⁵ here and in the next verse I read *paribhogāni sabbadā* with BJTS (and PTS alt.) for *paribhogādisampadā*, "attainment of things to enjoy etc." *Paribhoga* could refer to "usefulness" as well as "enjoyableness"

²⁶⁶⁶ that is, a four-fold army

²⁶⁶⁷ *itthī patibbatā c'eva*, "the women are even devoted wives!"

²⁶⁶⁸ *nisāmemi*

²⁶⁶⁹ *sabbasī sippasī* (Skt. *śilpā*), all the liberal arts, all types of knowledge or learned skills

²⁶⁷⁰ *vijjā*

²⁶⁷¹ *mantapade*

²⁶⁷² *āgame*

²⁶⁷³ *tīṇānisaṇse*. I count the three here as (1) receipt of costly plates, (2) receipt of organic plates and (3) receipt of virtues as stipulated

I am receiving [costly] plates
made of gold [and] made of gemstones, likewise [vessels] made of crystal
and even [those] made of rubies. (136) [3510]

I am also receiving plates,
made of Bodhi²⁶⁷⁴ [leaves],²⁶⁷⁵ made of gourds,²⁶⁷⁶
and likewise made of lotus leaves,²⁶⁷⁷
[and] of shells for drinking honey.²⁶⁷⁸ (137) [3511]

As a result of [giving] that,
these virtues [also] are received:
good conduct²⁶⁷⁹ in vows for virtue,²⁶⁸⁰
and with respect to good manners.²⁶⁸¹ (138) [3512]

Giving medicines for Buddha²⁶⁸²
[and] the monks of splendid virtue,²⁶⁸³
I experience ten results,²⁶⁸⁴
in accordance with my karma. (139) [3513]

I'm²⁶⁸⁵ long-lived, strong [and] heroic, beautiful, famous and happy,
free of oppression,²⁶⁸⁶ [also] safe,²⁶⁸⁷
[and] I am honored²⁶⁸⁸ all the time. I'm not kept apart from loved ones,
as a result of [giving] that. (140) [3514]²⁶⁸⁹

²⁶⁷⁴ *a'ssatthaka*, "of the *aśvattha* [tree]," *Ficus religiosa*, Bodhi Tree of Gotama Buddha

²⁶⁷⁵ as a sacred tree, it is unlikely that *Ficus religiosa* wood is intended here. I'm not sure what a plate made of its leaves would be like, but that seems a better interpretation.

²⁶⁷⁶ *phalamaye*, lit., "made of fruits." I follow BJTS in taking this as a reference to the "fruit" of *labu*, the gourd,

c'ontra RD, *phalamaye* s.v., who says this is an abbreviated form of *phalikāmaye*, unlikely at least in the present case since plates made of crystal have been mentioned in the previous verse.

²⁶⁷⁷ *pokkharapattake*

²⁶⁷⁸ *madhupānakasaṅkhe*. *Saṅkhe* can refer to conch shells, as well as mother-of-pearl.

²⁶⁷⁹ reading *paṭipatti* with BJTS (and PTS alt.) for PTS *paṭilabhe*, "are received"

²⁶⁸⁰ *v'atte guṇe*, BJTS glosses: *vatāvat guṇehi*

²⁶⁸¹ *ācārakiriyaṣu ca*, or "among the forms of right practice"

²⁶⁸² lit., "for the Well-Gone-One"

²⁶⁸³ *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁶⁸⁴ *dasānisaṅse*. I count the ten here as (1) long life, (2) physical strength, (3) heroism, (4) beauty, (5) fame, (6) happiness, (7) freedom from oppression, (8) safety, (9) honor, and (10) being together with loved ones.

²⁶⁸⁵ reading *homi* with BJTS for PTS *bhomi*, which is probably a misreading of **ho** as **bho** — an easy mistake given their similarity in the Sinhala script.

²⁶⁸⁶ *anupaddava*, also "uninjured," "safe"

²⁶⁸⁷ *anti*

²⁶⁸⁸ *apacita*

2689 PTS and BJTS agree in presenting this as a six-footed verse.

Giving shoes²⁶⁹⁰ for the Victor [and]

monks of supreme splendid virtue, I experience three results,²⁶⁹¹

in accordance with my karma. (141) [3515]

[First], palanquins which have been hitched²⁶⁹²

to elephants [and] to horses, [numbering in all] six million,

are waiting on me all the time. (142) [3516]

As I transmigrate in the world,²⁶⁹³ sandals²⁶⁹⁴ made of gems [and] of wool,²⁶⁹⁵ [also made of] gold [and] silver

come to be; [They] lift up [my] feet.²⁶⁹⁶ (143) [3517]

They are running²⁶⁹⁷ toward the right way²⁶⁹⁸

[and] purify guilty conduct.²⁶⁹⁹

I am receiving these virtues

as a result of [giving] that. (144) [3518]

Giving sandals²⁷⁰⁰ for the Buddha²⁷⁰¹ [and] the monks of splendid virtue,²⁷⁰² having put on magic sandals,²⁷⁰³

I reside according to wish.²⁷⁰⁴ (145) [3519]

Giving napkins to wipe the face²⁷⁰⁵ for Buddha and the supreme group, I experience five results,²⁷⁰⁶

in accordance with my karma. (146) [3520]

²⁶⁹⁰ *upāhane*

²⁶⁹¹ *tīṇāṇisaṃse*. I count the three here as (1) waited upon by palanquins (2) arising of costly shoes (3) shoes purify guilty conduct

²⁶⁹² reading *sandamānika* as *sandahamānika*, rather than take it from *sandati*, to flow.

²⁶⁹³ *bhave*, lit., “in existence”

²⁶⁹⁴ *°pādukā*

²⁶⁹⁵ reading *kambalikā* with BJTS for PTS *maṇḍalikā*, “district officers”

²⁶⁹⁶ taking *paduddhāre* as *pada* (foot) + *uddhāra* (from the basic meaning of *uddharati*, “lifts up”), though RD

says the compound is used in SnA to mean “synopsis of a verse,” lit., “removal of the feet”

²⁶⁹⁷ *paṭidhāvanti* (BJTS read *pati*°)

²⁶⁹⁸ reading *niyāmaṃ* with BJTS (and PTS alt.) for PTS *niyamaṇ*, (“restraint,” “limitation,” “cosmic law”)

²⁶⁹⁹ reading *āgu-ācāra-sodhanaṃ* with BJTS for PTS *ācāraguṇasodhanaṇ* (“purifying virtuous conduct”)

²⁷⁰⁰ *pāduka*

²⁷⁰¹ lit., “for the Well-Gone-One”

²⁷⁰² *guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

²⁷⁰³ *iddhipādukam āruya*, lit., “having stepped onto sandals with *iddhi* [superpowers]”

²⁷⁰⁴ *y’adicchakaṇ*, lit., “which is [my] wish” or perhaps “as I wish”

²⁷⁰⁵ *mukha-puñchana-cole*, lit., “napkins (or rags, scraps of cloth, handkerchiefs) for wiping the face”

²⁷⁰⁶ *pañcāṇisaṃse*. I count the five here as (1) golden-colored, unblemished body; (2) beautiful, (3) strong, (4)

smooth, (5) not soiled by dirt and dust.

Golden-colored [and] unblemished, beautiful [and] endowed with strength, my body is very smooth[and]

I am not soiled²⁷⁰⁷ with dirt [and] dust.²⁷⁰⁸

I am receiving these virtues

as a result of [giving] that. (147) [3521]²⁷⁰⁹

Giving walking-sticks for Buddha²⁷¹⁰

[and] the monks of splendid virtue,²⁷¹¹

I experience six results,²⁷¹²

in accordance with my karma. (148) [3522]

Numerous sons are [born] to me, I do not [ever] get frightened;²⁷¹³ there's²⁷¹⁴ always little to endure,²⁷¹⁵

I'm guarded by all protections. I do not know [any] failure;²⁷¹⁶

my mind is not out of control.²⁷¹⁷ (149) [3523]²⁷¹⁸

Having given herbs²⁷¹⁹ [and] ointments²⁷²⁰

for Buddha and the supreme monks,²⁷²¹

I experience eight results²⁷²²

in accordance with my karma. (150) [3524]

I'm one whose eyes are [always] large,

²⁷⁰⁷ BJTS and PTS alt. reads *limpati* ("smeared") for PTS *lippiati* ("get soiled" according to P-S-E dictionary, Sinh. *gāḷveyi*; RD reads *lippiati* as pass. of *limpati*), but as the former can also mean "soiled" the difference is not significant.

²⁷⁰⁸ *r'ajojallaṇ*

²⁷⁰⁹ PTS and BJTS agree in presenting this as a six-footed verse.

²⁷¹⁰ lit., "for the Well-Gone-One"

²⁷¹¹ *gūṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁷¹² *chāṇisaṇse*. I count the six here as (1) numerous progeny, (2) lack of fear, (3) little to endure, (4) well-protected, (5) lack of failure, and (6) well-controlled mind (or lack of baldness, etc.)

²⁷¹³ *tā'so mayhaṇ na vijjati*, lit., "fear is not found of mine"

²⁷¹⁴ lit., "I am one who..."

²⁷¹⁵ *appasayha*

²⁷¹⁶ reading *khalitampi na jānāmi* with BJTS (and PTS alt.) for PTS *calitaṇ maṇ na jānāmi* ("I don't experience shaking me"). In addition to failure (wrong-doing, faltering, stumbling, being disturbed or treated badly), *khalitaṇ* can also mean "baldness". Not having any of those qualities would be a positive result of merit.

²⁷¹⁷ reading *abhantaṇ mānasaṇ mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of a cart that

is out of control) for PTS *āgataṇ mānasaṇ mamaṇ* (alt. *mama*), "my mind is come". PTS also gives *asantaṇ*

(lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataṇ*

²⁷¹⁸ PTS and BJTS agree in presenting this as a six-footed verse.

²⁷¹⁹ *osadham*, specifically medicinal herbs or herbal ingredients for making medicines

²⁷²⁰ *añjanaṇ*

²⁷²¹ *saṅghe gaṇuttame*, lit., "the Assembly of monks which is the supreme group"

2722 *aṭṭhānisaṇṣe*. I count the eight here as (1) large eyes [whether They are] (2) white eyes, (3) yellow eyes, [or] (4) red eyes; (5) unsullied eyes, (6) clear eyes, (7) disease-free eyes, (8) “divine eye”.

[whether They’re] 2723 white, yellow [or] red. [My] eyes are unsullied and clear 2724

and [They] are free of all disease. 2725 (151) [3525]

I am receiving “divine eye,”

the unsurpassed eye of wisdom. I am receiving these virtues

as a result of [giving] that. (152) [3526]

Giving keys 2726 for the Well-Gone-One

[and] the monks of splendid virtue. 2727

I’m receiving the knowledge-key

which unlocks the door of *Dhamma*. 2728 (153) [3527]

Giving key-cases for Buddha 2729

[and] the monks of splendid virtue. 2730

I experience two results. 2731

in accordance with my karma:

as I transmigrate in the world. 2732

[there’s] little anger. 2733 no sorrow. 2734 (154) [3528] 2735

Giving bandages for Buddha 2736

[and] the monks of splendid virtue. 2737

I experience five results. 2738

in accordance with my karma. (155) [3529] Steadfast 2739 in meditative states. 2740

2723 this follows the BJTS Sinhala gloss. I assume that “white eyes” (or “eyes that have whites”) would refer to humans, “yellow (or “golden”) eyes” would refer to gods, and “red eyes” (cf. *lohitākkha*) refers to snakes or spirits (*yakkhas*). We might also understand these colors as seen very clearly by his large eyes.

2724 *anāvila-pasanna-akkha*

2725 *sabba-roga-vivajjita*

2726 *kuñcike*

2727 *guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

2728 *dhamma-dvāra-vivaraṇaṇ*, lit., “which opens the door of the *Dhamma*.”

2729 lit., “for the Well-Gone-One”

2730 *guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

2731 *d’v’ānisaṇṣe*. I count the two here as (1) being one of little anger, and (2) being one without sorrow (or trouble)

2732 *bhave*, lit., “in existence”

2733 *appakodho*, lit., “I am one of little anger”

2734 *anāyāso*, lit., “I am one with no sorrow”

2735 PTS and BJTS agree in presenting this as a six-footed verse.

2736 lit., “for the Well-Gone-One”

2737 *guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

2738 *pañcānisaṃse*. I count the five here as (1) steadfastness in the *samādhis*, (2) dwelling in the *samādhis*, (3)

being in a united group, (4) speaking words which are taken well, and (5) great wealth of possessions.

2739 *na kampāmi*, lit., “I do not shake (tremble, waver)”

2740 *samādhisu*, lit., “among the *samādhis*. The plural suggests various types of *samādhi* or different sorts of meditative states.

I dwell in meditative states;

I’m in a group without factions,2741

my words are always taken well.2742

As I transmigrate in the world,2743

there’s2744 great wealth of possessions.2745 (156) [3530]2746

Giving smoke-tubes2747 for the Victor

[and] the monks of splendid virtue,2748

I experience three results,2749

in accordance with my karma. (157) [3531]

My conscience2750 is never2751 crooked, [and my] muscles2752 are well-defined;2753

I’m receiving the “divine eye”

as a result of [giving] that. (158) [3532]

Giving lamp-plates2754 for the Buddha2755

[and] the monks of splendid virtue,2756

I experience three results,2757

in accordance with my karma. (159) [3533]

I’m well-born,2758 have a good body,2759

[and I] am wise,2760 revered as smart.2761

2741 *abhejjapariso homi*

2742 *ādeyyavacano sadā*

2743 *bhave*, lit., “in existence”

2744 PTS *jāticca*, BJTS *jāyati*

2745 *bhogasampatti*

2746 PTS and BJTS agree in presenting this as a six-footed verse.

2747 *dhūmanette*. RD: “i. e. a surgical instru- ment for sniffing up the smoke of medical drugs Vin i.204; ii.120; J iv.363; Tha 14”

2748 *guṇavaruttame*, lit., “of supreme [and] splendid virtue”. BJTS reads *gaṇa* (“group”) here as elsewhere.

2749 *tīṇānisaṃse*. I count the three here as (1) clean conscience, (2) good muscles and (3) “divine eye”

2750 *sati*, also memory (Skt. *smṛti*) , mindfulness, consciousness, etc.

2751 lit., “not”

2752 PTS *nahāruyo*, BJTS *nahāravo*

2753 reading *susambandhā* (well-connected, well put together) with BJTS (and PTS alt.) for PTS *susambaddhā*

(well-bound together), though the latter also evokes a well-toned body.

2754 *dīpathāle*. (BJTS [and PTS alt.] read *dpattḥāne*, "places for lamps"). In the description of the actual *dāna* at (18a-b) [3391] we have "lamp-holders," *dīpadhārake*. I take all these terms as referring to a single type of object, which I imagine as a plate-like holder for (probably small clay) lamps.

2755 lit., "for the Well-Gone-One"

2756 *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

2757 *tiṇānisaṇse*. I count the three here as (1) good birth, (2) good body, and (3) wisdom and intelligence.

2758 *jātimā*, lit., "possessor of birth" or "possessor of [high] caste"

2759 *aṅgasampanno*, lit., "am possessed of limbs"

2760 *paññavā*

2761 reading *buddhi-sammato* with BJTS for PTS *Buddha-sammato* ("revered as [or by?] the Buddha"). The latter could also mean "selected by Buddha".

I am receiving these virtues

as a result of [giving] that. (160) [3534]

Giving vessels²⁷⁶² and baskets²⁷⁶³ for the Buddha and the supreme group,

I experience ten results,²⁷⁶⁴

in accordance with my karma. (161) [3535]

I'm always guarded,²⁷⁶⁵ have great fame,²⁷⁶⁶

[and] happiness,²⁷⁶⁷ likewise [my] state;²⁷⁶⁸

I'm devoted,²⁷⁶⁹ and delicate,²⁷⁷⁰

[and] kept away from all distress.²⁷⁷¹ (162) [3536]

I'm a recipient of great²⁷⁷² qualities²⁷⁷³ for my occupation,²⁷⁷⁴ of vessels and of baskets [too];

I'm one whose troubles are removed.²⁷⁷⁵ (163) [3537]

I'm receiving the four colors

of elephants, horses and gems.

Those things do not [ever] run out:

that's the fruit in vessel-giving. (164) [3538]

Giving tubes for storing ointment²⁷⁷⁶

for Buddha and the supreme group, I experience five results,²⁷⁷⁷

²⁷⁶² *tumbake*, water-vessels

²⁷⁶³ or "boxes": *kaṇḍe*

²⁷⁶⁴ *dasānisaṇse*. I count the ten here as (1) well-guarded, (2) possessing happiness, (3) of great fame, (4) in a good state, (5) devoted, (6) delicate, (7) kept from distress, (8) recipient of good job skills, vessels, and baskets, (9) troubles are removed, (10) recipient of inexhaustible elephants, horses and gems of the four colors.

²⁷⁶⁵ *gutto*

²⁷⁶⁶ *mahāyāsavā*

²⁷⁶⁷ *s'ukhasamaṅgī*

²⁷⁶⁸ reading *tathā gatī* with BJTS (and PTS alt.) for PTS *tathāgattī*, "and such-like [i.e., great] body"

²⁷⁶⁹ *bhattikato*, "done service," even "a servant"

2770 *s'ukhumālo*, also refined, tender

2771 *sabba-iti-parivajjito*

2772 *vipule*

2773 *guṇe*

2774 reading *samāvacaraṇaṃ mama* with BJTS for PTS *samāvacaraṇā mama*

2775 *s'u'vivajjita-ubbego*

2776 here I read *añjana-nāliyo* ("ointment stalks" or "ointment tubes") with BJTS for PTS *hatthi lilaṅgake* ("ele-phants with sporting bodies" ?). The text is corrupt, and BJTS atleast makes sense, though it is out of the sequence of the original *dāna* (not to mention being unrecoverable in meaning) so may be a spurious verse — perhaps a favored object of some later editor, or simply something no longer part of lived experience at some point in the transmission process? PTS alt. readings include *lilarigate*, *hatthalilaṅgane* and *hattholiṅgake* (!), none of which is helpful. In addition to the PTS reading, BJTS cites alt. *malabharāṇiyo*, also of questionable meaning ("women in stained ornaments," or read *māla*°, "inflower ornaments?")

2777 *pañcānisarṇse*. I count the five here as (1) having a [good] body, (2) being endowed with all auspicious

in accordance with my karma. (165) [3539]

All the time I have a body

endowed with all auspicious marks, 2778 fitted with [long] life and wisdom, 2779 liberated from all sorrows. 2780 (166) [3540]

Giving scissors 2781 which were slender 2782

[and] very sharp 2783 [too] for the monks, 2784

I get the knowledge, unmatched 2785 and

pure, which cuts off the defilements. (167) [3541]

Giving tweezers 2786 for the Buddha 2787

[and] the monks of splendid virtue, 2788

I get the knowledge, unmatched 2789 and

pure, which pulls out the defilements. (168) [3542]

Giving nose-[cleaners] 2790 for Buddha 2791

[and] the monks of splendid virtue, 2792

I experience eight results, 2793

in accordance with my karma. (169) [3543]

I have faith 2794 [and] morality, 2795

marks, (3) long life, (4) wisdom, (5) liberation from all sorrows.

2778 *sabba-lakkhaṇa-sampanno*

2779 *ā'yu-paññā-samāhito*

2780 *sabbāyāsa-vinimutto*

2781 *pipphale*

2782 *t'anu-dhāre* = "slender to carry"? Or as RD suggests should this be read to *tanu* as "body," i.e., "carried on the body"?

2783 *s'unisite*

2784 here as throughout, lit., "for the monks' Assembly," "for the *saṅgha*"

2785 *atula*, not weighable, immeasurable, not equaled

2786 *saṇḍāse*

2787 lit., "for the Well-Gone-One"

2788 *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

2789 *atula*, not weighable, immeasurable, not equaled

2790 *natthuke*. BJTS reads *tatthuke*. The description of the original *dāna* specifies that the gift was of cleaners (there *sodhanāṇ*) for the mouth (*mukha*) and nose (*natthukaṇ*). Separate *ānisaṃsas* for the mouth-cleaners are given below (v. 194 [3568]). The *ānisaṃsas* in the present verse seem to relate to what in English we'd call "keeping one's nose clean," though I do not know whether the same associations would typically be made in Pāli. The *ānisaṃsas* for the mouth-cleaners (in v. 194 [3468], below) certainly well-accord with the nature of the original gift.

2791 lit., "for the Well-Gone-One"

2792 *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

2793 *aṭṭhānisaṃse*. I count the eight here as (1) faith, (2) morality, (3) shame, (4) fear of wrong-doing, (5) happiness, (6) generosity, (7) patience and (8) wisdom.

2794 *saddhaṇ*

2795 *sīlaṇ*

shame, 2796 the virtue of fearing sin, 2797

[I'm] happy, generous, patient,

and wisdom is [my] eighth virtue. (170) [3544]

Giving short chairs 2798 for the Buddha 2799

[and] the monks of splendid virtue, 2800

I experience five results, 2801

in accordance with my karma. (171) [3545]

I'm born in an eminent clan, 2802

I become a very rich man, 2803

everyone is honoring me, 2804

glory is arising for me. 2805 (172) [3546]

For one hundred thousand aeons palanquins atop four horses 2806 are constantly waiting on me,

enjoying giving [them] away. 2807 (173) [3547]

Giving cushions 2808 for the Buddha 2809

[and] the monks of splendid virtue, 2810

I experience six results, 2811

in accordance with my karma. (174) [3548]

[My] body is proportional, 2812

I'm honored, 2813 gentle, 2814 good-looking, 2815

2796 *hiriṇ*

2797 *ottappiyaṇ*

2798 *pīṭhake*

2799 lit., "for the Well-Gone-One"

2800 *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

2801 *pañcānisaṇṣe*. I count the five here as (1) eminent birth, (2) very rich, (3) much honored, (4) full of glory, and (5) the constant supply of palanquins with horses

2802 *ucce kule*

2803 *maḥābhogo bhavāmi*

2804 *sabbe maṇ apacāyanti*

2805 reading *mama* (gen.) with BJTS for PTS *mamaṇ* (gen. or acc.)

2806 reading *caturassakā* ("with four horses") for PTS *caturassarā*, "with four corners," "rectangular," though the latter also makes sense in this context.

2807 or distributing or sharing them: *saṇvibhāga-rato [aḥaṃ]*

2808 *bhisiyo*

2809 lit., "for the Well-Gone-One"

2810 *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

2811 *chānisaṇṣe*. I count the six here as (1) mattresses, (2) varied coverlets, (3) varied cloaks, (4) varied rugs, (5) not empty or vain, and (6) meditation-minded/achiever of *jhānas*

2812 *samagatto*, lit., "I am one with an even body"

2813 *apacito*

2814 *muduko*

2815 *c'ārudassano*, lit., "pleasant to see"

I get an entourage that's smart:2816

that's the fruit of giving cushions. (175) [3549]

Cotton mattresses2817 and varied2818

coverlets of wool2819 and of silk;2820

I receive various sorts of

fine hemp cloth2821 and woolen blankets.2822 (176) [3550]

And cloaks2823 which are soft [on the skin,]

and soft leather2824 and bamboo2825 ones; I am receiving varied rugs:2826

that's the fruit of giving cushions. (177) [3551]

As far back as I remember,2827

ever since I reached discretion,2828

not vain,2829 meditation's my bed:2830

that's the fruit of giving cushions. (178) [3552]

Giving pillows2831 for the Victor

[and] the monks of splendid virtue,2832

I experience six results,2833

in accordance with my karma. (179) [3553]

I am being cushioned upon2834

2816 *labhāmi ṇāṇaparivāraṇ*

2817 *tūlikā*

2818 reading *cittakā* with BJTS for PTS *cittikā*

2819 *vikatikāyo*

2820 *k'aṭṭhissā*

2821 *v'ara-potthake*

2822 *k'ambale*

2823 *pāvārike*

2824 *maduka-ajina*°, "soft [ones made of] antelope-leather

2825 *v'eṇiyo*

2826 °*atthāre*

2827 *y'ato sarāmi attānaṇ*, lit., "starting from when I remember myself "

2828 or "since I reached puberty," *yato patto 'smi viññuta*, lit., "starting from when I reached puberty;" but following BJTS Sinhala gloss (*nāṇavat*, "having knowledge") I translate the term in its broader meaning, "understanding" or "discretion"

2829 or empty: *a-tuccho*

2830 reading *atuccho jhāna-mañco* (lit., "I am one whose bed is *dhyāna*, meditative achievement) with BJTS (and PTS alt.) for PTS *atucchojjhānamañño*

2831 *bimbohane*

2832 *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

2833 *chānisaṇse*. I count the six here as (1) being cushioned and having a great body, (2) knowledge of the Eightfold Path and the four fruits of monkhood, (3) knowledge of giving, taming, self-control and the forms of boundlessness, (4) knowledge of vows, virtues, practices and good manners, (5) knowledge of walking back and forth, striving, and exertion, and (6) knowledge of morality, meditation, wisdom and unsurpassed freedom.

2834 or "lifted up" "placed upon": *reading upadhami* with BJTS for PTS *uppademi*

pillows made of wool and lotus and also of red sandalwood;

I have 2835 an outstanding body. 2836 (180) [3554]

The excellent Eightfold Path and

the four fruits that come from monkhood:

knowledge of these is brought [to me]

[and] I dwell 2837 [there] all of the time. (181) [3555]

Giving, 2838 taming, 2839 and self-control; 2840 [and] the [four] forms of boundlessness: 2841 knowledge of these is brought [to me]

[and] I dwell 2842 [there] all of the time. (182) [3556]

Vows 2843 and virtues 2844 and practices, 2845 also the [types of] good manners: 2846 knowledge [of these] is brought [to me]

[and] I dwell 2847 [there] every day. (183) [3557]

Walking back and forth 2848 or striving; exertion which leads to wisdom: 2849 knowledge of these is brought [to me];

I dwell 2850 according to my wish. (184) [3558]

Morality, 2851 meditation 2852

and wisdom, 2853 unsurpassed freedom: 2854

knowledge of these is brought [to me]

2835 reading *mama* (gen., lit., "to me [there are]") with BJTS (and PTS alt.) for PTS *mamaṇ* (gen. or acc.)

2836 *uttamaṇḡaṇ*, "supreme limbs"

2837 *viḥāre*

2838 *dāne*

2839 *dame*

2840 *saññame* = alt. spelling of *saṃyame*

2841 *appamaññesu* (BJTS reads *appamaññāsu*) *rūpisu*, that is, the four *brahmā-vihāras* or godly states: love (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*).

2842 *viḥāre*

2843 *v'atte*

2844 *guṇe*

2845 reading *paṭipatti* with BJTS for PTS *pañcame*, "the fifth"

2846 *ācāraṅkiriyaṣu ca*, or "among the forms of right practice"

2847 *viḥāre*

2848 *c'arḥkame*

2849 or "to Englightenment" or "to Awakening": *bodha-pakkhike*

2850 *viḥārāmi*

2851 *sīlaṇ*

2852 *samādhi*

2853 *paññā*

2854 *vimutti ca anuttarā*

[and] I dwell2855 [full of] happiness. (185) [3559]

Giving straw stools2856 for the Victor

[and] the monks of splendid virtue,2857

I experience four results,2858

in accordance with my karma. (186) [3560]

I'm finding the best palanquins,

made of gold [and] made of gemstones, made of ivory [and] fine wood:2859

that's the fruit of stools [made] of straw. (187) [3561]

Giving footstools2860 for the Victor

[and] the monks of splendid virtue,2861

I experience two results,2862

in accordance with my karma. (188) [3562]

I receive many vehicles:2863

that is the fruit of a footstool.

Slave-girls and slaves and [also] wives and [all my] other dependents

do properly²⁸⁶⁴ look after me:

that is the fruit of a footstool. (189) [3563]²⁸⁶⁵

Giving oils for anointing²⁸⁶⁶

for Buddha and the supreme group, I experience five results,²⁸⁶⁷

in accordance with my karma. (190) [3564]

Lack of illness, having beauty,

[and] quickly grasping²⁸⁶⁸ the Teaching,

²⁸⁵⁵ *viṇhārāmi*

²⁸⁵⁶ *palālapīṭhe*, BJTS reads *phalapīṭhe*, stools made of fruit (gourds?)

²⁸⁵⁷ *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁸⁵⁸ BJTS (and PTS alt.) read *dvāṇisaṇse* ("two results") for PTS *caturāṇisaṇse*, "four results." I count four here so stick with the PTS reading: excellent palanquins made of (1) gold, (2) gems, (3) ivory, and (4) fine wood

²⁸⁵⁹ *danta-sāra-maye*

²⁸⁶⁰ *pādapiṭhe*

²⁸⁶¹ *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

²⁸⁶² *d'v'āṇisaṇse*. I count the two here as (1) receiving many vehicles, and (2) being properly cared for by slaves, wives and other dependents.

²⁸⁶³ *y'āne*

²⁸⁶⁴ *sammā*

²⁸⁶⁵ PTS and BJTS agree in presenting this as a six-footed verse.

²⁸⁶⁶ *t'e'l'abbhañjane*, BJTS gloss specifies that these are oils for rubbing on the body

²⁸⁶⁷ *pañcāṇisaṇse*. I count the five here as (1) good health, (2) beauty, (3) quick understanding (or application)

of the *Dhamma*, (4) receipt of food and drink, and (5) long life.

²⁸⁶⁸ *nisantitā*, lit., applying, carefully observing; I follow the BJTS Sinh. gloss (*vāṭahena*) in this translation of the term as "grasping" (understanding).

receiving of [much] food [and] drink,

[and long] life²⁸⁶⁹ is the fifth for me. (191) [3565]

Giving clarified butter²⁸⁷⁰ for

monks of supreme, splendid virtue, I experience five results,²⁸⁷¹

in accordance with my karma. (192) [3566]

I am strong, endowed with beauty, always happy²⁸⁷² and born slender.²⁸⁷³

I am free of disease, and pure:

that is the fruit of [giving] ghee. (193) [3567]

Giving cleaners for the mouth²⁸⁷⁴ for the Buddha and the supreme group,

I experience five results,²⁸⁷⁵

in accordance with my karma. (194) [3568]

I have a clean throat²⁸⁷⁶ [and] sweet sound,²⁸⁷⁷

I am free of coughs of asthma,2878

and the scent of blue lotuses2879

is always wafting from [my] mouth. (195) [3569]

Giving well-prepared2880 milk-curd2881 for the Buddha and the supreme group,

I'm enjoying2882 ambrosial2883 things2884

[and] mindfulness of [my] body.2885 (196) [3570]

2869 *a'yu*

2870 *sappitela*, "ghee-oil"

2871 *pañcānisaṇse*. I count the five here as (1) strength, (2) beauty, (3) happiness, (4) slenderness, and (5) health and purity.

2872 *pahaṭṭha*°

2873 °*tanujo*

2874 *mukhadhovanakaṇ*. BJTS (and PTS alt.) read *mukhasodhanakaṇ*, with the same meaning.

2875 *pañcānisaṇse*. I count the five here as (1) a clean (or clear) throat, (2) sweet sounding [voice], (3) free of coughs, (4) free of asthma, and (5) breath which smells like blue lotuses.

2876 *visuddhakaṇṭho*

2877 *madhurassaro* (BJTS reads *madhurasaro*)

2878 *kā'sassāsavivajjito* (BJTS reads *kāsasāsa*°)

2879 reading *uppalagandho* with BJTS for PTS *upphalagandho* (probably a typo)

2880 *sampannaṇ*

2881 *dadhiṇ*

2882 *bhuñjāmi*. In this foot the basic meaning "eating" might be preferred, but I take the verb to refer to the

"enjoyment" of mindfulness of the body, too, so defer to the more general "enjoying".

2883 *amataṇ*

2884 reading *vittam* (possessions, wealth) with BJTS for PTS *cittan* ("heart"), though BJTS alt. *bhattam* ("rice")

would provide the cleanest reading.

2885 lit., "excellent (*varaṇ*) mindfulness of body (*kāyagataṇ satīṇ*); BJTS reads *varaṇ kayāgatāsatīṇ*, with the same meaning.

Giving honey with2886 color, scent

[and] taste for Buddha2887 [and] the group, I [now] drink the juice of freedom,2888

which is unmatched,2889 beyond compare.2890 (197) [3571]

Giving actual2891 juice for the Buddha and for the supreme group, I experience the four fruits,2892

in accordance with my karma. (198) [3572]

Having given food [and] drink for the Buddha and the supreme group I experience ten results,2893

in accordance with my karma. (199) [3573]

[I am] always long-lived [and] strong, a hero, beautiful, famous

and happy; a recipient

of food and drink, courageous,2894 smart.2895

As I transmigrate in the world,2896

I am receiving these virtues. (200) [3574]2897

Giving incense2898 for the Buddha2899

[and] the monks of splendid virtue,2900

I experience ten results,2901

in accordance with my karma. (201) [3575]

[My] body smells good,2902 I'm famous,

2886 *°upetaṇ*, lit., "furnished with." The implication is that the honey had good color, scent and taste

2887 lit., "for the Victor"

2888 *pive muttirasam ahaṇ*

2889 *atuliyaṇ*.

2890 *anupamaṇ*

2891 *y'athābhūtaṇ*, also "original," "natural". I take this as connected with the allusion to liberation as juice in the previous verse.

2892 *c'aturo phale*, i.e., the four fruits of monkhood, the four stages of the path: *sotāpatti*, *sakadāgāmi*, *anāgāmi*,

arahattaphala (stream-enterer, once-returner, non-returner, arahant)

2893 *dasānisaṇse*. I count the ten here as (1) long-life, (2) strength, (3) heroism, (4) beauty, (5) fame, (6) happiness, (7) receiving food, (8) receiving drink, (9) courage, (10) intelligence.

2894 *s'ūro*

2895 *paññāavā*

2896 *bhave*, lit., "in existence"

2897 PTS and BJTS agree in presenting this as a six-footed verse.

2898 *dhūmaṇ*

2899 lit., "for the Well-Gone-One"

2900 *guṇavaruttame*, lit., "of supreme [and] splendid virtue". BJTS reads *gaṇa* ("group") here as elsewhere.

2901 *dasānisaṇse*. I count the ten here as (1)

2902 *s'ugandhadeho*, lit., "I am one whose body has a pleasant odor"

quick-thinking2903 as well as clever;2904

[I have] sharp, extensive wisdom;2905

I have bright2906 [and] deep wisdom. (202) [3576]

As I transmigrate in the world,2907

I have wide and alert wisdom.2908

Now, because of [giving] that, I've

attained auspicious, happy peace.2909 (203) [3577]

My being in Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (204) [3578]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (205) [3579]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (206) [3580]

Thus indeed Venerable Pilindavaccha²⁹¹⁰ Thera spoke these verses.

The legend of Pilindavaccha²⁹¹¹ Thera is finished.

2903 *siḡhapañño*, "I'm one with wisdom which is quick"

2904 *kittimā*

2905 *tikkhapañño bhūripañño*, lit., "I'm one with sharp wisdom, I'm one with extensive wisdom"

2906 reading *hāsa<hāsu** with BJTS (and PTS alt.) for PTS *bhāsa-gambhīra-pañño*

2907 *bhave*, lit., "in existence"

2908 *v'epulla-javana-pañño*. The basic meaning of *javana* is "quick" and it is sometimes taken as equivalent to

siḡha, already mentioned in the preceding verse.

2909 *santisukhaṇ sivaṇ*

2910 cf. #15, and note, above. BJTS spells the name *Pilindavaccha*. He seems to have been a historical monk, much-mentioned in the canon and commentaries. "Pilinda" was his given name, "Vaccha" refers to his *gotta* (lineage).

2911 BJTS spells the name *Pilindavaccha*.

389. {392.}2912 Sela²⁹¹³ [Edit](#)

In the city, Hamsavatī,

I was in charge of the roadways.²⁹¹⁴

Calling my kinsfolk together,

I spoke these words [to them back then]: (1) [3581]

"The Buddha's²⁹¹⁵ been born in the world, the Unsurpassed Field of Merit,

the Foundation for Every World,²⁹¹⁶

Sacrificial Recipient. (2) [3582]

The kṣatriyans and city folk,

the rich people and the brahmins, happy, with pleasure in [their] hearts,

have²⁹¹⁷ formed themselves into a guild.²⁹¹⁸ (3) [3583]

Those on elephants,²⁹¹⁹ royal guards,²⁹²⁰ charioteers²⁹²¹ and foot-soldiers²⁹²² happy, with pleasure in [their] hearts,

have²⁹²³ formed themselves into a guild.²⁹²⁴ (4) [3584]

The mighty lords²⁹²⁵ and the princes,²⁹²⁶

2912 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

2913 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

2914 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

2915 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

2916 lit., "going," elsewhere translated as "flying" given the context

2917 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

2918 *sappi*, lit., ghee, clarified butter (*gī tel*)

2919 lit., "went"

2920 reading *sañcālesi* with BJTS for PTS *sañjālesi*

2921 lit., "fell down"

2922 lit., "meritorious"

2923 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

2924 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

2925 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

2926 *°vikutr°*: I take this to evoke a mattress (*tūlikā°*) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

Vaiśyas as well as the brahmins, happy, with pleasure in [their] hearts,

have2927 formed themselves into a guild.2928 (5) [3585]

The cooks2929 [and] those who dress the hair,2930

the bath boys,2931 the garland-makers,2932

happy, with pleasure in [their] hearts,

have2933 formed themselves into a guild.2934 (6) [3586]

The dyers,2935 also the weavers,2936

the tanners,2937 also the bath girls,2938

happy, with pleasure in [their] hearts,

have2939 formed themselves into a guild.2940 (7) [3587]

The fletchers,2941 the leather workers,2942 carpenters2943 and workers in gold,2944 tinsmiths,2945 also[makers of] mats,2946

have2947 formed themselves into a guild.2948 (8) [3588-3589]2949

Hired servants2950 [and] musicians,2951 and numerous slaves and servants,2952 to the extent of their own strength,2953

2927 reading *uddalomika°* with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

2928 lit., "on a flower"

2929 or perhaps flowers? Or both, i.e. trees in bloom?

2930 *khiddāratīyā*

2931 *tidase*, i.e., in Tāvatiṃsa heaven

2932 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

2933 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

2934 lit., “*pūjā*”

2935 *maḥāpakkho*, lit., “one of the great faction” “one with a powerful party,”

2936 or “I do not know,” *na jānāmi*

2937 *pariḷāho*

2938 lit., “in the city, Śrāvastī,”

2939 *maḥāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, “very wealthy” or “very influen- tial”)

2940 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

2941 *samādhikusalo ahaṇ*

2942 *iddhipādesu kovido*

2943 lit., “did *pūjā*”

2944 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

2945 *bojjhaṅgaratan’issaro*, a play on the “seven gems” (the wheel, etc.) of the wheel-turning monarch

2946 *maḥābhisakkasankāso*

2947 *dosavyādhitikicchako*

2948 °*viphāḷako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*

2949 *diṭṭhigaṇḍa*°

2950 *lokapajjoto*

2951 *sanarāmarasakkato*

2952 *narādicco*

2953 lit., “in”

have2954 formed themselves into a guild.2955 (9) [3590]

Water-bringers,2956 wood-gatherers,2957

tillers,2958 also grass-carriers,2959

to the extent of their own strength,2960

have2961 formed themselves into a guild.2962 (10) [3591]

Florists2963 and gardeners2964 as well, green-grocers2965 [and] fruit-carriers,2966 to the extent of their ownstrength2967

have2968 formed themselves into a guild.2969 (11) [3592]

Harlots,2970 slave-girls who bring water,2971

women who sell cakes [or] sell fish,2972

to the extent of their own strength,2973

have2974 formed themselves into a guild.2975 (12) [3593]

Come2976 you all, gathered together, let us [too] form, as one, a group;2977 let us [now] performservice2978 for

the Unsurpassed Field of Merit.” (13) [3594]

They, having listened to my words,

2954 *s'ugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well- Gone-One

2955 *nibbāti*, or "he cools off "

2956 *mahāssādaṇ*

2957 *mahārasaṇ*

2958 lit., "to the Well-Gone-One

2959 reading *māse atṭhadinesv-ahaṃ* with BJTS for PTS *māse atṭhadine svaha*

2960 *paṇidhāya*, or "firm resolve", Sinh. *prārthanāva*

2961 PTS *yahiṇ tahiṇ*; BJTS *tahiṇ tahiṇ*

2962 lit., "my mother was fragrant through her body"

2963 #389 {392}, above, esp. vv.66-71 [3648-3653]

2964 or "cultivating [those] four in the Teaching"

2965 lit., "destruction of the outflows"

2966 or "one who had gone forth": *pabbajito*

2967 this verse is in a more complex meter, with twelve-syllable feet.

2968 lit., "here"

2969 BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for anincomplete hundred (*sātakam*).

2970 BJTS places this statement above the summary, rather than after it

2971 *dhāretha*, lit., "carry" "recall" "remember" "regard"

2972 *sampahaṇsītā*

2973 *bhottā*, BJTS reads *bhettā* ("the Breaker")

2974 *chettā*

2975 *sotā*

2976 *pasarṇsītā*

2977 *akhilo*

2978 *visālo*. BJTS reads *visallo* ("Free of Pain")

formed a group [to last] for all time

[and] built2979 a well-built meeting-hall2980

for [those in] the monks' Assembly.2981 (14) [3595]

After dedicating that hall, elated2982 with a happy mind,2983 surrounded by all of those [folks,]

I went up to the Sambuddha. (15) [3596]

Having approached the Sambuddha, the Lord of the World, Bull of Men, [and] worshipping theTeacher's feet,

I spoke these words [to him back then]: (16) [3597]

"These three hundred people, Hero, [together] as one [in] a group,

have appointed for you, O Sage,

this well-constructed meeting-hall." (17) [3598]

The Eyeful One, accepting [it]

in front of the monks' Assembly,2984

[the Buddha] spoke these verses [then],

in front of my three hundred [folks]: (18) [3599]

"Three hundred and this best one2985 too, conforming2986 [together] as one,

having made this [great] achievement,2987

you all are going to enjoy [it]. (19) [3600]

When [your] last rebirth is attained, you all will achieve nirvana,

the state of coolness, unsurpassed,2988

unborn, undying peacefulness." (20) [3601]

The Buddha prophesied like that,2989

the Omniscient One,2990 Best of Monks,2991

2979 *anīgho*

2980 *akatharīkathī*, ilt."not saying, 'why'?"

2981 *anejo*

2982 *virajo*

2983 *khattā*. BJTS reads *khantā* ("Meek" "Docile")

2984 reading *gantā* with BJTS for PTS *gandhā* ("Scented")

2985 reading *vattā* with BJTS for PTS *mettā* ("Love")

2986 *pakāsītā*

2987 *t'āretā*

2988 reading *atthakāretā* with BJTS (and PTS alt.) for PTS repetition of *tāretā* ("the Crosser")

2989 *k'āretā*

2990 *sampadāletā*, BJTS *sampadālītā*

2991 *pāpetā*

[and] having heard the Buddha's words,

I declared [my own] mental bliss.2992 (21) [3602]

For thirty thousand aeons I

delighted in the world of gods.

Five hundred times the lord of gods,

I exercised divine rule [there]. (22) [3603]

One thousand times I [also] was

a king who turns the wheel [of law]. While exercising divine rule

the great gods [all then] worshipped [me]. (23) [3604]

Here, in this human kingdom,2993 [my]

relatives are my retinue.2994

When [my] last rebirth was attained there was a brahmin, Vāsetṭha,2995

with eight hundred million in wealth;2996

I was [born as] the son of him.

My [given] name [at birth] was “Sela,”

a master of Vedic science.2997 (24-25) [3605-3606]

I, wandering about on foot,2998 waited on2999 by [my] own students, saw3000 Keniya3001 the ascetic

with matted hair, wearing ashes,3002

prepared to do a sacrifice.3003

[Having seen him] I spoke these words: [Sela:]

“Bringing a wife? Going to one?3004

Or have you invited the king?3005 (26-27) [3607-3608]

2992 *sahitā*, or “Endurer”

2993 reading *kantā* with BJTS for PTS repetition of *hantā*, which both texts read as the next word in the verse

2994 *hantā*

2995 reading *ātāpi* with BJTS for PTS *tātāpi* (“also the Protector”)

2996 *t’āpaso*, this makes nine syllables in the line, which needs to be chanted as eight by contracting “slayer”

into “slair”

2997 *samacitto*

2998 ‘*samasamo*, (following BJTS Sinh. gloss; the cpd. could also be *samasamo*, “Always the Same”

2999 *a’sahāyo*, lit., “Friendless”

3000 reading *dayāsayo* (and following gloss) with BJTS for PTS *dayāyaso* (“famous for kindness” “kind-famed”)

3001 *accherasanto*

3002 *akuho*, lit., “free of deceit” “upright”

3003 *k’atāvī*, i.e. an arahant, one who has done what should be done

3004 *i’sisattamo*

3005 *nittiṇṇakaṅkho*

I want to do sacrifices3006

for brahmins who think like the gods,3007

[but] I’m not invited by kings

[and] have not found a sacrifice.” (28) [3609]

[Keniya:]

“There is no bringing brides for me; I do not go to brides [either].

The one I’ve invited today

is Best in the world with [its] gods, the Delighter of the Śākyans

who Brings Happiness to Beings3008

out of Friendship for All Creatures;3009

these preparations are for him. (29-30) [3610-3611]

The Bright Hue of Wild Mangosteen,3010

Incomparable, Unmeasurable, the Buddha, Unrivalled in Form,

is invited for tomorrow. (31) [3612]

Like beaten3011 [gold] atop a forge3012 [burning bright] like cedar charcoal,3013 the Great Hero's likelighting bolts3014 —

I've invited him, the Buddha.3015 (32) [3613]

Like fire [burning] on a mountain, like the moon on the fifteenth day,3016 the same color asburning reeds —

I've invited him, the Buddha. (33) [3614] Fearless, Overcomer of Fear,3017

3006 *nimmāno*

3007 *appameyya*, lit., "not to be measured"

3008 *anupama*, lit., "he for whom there is no metaphor"

3009 *sabbavākyapathāṭīto*, lit., "he for whom the roads of all sayings are in the past"

3010 *saccaneyyantaṅgo*, lit., "he who has gone to the end of truths to be understood [or instructed, led carried, guided (gerund of *neti*)]"

3011 *jīno*

3012 *sattasāravare*. BJTS construes this as modifying the palace, but the Pāli seems to me more ambiguous than that. Cf. the use of *sattasāra*° as a Buddha-epithet in v. [5887] and[6287]

3013 reading *akaṃ dhammakathaṃ ahaṃ* with BJTS for PTS *ahaṃ dhammakathaṃ ahaṃ* ("I *Dhamma*-preaching

I")

3014 *nissāso*, following BJTS gloss *māgē piṭataṭa heḷana vātaya* ("the wind that I throw down/cast away to my exterior")

3015 reading *sabbagandhe 'tiseti* (= *atisayati*) with BJTS for PTS *sabbagandho ti seti* ("it lies down 'all good scents'

") and following BJTS Sinhala gloss

3016 BJTS reads *ādisanto* ("announcing") for *atisanto*

3017 reading *guṇatthavassa sabbam taṃ phalaṃ tu paramambhūtaṃ* with BJTS for PTS *guṇatthavassapupphan taṃ phalaṃ tu param abbhutaṃ* ("that fruit which is extremelymiraculous floweri
ng in the meaning of virtue"

the Existence-Ender,3018 the Sage,

The Great Hero's like a lion —

I've invited him, the Buddha. (34) [3615]

Skillful in the Buddha's Teaching, little to endure from others,

Great Hero's like an elephant —

I've invited him, the Buddha. (35) [3616]

Skilled in doing the Great Teaching,3019 the Unmatched,3020 Buddha-elephant, the Great Hero islike a bull —

I've invited him, the Buddha. (36) [3617]

Of Endless Beauty,3021 Boundless Fame, Bearing all the Various Marks,

the Great Hero is like Indra3022 —

I've invited him, the Buddha. (37) [3618]

Strong One,3023 Whose Group is Powerful,3024

Majestic One,3025 Hard to Approach,3026

The Great Hero is like Brahmā3027 —

I've invited him, the Buddha. (38) [3619]

Teaching-Reacher,3028 Ten-Powered One,3029

Master of Surpassing Power,3030

the Great Hero is like the earth —

I've invited him, the Buddha. (39) [3620]

Full of waves [called] morality, churning knowledge of the Teaching,

[?]), and followed BJTS gloss: *buddha guṇakīṭiyāge ē siyalu vipāka atīśaya vismayajanaka ya*.

3018 the fourth (in translation third) foot of the text seems to be corrupt. IPTS reads *rasaddhōvisamāyuto*,

"bound up with the pure taste." BJTS reads (typographicalerror?) *saradvadhanisamāyuto* (= *rasad- hvanisāāmyuto* ?). In both cases the alts. are even more uncertain. I translate the BJTS Sinhala gloss, *mad- hura svaradhvani yuktavūyem* (- *mihirihaddha āttem*), "i becoming bound with the sweet sound (I have a sweet sound)"

3019 reading *khīṇe ayusi* with BJTS for PTS *khīṇ' ev' āyu pi* ("life is certainly destroyed too")

3020 lit., "all of you listen to that" (2nd pers. pl. imp.)

3021 *ya'sassī*

3022 lit., "therefore [I] am happy"

3023 *dukkhantakarapaṇa Buddhaṇ*, lit "the Buddha who makes an end to suffering"

3024 *dhammaṇ*, or "Teaching"

3025 *janayaṇ*, lit., "I produced"

3026 or "heretics": *kutitthiye*

3027 reading *tīthikākiṇṇe* with BJTS for PTS *tīthikākiṇṇo* ("I am strewn with rivals")

3028 *v'adanto*, lit., "saying," "telling"

3029 reading *vadam* with BJTS (and PTS alt.) for PTS *varaṇ* ("excellent")

3030 reading *janassa* with BJTS (and PTS alts.) for PTS *jinassa* ("of the Victor")

the Great Hero is like the sea —

I've invited him, the Buddha. (40) [3621]

Hard to Approach,3031 Hard to Subdue,3032

Unshaken,3033 Risen Up,3034 Lofty,3035

the Great Hero's like Mt. Meru3036 —

I've invited him, the Buddha. (41) [3622]

Of Endless Knowledge, Impartial,3037

Unmeasurable,3038 Gone to the Top,3039

the Great Hero is like the sky —

I've invited him, the Buddha. (42) [3623]

Support³⁰⁴⁰ for Those with Fears [and] Frights, Protection³⁰⁴¹ for Refuge-Seekers,³⁰⁴²

the Great Hero Provides Comfort³⁰⁴³ — I've invited him, the Buddha. (43) [3624]

The Abode³⁰⁴⁴ of Wisdom and Spells,³⁰⁴⁵

Merit-Field for happiness-Seekers³⁰⁴⁶

the Great Hero, the Mine of Gems —

I've invited him, the Buddha. (44) [3625]

Comforter,³⁰⁴⁷ the Awe-Inspirer,³⁰⁴⁸

Giver of the Fruit of Monkhood,

the Great Hero is like a cloud³⁰⁴⁹ —

I've invited him, the Buddha. (45) [3626]

³⁰³¹ reading *sarado va sasaṅko 'haṃ* with BJTS for PTS *saraṇ divasasanko 'haṇ* ("I am the moon in the day for a lake" [?])

³⁰³² lit., "I was"

³⁰³³ lit., "the Well-Gone-One," *sugataṇ*

³⁰³⁴ *y'athāsattivasena*

³⁰³⁵ *v'āgīso*, "[I am one] with mastery of speech"

³⁰³⁶ reading *vimatippattā* with BJTS for PTS *vimatiṇ pattā*, though the latter conveys (somewhat ungrammat- ically) the same sense

³⁰³⁷ reading *apades' ahaṃ* with BJTS (and PTS alt.) for PTS *apaniṇ* (same meaning, fr. *apaneti*)

³⁰³⁸ *tiṇṇasamsārasāgaro*

³⁰³⁹ BJTS reads *mañcado* ("Mañcada")

³⁰⁴⁰ BJTS reads *supaṭo* ("Supaṭa")

³⁰⁴¹ this is the BJTS reading for PTS *bodhisammajako* ("Bodhisammajaka")

³⁰⁴² *r'akkhasā = rākṣasā*

³⁰⁴³ *pannagā*

³⁰⁴⁴ *mahānubhāvā isayo*

³⁰⁴⁵ *k'amaṇḍalu-dharā*. This particular vessel is a distinctive mark of non-Buddhist ascetics.

³⁰⁴⁶ *jaṭā-bhāra-bharita*, lit., "filled with braided top-knots and weights/heavy loads".

³⁰⁴⁷ *yugamattaṇ ca pekkhantā*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping their eyes on the ground in front of them

³⁰⁴⁸ *gacchanti*, lit., "going"

³⁰⁴⁹ reading *sayaṇ ca upasampannā* with BJTS for PTS *ayam ca upasampanno* ("and this is supplied")

The Eye of the World,³⁰⁵⁰ the Hero,³⁰⁵¹

Dispeller of Every Darkness,³⁰⁵²

the Great Hero is like the sun —

I've invited him, the Buddha. (46) [3627]

Sage, Seer of the Nature³⁰⁵³ of Emancipations from Objects,³⁰⁵⁴ the Great Hero is like the moon —

I've invited him, the Buddha. (47) [3628]

Venerable,3055 Raised up in the World, Adorned with the Auspicious Marks, Unmeasurable, theGreat Sage —

I've invited him, the Buddha. [3629]3056

The One Whose Knowledge is Boundless,3057

Morality beyond Compare,3058

whose freedom has no parallel,3059

I've invited him, the Buddha. (48) [3630]

Whose courage3060 has no parallel, whose firmness is unthinkable,3061 he whose exertion is thebest —

I've invited him, the Buddha. (49) [3631]

Passion, hatred, stupidity

and every poison is destroyed;

the Great Hero is like a drug3062 —

I've invited him, the Buddha. (50) [3632]

There's removal of the darkness of all pain, defilement, disease; the Great Hero's like a doctor —

I've invited him, the Buddha. (51) [3633]

3050 *pāṭihirass'idaṇ phalaṇ*

3051 *lohadonīṇ gahetvāna*

3052 *v'anamajjhe*, lit., "in the middle of the forest"

3053 PTS read *apassitā*, BJTS reads *avassitā*; the terms are synonymous, and interchangeable.

3054 reading *uggatejāna* with BJTS for PTS *uggatejana*

3055 *saddena*, lit., "with the sound"

3056 or "trained:" *vinītā*

3057 *appamaññāsu kovidā*, that is, skilled in the practice of "the godly states" (*brahmavihārā*), namely loving-kindness, compassion, sympathetic joy and equanimity.

3058 reading *abhiḷāsino* with BJTS (and PTS alt.) for PTS *abhiḷābhino*, "obtaining"

3059 *samayaṇ saṇviditvāna*

3060 *ātāpi*, lit., "burning"

3061 *saṇviggamānaṣo*

3062 *agalum*, Sinh. *agil*, *agaru*, *aguru*

"Friend, this sound is hard to obtain, which has been said [here], "the Buddha". Hearing "the Buddha,""the Buddha,"

you all should be joyful like me."3063 (52) [3634]

[Sela:]

Not keeping my joy inside [me]

it poured forth [to those] outside [me]. I, being [full of] joyful thoughts,3064

spoke these words [to him at that time]: (53) [3635]

"Well then where is that Blessed One, the World's Best One, the Bull of Men? Having gone wherever I see [this]

Giver of the Fruit of Monkhood?" (54) [3636]

[He.] taking hold of [my] right arm, 3065 thrilled, with [his] hands pressed together, showed to me the King of Teachings, 3066
who Removes the Arrows of Grief. (55) [3637]

[Keniya:]

"Do you see 3067 this massive forest, risen up like a great storm cloud, dark blue just like collyrium,
as visible as the ocean? 3068 (56) [3638]

The Buddha [now] is dwelling there,
the Untamed-Tamer, 3069 the [Great] Sage, instructing those who can be trained,
making known Awakening's parts." 3070 (57) [3639]

[Sela:]

Like the thirsty [seeking] water, like the hungry [looking for] food, like a cow greedy for [its] calf,

3063 reading *panasaṃ devagandhikaṃ* with BJTS for PTS *vansaṇḍe va gandhikaṇ* ("scented in the forest grove")

3064 or "as large as an elephant's frontal lobe:" *kumbhamattar*

3065 *cittar*, lit., "thoughts" or "mind"

3066 lit., "having become one who has"

3067 lit., "unshaken" "imperturbable"

3068 lit., "coming into existence for"

3069 *adantadamako* could mean either "tamer of the untamed" or "tamer who is untamed;" I leave the ambiguity open with the hyphen, admitting here my preference for "tamer of the untamed" (which is also the BJTS reading, cf RD on *dametar*), and recommend pronunciation in chanting which through stress on the first term in the compound, and tone, can emphasize that the Buddha is one who tames those who are untamed/feral.

3070 *bodhento bodhapakkhiye*, which BJTS glosses as the (37) aspects or qualities of Awakening or Enlightenment (*bodha*, here = *bodhi*, see RD s.v.)

I went in search of the Victor. (58) [3640]

Knowing manners and good conduct 3071

I did teach to my own students going into Buddha's presence,
restraint in line with the Teaching: 3072 (59) [3641]

'Blessed Ones are Hard to Approach, like lions wandering alone,
walking carefully, step by step, 3073
come [along after me], O men. (60) [3642]

As fearful as a snake's venom, like a lion, king of the beasts, like a rutting tusked elephant,
thus Buddhas are Hard to Approach. (61) [3643]

O men, neglecting [any need]

[that you may have] to cough or sneeze, walking carefully, step by step, 3074

go into the Buddha's presence. (62) [3644]

Buddhas are Hard to Go Up To,3075

They're Ones who Relish Solitude,

make Little Sound,3076 Hard to Approach, Revered [in the world] with its gods. (63) [3645]

When3077 I am asking [him] questions, or exchanging friendly greetings,

then you all should make little sound;

stand [there] as though [you were] sages.3078 (64) [3646]

Which Great Teaching he is preaching,3079

peaceful, leading to nirvana,

listen to the meaning with care,3080

happily hearing the Teaching."3081 (65) [3647]

Having approached the Sambuddha

3071 *ācāra-upacāraññū*

3072 *dhhammanucchavasajjvaraṇ* (BJTS reads *dhhammanucchavi*°)

3073 *pade padaṇ nikkhipantā*, lit., "carefully placing [your feet] step by step"

3074 *pade padaṇ nikkhipantā*, lit., "carefully placing [your feet] step by step"

3075 *durūpansankamā*

3076 *appasaddā*

3077 reading *yadā* 'ham with BJTS for PTS *yāvāhaṇ*, "as far as I..."

3078 *munibhūtā va*, i.e., silently

3079 reading *deseti* with BJTS for PTS *desesi*, "you preach"

3080 *nisāmetha*

3081 lit., "the Great Teaching," *saddhammasavanaṇ sukhaṇ*

I exchanged greetings with the Sage. [While I was] conversing with3082 him,

I looked out for [Great Man's] marks.3083 (66) [3648]

I can see thirty of the marks, doubting only two of the marks:

through his powers3084 the Sage showed me

[his] penis enclosed in a sheath.3085 (67) [3649]

[And then the Buddha] placed his tongue into [his] ear3086 and on his nose.

The Victor touched [his] forehead's tip3087

[and] covered it all [with his tongue]. (68) [3650]

I, seeing his auspicious marks, fulfilling [all] the attributes, concluding3088 that, "he's a Buddha,"

I went forth with [all] my students. (69) [3651]

I went forth into homelessness, together with the three hundred.

When eight months [still] had not elapsed, we all realized nirvana.3089 (70) [3652]

Together3090 doing [good] karma for the Unsurpassed Merit-Field, together we transmigrated,
together we turned [from the world]. (71) [3653]

I gave3091 rafters3092 [for that new hall], remaining3093 within the guild's rule.3094

Due to that deed, well done [by me],

I'm receiving eight good results.3095 (72) [3654]

3082 *k'atharj vitisāretvā*

3083 i.e., the thirty-two auspicious marks on the body of a *mahāpurusa*, which signal that he will either be a
Buddha or a wheel-turning monarch.

3084 *r'eadin* iddhiyā* with BJTS for PTS *itthiyā* ("to a woman," sic!)*

3085 *k'osohitarj vatthaguyharj*, BJTS reads *kosohitavattthaguyharj*

3086 *k'aṇṇasote*, "on his auditory organ"

3087 reading *patamasi nalāṭantaṃ* with BJTS for PTS *paṭṭimasanalāṭaṃ tarj*

3088 *niṭṭharj gantvā*, lit., "having gone (come) to the conclusion"

3089 *sabbe patt' amha nibbutiṃ*

3090 *ekato*, lit., "as one"

3091 lit., "having given"

3092 reading *gopānasiyo* with BJTS for PTS *gopānasi*

3093 reading *vasi* with BJTS (and PTS alt.) for PTS *vasiṃ*

3094 *pūgadhamme*

3095 *hetu*, lit., causes; I follow BJTS gloss in understanding these as *ānisamsas* (Sinh. *anusas aṭak labami*). BJTS

explains the use of *hetu* (which may be *metri causa*) as "making that good deed, [that is] that karma, the rea-

I'm worshipped3096 in [all] directions, and I have food that's ambrosial;

I'm the support of everyone;3097

I don't experience3098 terror.3099 (73) [3655]

I don't get [any] diseases,

and I protect [my] long life-span. I am one with exquisite skin,

I live in dwellings [that I] choose.3100 (74) [3656]

Remaining3101 within the guild's rule,3102 the rafters I gave3103 [numbered] eight. Following the eighth3104 [I received] analysis3105 with3106 Arahantship. (75) [3657]

All accomplishments accomplished,3107 duties complete,3108 defilement-free,3109 [I] am your son[today], Great Sage,
[and] "Eight Rafters"3110 is [now my] name. (76) [3658]

Remaining3111 within the guild's rule,3112 the pillars3113 I gave3114 [numbered] five. Due to that deed,well done [by me],

I'm receiving five good results.3115 (77) [3659]

son." I count the eight here as: (1) worshipped everywhere, (2) ambrosial food, (3) supported by everyone, (4) no terrors, (5) no diseases, (6) long life, (7) fine skin, (8) chosen or wished-for residences.

3096 *pūjito*

3097 reading *paṭiṭṭhā homi sabbesaṃ* with BJTS (and PTS alt.) for PTS *paṭiṭṭhā bhosin sabbesaṃ*

3098 lit., "have," "find"

3099 *tā'so*

3100 *ā'vā'se patthite vase*

3101 reading *vasī* with BJTS (and PTS alt.) for PTS *vasin*

3102 *pūgadhamme*

3103 lit., "having given"

3104 or, "in addition to those eight"

3105 *paṭisambhidā*, i.e., mastery of the (four) analytical modes, a mark of arahantship

3106 lit., "and". The *ca* here connects the two separate *ānisaṃsas* into one, referred to in the final foot with the singular pronoun *etaṃ*

3107 *sabbavositavosāno*, lit., "being one who has accomplished all accomplishments," "being an arahant"

3108 *k'atakicco*, i.e., "being an arahant"

3109 *anāsavo*, i.e., "being an arahant"

3110 *aṭṭhagopānasī nāma*

3111 reading *vasī* with BJTS (and PTS alt.) for PTS *vasin*

3112 *pūgadhamme*

3113 *thamhāni*

3114 lit., "having given"

3115 *hetu*, lit., causes; I follow BJTS in understanding these as *ānisaṃsas* (Sinh. *anusas pahak labami*). I count the five here as: (1) unshaken by love, (2) wealthy, (3) one whose words are taken well, causing no offense, (4) mind not out of control, unshaken, and (5) arahantship (unstained, respectful, obedient, duties complete,

I remain unshaken by love, 3116

I do not lack for possessions, 3117

I'm one whose words are taken well, 3118

[and] likewise I cause no offense. 3119 (78) [3660]

My mind is not out of control, 3120

I'm not shaken by anything, unstained in the dispensation, 3121

due to that deed, well done [by me]. (79) [3661]

I'm respectful, 3122 obedient, 3123

duties complete, 3124 defilement-free, 3125

I'm your follower, Great Hero,

a venerated monk, 3126 O Sage. (80) [3662]

Making a well-made palanquin, I [then] dedicated 3127 that hall.

Due to that deed, well done [by me],

I'm receiving five good results. 3128 (81) [3663]

I'm born in an eminent clan,3129

I become a very rich man,3130

I'm one who achieves all success,3131

I am not plagued with3132 avarice.3133 (82) [3664]

In [whichever] village [I] wish

undefiled follower of the Buddha).

3116 *acalo homi mettāya*

3117 *anūnabhogavā*

3118 *adeyyavacano homi*

3119 *na dhaṇsemi yathā ahaṇ*

3120 reading *abhantaṃ māsaṃ mama* with BJTS (*bhanta* = swerving, wavering, unsteady, used of a cart that is out of control) for PTS *āgataṇ māsaṇ mamaṇ* (alt. *mama*), "mymind is come". PTS also gives *asantaṇ* (lacking peace, disturbed) as an alternate reading, which would be preferable to *āgataṇ*

3121 *vimalo homi sāsane*

3122 *sagāravo*

3123 *sappaṭiṣso*

3124 *k'atakicco*, i.e., "being an arahant"

3125 *anāsavo*, i.e., "being an arahant"

3126 *bhikkhu tan vandate*, lit., "a monk who is venerated"

3127 *paññāpes' ahaṇ*

3128 *hetu*, lit., causes; I follow BJTS in understanding these as *ānisaṃsas* (Sinh. *anusas pahak labamī*). I count the five here as: (1) good birth, (2) great wealth, (3) all success, (4) lack of stinginess or greed, (5) magic palanquin.

3129 *ucce kule*

3130 *mahābhogo bhavāmi*

3131 reading *sabbasampattiko homi* with BJTS for PTS *sabbasampāttiko*

3132 lit., "not found for me" "I do not know" "I do not experience"

3133 *maccheraṇ* = *macchariyaṇ*2

my palanquin comes to a rest,3134

by means of that best palanquin,

I travel according to wish. (83) [3665]

Because of that palanquin-gift, I removed all of [my] darkness.

Sage, this monk,3135 empowered with all

special knowledges,3136 worships you. (84) [3666]

I performed all of [my] duties

[and] the duties of others [too].3137

Because of that well-done deed, I

entered the city of no fear.3138 (85) [3667]

I gave food [to the Buddha and]
also [that] well-completed hall.
Due to that deed, well done [by me],
I arrived at that best of states.3139 (86) [3668]

Those who are tamers in the world, tame these elephants [and] horses. Employing variedpunishments3140
They tame by means of cruelty.3141 (87) [3669]

Not like that,3142 O Great Hero, do you tame men [and] women [here].
Not using force,3143 without weapons,3144
you tame in the supreme taming.3145 (88) [3670]

Praising the virtues3146 of giving,
[you are] skilled in preaching, O Sage;
addressing a single question3147
you freed the three hundred, O Sage. (89) [3671]

3134 *upatitṭhati*, lit., "stands [there]," "comes to stand fast"

3135 *thero*, "elder"

3136 *sabbābhīñṇa-balapatto*

3137 *para-kiccatta-kiccāni*, "duties which are to be done by others". I follow BJTS gloss in reading the compound accordingly; it could also be read to mean that he performed his own duties including duties involving service to others.

3138 *pāvisim abhayaṇ purañ*, that is, nirvana.

3139 Reading *seṭṭhattaṃ* (lit., "bestness") with BJTS (and PTS alt.) for PTS *seṭṭhan taṇ*

3140 *k'aretvā* (BJTS reads *karitvā*) *kāraṇā nānā*

3141 reading *dāruṇena damenti te* with BJTS for PTS *dārune na damenti te*, "They do not tame the cruel ones."

3142 reading *na h'evaṃ* with BJTS for PTS *na heva*

3143 *adaṇḍena*

3144 *a'satthēna*

3145 *uttame dame*

3146 reading *vaṇṇe kittento* with BJTS for PTS *vaṇṇaṇ kittento*, "praising the virtue"

3147 reading *ekapañhaṃ* with BJTS for PTS *ekapañhe*, "single questions"

We're tamed by the charioteer,3148
well-freed,3149 undefiled,3150 empowered by all the special knowledges,
quenched3151 in destroying the bases.3152 (90) [3672]

In the hundred thousand aeons since I gave that gift at that time, every fear has been overcome:
that's the fruit of giving a hall. (91) [3673]

My being in Buddha's presence3153
was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (92) [3674]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (93) [3675]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (94) [3676]

Thus indeed Venerable Sela Thera spoke these verses.

The legend of Sela Thera is finished.

3148 *sāraṭhinā*. *Sāraṭhī*, coachman or charioteer, also connotes a trainer of horses, one who keeps the horses under control.

3149 *s'u'vimiutta*

3150 *anāsava*

3151 *nibbutā*, lit., "blown out," "cooled off," i.e., in nirvana.

3152 *upadhikkhaye*, i.e., "in the destruction of the substratum of rebirth,," *Upadhī* (clinging to rebirth, the reason for rebirth, the obstacle to nirvana) is classified in various lists of *upadhis* (plural), such as clinging, wrong views, defilements, karma, bad conduct, etc.

3153 BJTS agrees with PTS here in presenting this variant on the standard refrain verse

390. {393.}3154 Sabbakittika3155 [Edit](#)

I saw the Leader of the World, (3d) [3679]3156

shining like a dinner-plate tree,3157 blazing forth like a tree of lamps, radiant like the morningstar,3158

like lightening in a mass of clouds, (1) [3677]

not frightened, never terrified, like a lion, king of the beasts, illumining the knowledge-light,3159

crushing the groups of heretics,3160 (2) [3678]

elevating this [entire] world, eliminating every doubt,3161

roaring3162 like the king of the beasts. (3a-c) [3679a-c]3163

With matted hair, wearing a hide, lofty, strong, and powerful, I

took3164 [my] robe made out of bark [and]

spread it3165 at the soles of [his]3166 feet. (4) [3680]

Taking a [fragrant] black creeper,3167

I anointed3168 the Thus-Gone-One.

3154 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

3155 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

3156 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

3157 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

3158 lit., "going," elsewhere translated as "flying" given the context

3159 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

3160 *sappi*, lit., ghee, clarified butter (*gī tel*)

3161 lit., "went"

3162 reading *sañcālesi* with BJTS for PTS *sañjālesi*

3163 lit., "fell down"

3164 lit., "meritorious"

3165 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

3166 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

3167 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

3168 *°vikutr°*: I take this to evoke a mattress (*tūlikā°*) constructed through piling up ("assembling") of layers of

After anointing the Buddha, 3169

I praised 3170 the Leader of the World: (5) [3681]

"O Great Sage, Crosser of the Flood, 3171 you are lifting up the [whole] world. You are shining with knowledge-light, [your] supreme lightening[-like] knowledge. (6) [3682]

You turn the wheel of the Teaching, you crush the rival heretics, 3172

the Bull, the Winner at Meetings, 3173

you are shaking the [entire] world. (7) [3683]

Like the waves of the great ocean, breaking on the edge of the shore, every misguided view breaks up [when it crashes] 3174 on your knowledge. (8) [3684]

When a net 3175 which has very fine

mesh has been stretched out 3176 in a lake, creatures 3177 entangled in the net 3178

instantly [find themselves] oppressed. (9) [3685]

So the heretics in the world, attached to the various sects, 3179

do thrash about, O Happy One, 3180

[entangled] in your great knowledge. 3181 (10) [3686]

Support 3182 for those caught in the flood, you're the Lord 3183 for those lacking kin, Refuge 3184 for those distressed by fear,

grass or wool (see RD., s.v.)

3169 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

3170 lit., “on a flower”

3171 or perhaps flowers? Or both, i.e. trees in bloom?

3172 *khiddāratiyā*

3173 *tidase*, i.e., in Tāvatiṃsa heaven

3174 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

3175 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

3176 lit., “*pūjā*”

3177 *maḥāpakkho*, lit., “one of the great faction” “one with a powerful party,”

3178 or “I do not know,” *na jānāmi*

3179 *parijāho*

3180 lit., “in the city, Śrāvastī,”

3181 *maḥāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, “very wealthy” or “very influential”)

3182 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

3183 *samādhikusalo ahaṇ*

3184 *iddhipādesu kovido*

Relief3185 for those seeking freedom, (11) [3687]

the One Hero,3186 the Unmatched One,3187

the Heap of Compassion and Love,3188

Moral One,3189 Unequaled,3190 Peaceful,3191

Master,3192 Neutral,3193 the Winning Road,3194 (12) [3688]

Wise One,3195 Whose Delusion’s Destroyed,3196

Lust-less One,3197 Who Speaks the Unsaid,3198

Accomplished One,3199 you’ve Thrown Off Hate,3200

Stainless One,3201 Restrained,3202 Pure One,3203 (13) [3689]

Attachment-Free,3204 Conceit Slain,3205

Arahant,3206 Three-Worlds-Surpasser,3207

Limit-Free,3208 Teaching-Respecter,3209

Goal-Reacher,3210 Whose Rule is Friendship,3211 (14) [3690]

you Ferry Across3212 like a ship,

3185 lit., “did *pūjā*”

3186 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

3187 *bojjhaṅgaratan’issaro*, a play on the “seven gems” (the wheel, etc.) of the wheel-turning monarch

3188 *maḥābhisakkasaṅkāso*

3189 *dosavyādhitikicchako*

3190 °*viphālako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*

3191 *diṭṭhigaṇḍa*°

3192 *lokapajjoto*

3193 *sanarāmarasakkato*

3194 *narādicco*

3195 lit., “in”

3196 *s’ugatūpago*, lit., “approaching well-being”. Could also be read as: through morals approaching the Well- Gone-One

3197 *nibbāti*, or “he cools off ”

3198 *mahāssādaṇ*

3199 *mahārasaṇ*

3200 lit., “to the Well-Gone-One

3201 reading *māse aṭṭhadinesv-ahaṃ* with BJTS for PTS *māse aṭṭhadine svaha*

3202 *paṇidhāya*, or “firm resolve”, Sinh. *prārthanāva*

3203 PTS *yahiṇ tahiṇ*; BJTS *tahiṃ tahiṃ*

3204 lit., “my mother was fragrant through her body”

3205 #389 {392}, above, esp. vv.66-71 [3648-3653]

3206 or “cultivating [those] four in the Teaching”

3207 lit., “destruction of the outflows”

3208 or “one who had gone forth”: *pabbajito*

3209 this verse is in a more complex meter, with twelve-syllable feet.

3210 lit., “here”

3211 BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for anincomplete hundred (*sātakam*).

3212 BJTS places this statement above the summary, rather than after it

Bring Relief3213 like buried treasure,3214

are Without Fear3215 as is a lion,

Haughty3216 like an elephant-king.” (15) [3691]

Having praised with [those] ten verses

Padumuttara of Great Fame,

having worshipped the Teacher’s feet, I thereafter stood silently. (16) [3692]

Padumuttara, World-Knower, Sacrificial Recipient,

the Teacher, standing in the monks’

Assembly, spoke these verses [then]: (17) [3693]

“He who praised my morality,

[my] knowledge, also [my] Teaching, I shall relate details of him;

[all of] you listen to my words: (18) [3694]

For sixty thousand aeons he’ll delight in the world of the gods. Overcoming the other gods,

he will exercise rulership. (19) [3695]

He thereafter having gone forth, incited by [his] wholesome roots, will go forth in the BlessedOne Gotama's dispensation. (20) [3696]

Going forth, having avoided

bad actions³²¹⁷ [done] with his body, destroying all [his] defilements,

he'll reach nirvana,³²¹⁸ undefiled." (21) [3697]

"Just like a cloud, which thundering, satiates this world [wanting rain],

so indeed did you, Great Hero,

sate me [with] your thunder." (22) [3698]

Praising morality, wisdom,

the Teaching and the World's Leader,

3213 *dhāretha*, lit., "carry" "recall" "remember" "regard"

3214 *sampahaṇṣitā*

3215 *bhottā*, BJTS reads *bhetṭā* ("the Breaker")

3216 *chettā*

3217 *sotā*

3218 *pasarṇṣitā*

I attained the ultimate peace,

nirvana, the unshaking state. (23) [3699]

So now indeed the Blessed One,

the Eyeful One, should long remain;

[people]³²¹⁹ should learn what [now] is known,³²²⁰

and [They] should reach the deathless state.³²²¹ (24) [3700]

This is my last going around;

all [new] existence is destroyed. Knowing well all the defilements,

I [now] am living, undefiled. (25) [3701]

In the hundred thousand aeons

since I praised the Buddha [back then], I've come to know no bad rebirth:

that's the fruit of praising [Buddhas]. (26) [3702]

My defilements are [now] burnt up;

all [new] existence is destroyed. All defilements are exhausted;

now there will be no more rebirth. (27) [3703]

My being in Buddha's presence³²²²

was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (28) [3704]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (29) [3705]

Thus indeed Venerable Sabbakittika Thera spoke these verses.

The legend of Sabbakittika Thera is finished.

3219 *akhilo*

3220 *visālo*. BJTS reads *visallo* ("Free of Pain")

3221 *anigho*

3222 *akatharh'kathī*, ilt."not saying, 'why'?"

391. {394.}3223 Madhudāyaka3224 [Edit](#)

I had a well-made hermitage, on the banks of River Indus.

There3225 I am instructing students
in history and [reading] signs. (1) [3706]

They lived on the Indus' slopes,
desiring teachings,3226 learned folks,3227
masters in Vedic sciences,3228
wanting to hear good instruction.3229 (2) [3707]

They were skilled in interpreting3230
omens as well as [reading] signs.3231
Searching for ultimate meaning,
They then dwelt within the forest. (3) [3708]

The Sambuddha named Sumedha arose in the world at that time. Being [filled] with pity for us,
the [Buddha, the] Guide,3232 approached [us]. (4) [3709]

Fashioning a mat out of grass3233
for Sumedha, the World's Leader,
the Great Hero who had approached,
I gave [it] to the World's Best One. (5) [3710]

Taking honey from the forest, I gave [it] to the Best Buddha.
The Sambuddha, having consumed
[it], spoke these words [to us back then]: (6) [3711]

3223 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

3224 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

3225 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

3226 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

3227 lit., "going," elsewhere translated as "flying" given the context

3228 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

3229 *sappi*, lit., ghee, clarified butter (*gī tel*)

3230 lit., "went"

3231 reading *sañcālesi* with BJTS for PTS *sañjālesi*

3232 lit., "fell down"

3233 lit., "meritorious"

"He who gave this honey to me,

[feeling well-] pleased by [his] own hands, I shall relate details of him;

[all of] you listen to my words: (7) [3712]

Because of this honey-giving, and because of the mat of grass, for thirty thousand aeons he

will delight in the world of gods. (8) [3713]

[After] thirty thousand aeons, arising in Okkāka's (Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (9) [3714]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, knowing well all the defilements,

he'll reach nirvana, undefiled." (10) [3715]

Coming here from the world of gods, [when I] approached [my] mother's womb, there then rained a rain of honey; 3234

the earth was covered with honey. 3235 (11) [3716]

When I was coming out from the womb, as though very unhappily, 3236 there again a rain of honey

is raining for me constantly. (12) [3717]

Having departed from the house, I went forth into homelessness.

I am receiving 3237 food [and] drink:

that's the fruit of giving honey. (13) [3718]

[Whether] born human [or] divine, I succeed in all [my] wishes.

Just because of that honey-gift,

3234 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

3235 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

3236 *y’enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

3237 °*vikutrī*; I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

I attained [my] arahantship.3238 (14) [3719]

When the god is raining, I am always living undefiled [and] happy, on grass four fingers [high],

or3239 covered3240 by a tree [bursting forth] in full bloom,3241

in an empty house, a pavilion, [or] tree root.3242 (15-16) [3720]3243

I’ve overcome all existence,

great [or] small [or] in the middle.3244

Today I’m free of defilements;

now there will be no more rebirth. (17) [3721]

In the thirty thousand aeons since I gave that gift at that time, I’ve come to know no bad rebirth:

that’s the fruit of giving honey. (18) [3722]

My defilements are [now] burnt up;

all [new] existence is destroyed. All defilements are exhausted;

now there will be no more rebirth. (19) [3723]

My being in Buddha’s presence3245

was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (20) [3724]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (21) [3725]

Thus indeed Venerable Madhudāyaka Thera spoke these verses.

The legend of Madhudāyaka Thera is finished.

3238 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

3239 lit., “on a flower”

3240 or perhaps flowers? Or both, i.e. trees in bloom?

3241 *khiddāratiyā*

3242 *tidase*, i.e., in Tāvātimsa heaven

3243 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

3244 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

3245 lit., “*pūjā*”

392. {395.}3246 Padumakūṭāgāriya3247 [Edit](#)

Piyadassi, the Blessed One,

the Self-Become One, World-Leader, Solitude-Lover, Sambuddha,

Skilled in Meditation, was Sage. (1) [3726]

Entering3248 a grove in the woods, Piyadassi, the Sage So Great, spreading out [his] robe made ofrags,

sat down, the Ultimate Person. (2) [3727]

I was a deer-hunter back then, within a grove in the forest.3249

I was wandering around3250 back

then, searching for a spotted3251 deer. (3) [3728]

[Then] I saw the Sambuddha there, Flood-Crosser, the Undeified One, like a regal *sal* tree inbloom,

like the risen hundred-rayed [sun]. (4) [3729]

Having seen [him], the God of Gods, Piyadassi, the Great-Famed One, entering a natural lake,

I brought [some] lotuses back then. (5) [3730]

After bringing [those] lotuses, hundred-petaled [and] beautiful, having built a gabled hut, I

[then] covered [it] with lotuses. (6) [3731]

Pitier, Compassionate One, Piyadassi, the Sage So Great,

seven nights and days the Buddha,

Victor, dwelt in [that] gabled hut. (7) [3732]

3246 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the mainnumbering of this translation.

3247 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

3248 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

3249 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

3250 lit., “going,” elsewhere translated as “flying” given the context

3251 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

Throwing out the old [lotuses,]

I covered it with new ones [then].

I stood [there] for that entire time,

hands pressed together [in worship]. (8) [3733]

Rising up from meditation, Piyadassi, the Sage So Great, looking out in [all] directions

the Leader of the World sat down. (9) [3734]

At that time Sudassana³²⁵² was [Buddha's] powerful attendant. Knowing the thoughts of the Buddha, of Piyadassi, the Teacher,

surrounded by [accomplished] monks [whose number was] eighty thousand, he went up to the World-Leader,

seated happily in the woods.³²⁵³ (10-11) [3735-3736]

All the gods who were residing throughout [that] grove in the forest, knowing the thoughts of the Buddha,

then assembled together [there]. (12) [3737]

When the spirits,³²⁵⁴ the *kumbhaṇḍas* and the demons³²⁵⁵ came together, and the monks' Assembly arrived,

the Victor uttered [these] verses: (13) [3738]

"He who worshipped³²⁵⁶ me for a week and made a residence for me,

I shall relate details of him;

[all of] you listen to my words: (14) [3739]

I shall relate through [my] knowledge what's very hard to point out, deep, very subtle and well-explained;

[all of] you listen to my words: (15) [3740]

For fourteen aeons [this one] will exercise rule over the gods.

They will carry up in the sky

³²⁵² *sappi*, lit., ghee, clarified butter (*gī te*)

³²⁵³ lit., "went"

³²⁵⁴ reading *sañcālesi* with BJTS for PTS *sañjālesi*

³²⁵⁵ lit., "fell down"

³²⁵⁶ lit., "meritorious"

a lofty gabled hut for him,

[well-]covered with lotus flowers:

that's the fruit of former karma. (16) [3741]³²⁵⁷

For twenty-four hundred³²⁵⁸ aeons

he will transmigrate here and there.³²⁵⁹

A flying mansion³²⁶⁰ made of blooms³²⁶¹

will be carried in the sky there. (17) [3742]

Just as water does not stick to [the surface] of a lotus-leaf, so defilements do not stick to

[a possessor] of this knowledge. (18) [3743]

This one, after shattering³²⁶² the

five obstacles³²⁶³ with [his own] mind, giving birth to the intention,³²⁶⁴ setting out from home he'll renounce; after that the floral mansion
will set forth [too], being carried. (18e-f, 19) [3744]³²⁶⁵

When [he's] dwelling beneath a tree, [or] when his mindfulness is sharp,³²⁶⁶ there [that] mansion made of flowers
will be carried over [his] head. (20) [3745]

Having given robes and alms-food, requisites and dwelling places
to the Assembly of the monks,³²⁶⁷
he'll reach nirvana, undefiled." (21) [3746]

Through actions³²⁶⁸ with the gabled hut,

³²⁵⁷ here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

³²⁵⁸ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures
may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

³²⁵⁹ *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

³²⁶⁰ *°vikutṭṭṭ*; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

³²⁶¹ reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

³²⁶² lit., "on a flower"

³²⁶³ or perhaps flowers? Or both, i.e. trees in bloom?

³²⁶⁴ *khiddhāratiyā*

³²⁶⁵ *tīdase*, i.e., in Tāvatiṃsa heaven

³²⁶⁶ *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

³²⁶⁷ *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

³²⁶⁸ lit., "*ṛājā*"

I went forth to ordination;³²⁶⁹

when [I'm] dwelling beneath a tree,
the gabled hut's carried [for me]. (22) [3747]

Intentions don't exist in me

[for getting] robes or³²⁷⁰ food as alms. In connection with [my] karma,³²⁷¹
I get [both] already prepared. (23) [3748]

I've lived³²⁷² many million³²⁷³ aeons, innumerable by counting.

They've elapsed [for me] empty;³²⁷⁴
the World-Leaders have been set free.³²⁷⁵ (24) [3749]

Eighteen hundred aeons [ago] [lived] the Guide named Piyadassi. Having served him attentively,³²⁷⁶

I came into this [present] womb. (25) [3750]

Here³²⁷⁷ I saw³²⁷⁸ Sambuddha named Anoma,³²⁷⁹ the One with [Five] Eyes. Having [then] gone upto him, I
went forth into the homeless life. (26) [3751]

The Buddha, Ender of Dis-ease,³²⁸⁰ the Victor preached the path to me. Having listened to his Teaching,
I realized the deathless state. (27) [3752]

Having pleased [him], the Sambuddha, Gotama, Bull of the Śākyas,
knowing well all the defilements,
I am [now] living, undefiled. [3753]

In the eighteen hundred aeons

³²⁶⁹ *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

³²⁷⁰ or "I do not know," *na jānāmi*

³²⁷¹ *pariāho*

³²⁷² lit., "in the city, Śrāvastī,"

³²⁷³ *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influen- tial")

³²⁷⁴ *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

³²⁷⁵ *samādhikusalo ahaṇ*

³²⁷⁶ *iddhipādesu kovido*

³²⁷⁷ lit., "did *pūjā*"

³²⁷⁸ *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

³²⁷⁹ *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

³²⁸⁰ *mahābhisakkasankāso*

since I worshipped³²⁸¹ the Buddha [then], I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (29) [3754]

My defilements are [now] burnt up;

all [new] existence is destroyed. All defilements are exhausted;

now there will be no more rebirth. (30) [3755]

My being in Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (31) [3756]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (32) [3757]

Thus indeed Venerable Padumakūṭāgāriya Thera spoke these verses.

The legend of Padumakūṭāgāriya Thera is finished.

In the Himalayan region,
there's a mountain named Sobhita. My well-constructed hermitage
was built by [my] own students [there]. (1) [3758]

There were many canopies there,3284
and flowering Chinese chaste trees.3285
There were many wood-apple3286 trees,3287

3281 *dosavyādhitikicchako*

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3286 lit., "going," elsewhere translated as "flying" given the context

3287 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

and *jīvajīvaka*3288 in bloom. (2) [3759]

There were many *niggaṇḍi*3289 trees,3290 jujube,3291 also gooseberry,3292 *phārusaka*3293 and bottle-gourds3294
and white lotus3295 flowers in bloom. (3) [3760]

There was *ājaka* and bel3296 there, plantain,3297 and also citron3298 trees; there was lots of sugarcane3299 there, arjuna3300 and *piyaṅguka*.3301 (4) [3761]

Neem,3302 *salaḥ*,3303 yellow

cheesewoods,3304 banyan,3305 wood-apple trees,3306

my hermitage was one like that;

I lived [there] with [my] students then. (5) [3762]

Anomadassi, Blessed One,

the Self-Become One, World-Leader, looking for a secluded place,

[then] came up to my hermitage. (6) [3763]

When the Great Hero had approached,3307

Anomadassi of Great Fame,

3288 *sappi*, lit., ghee, clarified butter (*gī tel*)

3289 lit., "went"

3290 reading *sañcālesi* with BJTS for PTS *sañjālesi*

3291 lit., "fell down"

3292 lit., "meritorious"

3293 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand*kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

3294 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

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3296 °*vikutr*°: I take this to evoke a mattress (*tūlikā*) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

3297 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

3298 lit., "on a flower"

3299 or perhaps flowers? Or both, i.e. trees in bloom?

3300 *khiddāratiyā*

3301 *tidase*, i.e., in Tāvatiṃsa heaven

3302 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

3303 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

3304 lit., "*pūjā*"

3305 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

3306 or "I do not know," *na jānāmi*

3307 *pariḷāho*

suddenly [some] internal pain,3308

arose for the Lord of the World. (7) [3764]

Wandering in the hermitage,

I saw the Leader of the World. Having approached the Sambuddha, the Eyeful One, he of GreatFame, and having seen his deportment,3309

I diagnosed him at that time: "without a doubt [some] illness has

been born [inside] of the Buddha." (8-9) [3765-3766] Wishing to practice medicine,

I ran back3310 to the hermitage.

In the presence of my students,

I then addressed [all my] students. (10) [3767]

All the students were respectful; having listened to what I said, They assembled in one group for

me, who respected the Teacher. (11) [3768]

Having quickly scaled a mountain,

I fetched3311 all of the healing herbs.3312

Making [them] into a liquid,3313

I gave [it] to the Best Buddha. (12) [3769]

When the Great Hero consumed³³¹⁴ [it], the Omniscient One, World-Leader,

quickly [that] illness³³¹⁵ was suppressed³³¹⁶

for the Well-Gone-One, the Great Sage. (13) [3770]

Having seen [his] distress relieved,³³¹⁷

Anomadassi of Great Fame, after sitting on his own seat,

spoke these verses [to us back then]: (14) [3771]

"This one who gave me medicine

³³⁰⁸ lit., "in the city, Śrāvasti,"

³³⁰⁹ *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

³³¹⁰ *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

³³¹¹ *samādhikusalo ahaṇ*

³³¹² *iddhipādesu kovido*

³³¹³ lit., "did *pūjā*"

³³¹⁴ *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

³³¹⁵ *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

³³¹⁶ *mahābhisakkasankāso*

³³¹⁷ *dosavyādhitikicchako*

and [thereby] relieved my disease, I shall relate details of him;

[all of] you listen to my words: (15) [3772]

For one hundred thousand aeons he'll delight in the world of gods.

When instruments³³¹⁸ are sounded there,

this one constantly will be thrilled. (16) [3773]

Coming to the world of humans, incited by [his] wholesome roots, a thousand times he'll be aking,

a king who turns the wheel [of law]. (17) [3774]

In the fifty-fifth aeon [hence]

he'll be the king³³¹⁹ named Anoma,³³²⁰ lord of the grove of rose-apples,³³²¹ victorious on [all] foursides.³³²² (18) [3775]

A wheel-turning king with great strength, possessor of the seven gems,

he will exercise sovereignty,

making even the heavens shake.³³²³ (19) [3776]

[Whether] born human or divine, he'll be one with little disease.

Throwing away [his] possessions,³³²⁴

he'll transcend³³²⁵ illness in the world. (20) [3777]

Aeons beyond measure from now, arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (21) [3778]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, knowing well all the defilements,

he'll reach nirvana, undefiled." (22) [3779]

3318 °*viphāḷako*, lit., "de-fruiter," BJTŚ Sinh. gloss *sindunā*

3319 *diṭṭhigaṇḍa*°

3320 *lokapajjoto*

3321 *sanarāmarasakkato*

3322 *narādicco*

3323 lit., "in"

3324 *s'ugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well- Gone-One

3325 *nibbāti*, or "he cools off "

Burning up [all his] defilements he will cross the flood of clinging. He'll be the Teacher's follower,

[the monk] whose name is Bakkula. (23) [3780]

Having come to know all of this, Gotama, Bull of the Śākyas, seated in the monks' Assembly

will place [him] in that foremost place."3326 (24) [3781]

Anomadassi, Blessed One,

the Self-Become One, World-Leader, looking for a secluded place,

came to my hermitage [back then]. (25) [3782]

With all the healing herbs I served the Great Hero who had approached, Omniscient One, the World-Leader,

[feeling well-]pleased by [my] own hands. (26) [3783]

I can't even [start] to spend the harvest3327 of that seed well-planted,3328 that karma I did well for him,

well done by me so long ago.3329 (27) [3784]

My gains were well-obtained by me who saw the Leader [of the World]; through the remainder of that deed,

I realized the deathless state. (28) [3785]

Having come to know all of that, Gotama, Bull of the Śākyas, seated in the monks' Assembly

[has] placed in that foremost place. (29) [3786]

In the vast number of aeons

since I did that karma back then, I've come to know no bad rebirth:

that is the fruit of medicine. (30) [3787]

My defilements are [now] burnt up;

all [new] existence is destroyed. All defilements are exhausted;

now there will be no more rebirth. (31) [3788]

3326 *mahāssādaṇ*

3327 *mahārasaṇ*

3328 lit., "to the Well-Gone-One

3329 reading *māse aṭṭhadinesv-ahaṃ* with BJTS for PTS *māse aṭṭhadine svaha*

My being in Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (32) [3789]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (33) [3790]

Thus indeed Venerable Bakkula Thera spoke these verses.

The legend of Bakkula Thera is finished.

394. {397.}3330 Girimānanda3331 [Edit](#)

My wife had passed away, my son had gone to the cemetery;

on a single pyre I had burned

[my] mother, father, and brothers. (1) [3791]

I was consumed due to that grief, I had become haggard and pale and I was mentally deranged, 3332

greatly pained 3333 because of that grief. (2) [3792]

Wounded 3334 by the arrow of grief, I went up to the forest's edge. Eating [only] wild fruits [I found],

I dwelt at the foot of a tree. (3) [3793]

The Sambuddha named Sumedha, the Victor, Ender of Dis-ease,

with a desire to lift me up,

did come into my presence [then]. (4) [3794]

3330 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

3331 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

3332 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

3333 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

3334 lit., “going,” elsewhere translated as “flying” given the context

Having heard the sound of the feet of Sumedha, the Sage So Great,

I having lifted up [my] head

did gaze³³³⁵ upon [him], the Great Sage.³³³⁶ (5) [3795]

[When he], the Great Hero, approached, [then] joy did get produced for me. Having seen him, the World-Leader,

my mind [at last] was put at ease. (6) [3796]

Having recovered consciousness,³³³⁷

I gave [him] a handful of leaves.

The Blessed One [then] sat down there, out of compassion, Eyeful One. (7) [3797]

Sitting down there, the Blessed One, Sumedha, Leader of the World, Buddha preached to me the Teaching

that removes the arrows of grief: (8) [3798]

“Uninvited³³³⁸ [They’ve]³³³⁹ come³³⁴⁰ from there;

not taking leave³³⁴¹ [They’ve] gone from here. As [They] have come, so [They] have gone;

what [good] is wailing about that?³³⁴² (9) [3799]

Just as, when rain is raining down, people³³⁴³ traveling on the road,³³⁴⁴ taking their goods,³³⁴⁵ are going to

[a place where] the rain’s not falling, (10) [3800]

and when the rain³³⁴⁶ has ceased [to fall,]

3335 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

3336 *sappi*, lit., ghee, clarified butter (*gī te*)

3337 lit., “went”

3338 reading *sañcālesi* with BJTS for PTS *sañjālesi*

3339 lit., “fell down”

3340 lit., “meritorious”

3341 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

3342 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

3343 *y’enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

3344 °*vikutṭ*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

3345 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

3346 lit., “on a flower”

They carry on³³⁴⁷ as They had planned;³³⁴⁸

thus your mother [and] father [too]:³³⁴⁹

what [good] is wailing about that? (11) [3801]

[We're all] visiting strangers, guests, wavering, driven on, shaken.

Thus your mother [and] father [too]:

what [good] is wailing about that? (12) [3802]

Just as a serpent³³⁵⁰ slithers on,³³⁵¹ abandoning its worn-out skin,³³⁵² thus your mother [and] father [too]:

their bodies³³⁵³ are abandoned here." (13) [3803]

Understanding the Buddha's words, I removed³³⁵⁴ the arrow of grief. Generating happiness, I

worshipped the Best of the Buddhas. (14) [3804]

Worshipping the Great Elephant,³³⁵⁵

I offered³³⁵⁶ Sumedha, Leader

of the World, a stalk of flowers³³⁵⁷

endowed with a heavenly scent. (15) [3805]

Having worshipped³³⁵⁸ the Sambuddha, pressing my hands upon [my] head, calling to mind [his] chief virtues,

I praised the Leader of the World: (16) [3806]

"Great Hero, you're the One Who's Crossed,³³⁵⁹

Omniscient One, the World-Leader. You are lifting up all creatures

with [your] knowledge, O Sage So Great. (17) [3807]

You cut off all perplexity

³³⁴⁷ or perhaps flowers? Or both, i.e. trees in bloom?

³³⁴⁸ *khīḍḍāratiyā*

³³⁴⁹ *tīdase*, i.e., in Tāvātimsa heaven

³³⁵⁰ *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

³³⁵¹ *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

³³⁵² lit., "*pūjā*"

³³⁵³ *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

³³⁵⁴ or "I do not know," *na jānāmi*

³³⁵⁵ *parijāho*

³³⁵⁶ lit., "in the city, Śrāvastī,"

³³⁵⁷ *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

³³⁵⁸ *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

³³⁵⁹ *samādhikusalo ahaṇ*

and also doubt, O Sage So Great. You're imparting the path³³⁶⁰ to me

through your knowledge, O Eyeful One. (18) [3808]

Arahants with the goal attained,3361 six-knowledge-holders, powerful,3362 wise ones who travel inthe sky,
are surrounding you all the time. (19) [3809]

[Your] followers are bearing fruit,3363
those attained3364 and those being trained;3365
your followers are blossoming
like lotus [flowers] at sunrise.3366 (20) [3810]

As the ocean3367 is unperturbed, unequaled, difficult to cross, thus [too] are you, O EyefulOne,
Endowed with Knowledge, Infinite." (21) [3811]

Having worshipped the World's Victor,3368
the Eyeful One, he of Great Fame, praising each of the directions,
crouched over3369 I went off [from there]. (22) [3812]

Falling from the world of the gods,3370
transmigrating from birth to birth, I came out of [my] mother's womb, attentive [and] remembering. (23)[3813]

Having departed from the house, I went forth into homelessness. Zealous,3371 also intelligent,
I pastured in meditation.3372 (24) [3814]

3360 *iddhipādesu kovido*

3361 lit., "did *pūjā*"

3362 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

3363 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

3364 *mahābhisakkasāṅkāso*

3365 *dosavyādhitikicchako*

3366 °*viphālako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

3367 *diṭṭhigaṇḍa* °

3368 *lokapajjoto*

3369 *sanarāmarasakkato*

3370 *narādicco*

3371 lit., "in"

3372 *s'ugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well- Gone-One

Having put forth [great] exertion,3373
having gladdened the Sage So Great, I thereafter am wandering,
like the moon freed from a cloud-bank.3374 (25) [3815]

I'm [now] intent on seclusion,3375
calmed,3376 devoid of grounds for rebirth;3377
knowing well all the defilements,

I am [now] living, undefiled. (26) [3816]

In the thirty thousand aeons

since I worshipped³³⁷⁸ the Buddha [then], I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (27) [3817]

My defilements are [now] burnt up;

all [new] existence is destroyed. All defilements are exhausted;

now there will be no more rebirth. (28) [3818]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (29) [3819]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (30) [3820]

Thus indeed Venerable Girimānanda Thera spoke these verses.

The legend of Girimānanda Thera is finished.

3373 *nibbāti*, or "he cools off "

3374 *mahāssādaṇ*

3375 *mahārasaṇ*

3376 lit., "to the Well-Gone-One

3377 reading *māse aṭṭhadinesv-ahaṃ* with BJTS for PTS *māse aṭṭhadine svaha*

3378 *paṇidhāya*, or "firm resolve", Sinh. *prārthanāva*

395. {398.}3379 Salaḷamaṇḍapiya3380 [Edit](#)

When Kakusandha passed away,³³⁸¹ the Brahmin, the Perfected One,³³⁸² gathering *sala/a*³³⁸³ flowers,³³⁸⁴

I constructed a pavilion.³³⁸⁵ (1) [3821]

Having gone to Tāvatiṃsa,

I received a supreme mansion.

I surpassed [all] the other gods:

that is the fruit of good karma. (2) [3822]

Whether it's the day or the night, walking back and forth or³³⁸⁶ standing, I'm covered with *sala/a*blooms:

that is the fruit of good karma. (3) [3823]

Within just this [present] aeon³³⁸⁷

since I [thus] worshipped3388 the Buddha, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [3824]

My defilements are [now] burnt up;

all [new] existence is destroyed. All defilements are exhausted;

now there will be no more rebirth. (5) [3825]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [3826]

The four analytical modes,

3379 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

3380 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

3381 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

3382 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

3383 lit., "going," elsewhere translated as "flying" given the context

3384 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

3385 *sappi*, lit., ghee, clarified butter (*gī tel*)

3386 lit., "went"

3387 reading *sañcālesi* with BJTS for PTS *sañjālesi*

3388 lit., "fell down"

and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [3827]

Thus indeed Venerable Salaḷamaṇḍapiya Thera spoke these verses.

The legend of Salaḷamaṇḍapiya Thera is finished.

396. {399.}3389 Sabbadāyaka3390 [Edit](#)

Floating in3391 the great ocean, my palace [then] was very well-made.

There was a pond, [also] well made,

[full of] the cries of ruddy geese,3392 (1) [3828]

covered with *mandālaka*3393 blooms and with pink and blue lotuses.

And a river was flowing there,

beautiful, with excellent banks, (2) [3829]

covered with fish and tortoises,3394

with various birds3395 spread about,3396

noisy with peacocks3397 [and] herons,3398

[and] the [calls of birds] like cuckoos.3399 (3) [3830]

Pigeons3400 [and] *ravi*-swans3401 [as well],

3389 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

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3401 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in

ruddy geese3402 and *nadicaras*,

lapwings3403 [and] mynah birds3404 are here, small monkeys,3405 *jivajivakas*.3406 (4) [3831]

[It] resounds with swans and herons, owls and many *piṅgalas*.

The sand contains the seven gems,

[strewn with] jewels [and costly] pearls. (5) [3832]

All of the trees, made out3407 of gold, pervaded by various scents,

are lighting up my palace [there],

by day and night, all of the time. (6) [3833]

Sixty thousand instruments are being played morning and evening. Sixteen thousand women [aswell]

are waiting on me constantly. (7) [3834]

Happy, with pleasure in [my] heart, having departed [my] palace,

I worshipped that Greatly Famed One, Sumedha, Leader of the World. (8) [3835]

Having greeted the Sambuddha, inviting him [and] Assembly, 3408

that Wise One 3409 then agreed [to come],

Sumedha, Leader of the World. (9) [3836]

Having preached the *Dhamma* to me, 3410 the Great Sage [later] took his leave. Having greeted the Sambuddha,

I returned to my palace [then]. (10) [3837]

I summoned [all] the people 3411 there: "All of you gather together.

which the original was composed.

3402 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

3403 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

3404 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

3405 lit., "on a flower"

3406 or perhaps flowers? Or both, i.e. trees in bloom?

3407 *khiddāratiyā*

3408 *tidase*, i.e., in Tāvatiṃsa heaven

3409 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

3410 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

3411 lit., "*pūjā*"

In the first part of the day,

the Buddha will come to the palace." (11) [3838]

"We dwelling near you 3412 have received something that's well-gotten for us.

We too will do a *pūjā* for

the Teacher, the Best of Buddhas." (12) [3839]

After putting up food [and] drink, I announced that it was the time.

The Leader of the World arrived

with one hundred thousand masters. 3413 (13) [3840]

I went to meet 3414 [him] with the five 3415

musical instruments [sounding].

The Supreme Person 3416 sat down on

a chair made out of solid gold. 3417 (14) [3841]

I placed³⁴¹⁸ a canopy³⁴¹⁹ above,
which was made out of solid gold;³⁴²⁰
Fans are then diffusing [perfumes]³⁴²¹
within the Assembly of monks. (15) [3842]

I regaled the monks' Assembly
with large amounts of food [and] drink; I gave individual pairs
of cloth³⁴²² to the monks' Assembly. (16) [3843]

The one whom They called Sumedha, Object of the World's Oblations,³⁴²³ sitting in the monks' Assembly,
spoke these [six] verses [at that time]: (17) [3844]

"This one who [gave] me food and drink and fed³⁴²⁴ the Assembly with it,

³⁴¹² *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

³⁴¹³ or "I do not know," *na jānāmi*

³⁴¹⁴ *pariḷāho*

³⁴¹⁵ lit., "in the city, Śrāvastī,"

³⁴¹⁶ *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influen- tial")

³⁴¹⁷ *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

³⁴¹⁸ *samādhikusalo ahaṇ*

³⁴¹⁹ *iddhipādesu kovido*

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³⁴²¹ *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

³⁴²² *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

³⁴²³ *mahābhisakkasankāso*

³⁴²⁴ *dosavyādhitikicchako*

I shall relate details of him;
[all of] you listen to my words: (18) [3845]

For eighteen hundred aeons he will delight in the world of gods. A thousand times he'll be aking,
a king who turns the wheel [of law]. (19) [3846]

In whichever womb he's reborn, [whether] it's human or divine,
a canopy of solid gold
will always³⁴²⁵ be carried [for him]. (20) [3847]

In thirty thousand aeons [hence], arising in Okkāka's(Ikshvaku's) clan,
the one whose name is Gotama
will be the Teacher in the world. (21) [3848]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, knowing well all the defilements,

he'll reach nirvana, undefiled. (22) [3849]

Sitting in the monks' Assembly,

he will [then] roar the lion's roar.³⁴²⁶

On [his] pyre an umbrella's borne;³⁴²⁷

beneath it³⁴²⁸ he is cremated." (23) [3850]

Monkhood has been attained by me; my defilements are [now] burnt up. In a pavilion or tree-root,

burning heat is not known by me. (24) [3851]

In the thirty thousand aeons since I gave that gift at that time, I've come to know no bad rebirth:

the fruit of giving everything. (25) [3852]

My defilements are [now] burnt up;

all [new] existence is destroyed. All defilements are exhausted;

now there will be no more rebirth. (26) [3853]

Being in Best Buddha's presence

³⁴²⁵ *°viphālako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

³⁴²⁶ *diṭṭhigaṇḍa°*

³⁴²⁷ *lokapajjoto*

³⁴²⁸ *sanarāmarasakkato*

was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (27) [3854]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (28) [3855]

Thus indeed Venerable Sabbadāyaka Thera spoke these verses.

The legend of Sabbadāyaka Thera is finished.

397. {400.}3429 Ajita3430 [Edit](#)

The Victor,³⁴³¹ Padumuttara,

was the Master of Everything.³⁴³²

Plunged into the Himalayas,

the Leader of the World sat down. (1) [3856]

I did not see the Sambuddha,

I also did not hear [his] sound. Searching for food for me to eat,

I was wandering in the woods. (2) [3857]

There I did see the Sambuddha,

Bearing the Thirty-two Great Marks.³⁴³³

Seeing [the Buddha] made me think,³⁴³⁴

“what sort of³⁴³⁵ being³⁴³⁶ might this be?” (3) [3858]

Examining [his body's] marks, I recalled my [studies of] lore,

³⁴²⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

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³⁴³³ lit., “going,” elsewhere translated as “flying” given the context

³⁴³⁴ *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

³⁴³⁵ *sappi*, lit., ghee, clarified butter (*gī tel*)

³⁴³⁶ lit., “went”

the good words which I [once] had heard,

from³⁴³⁷ elderly³⁴³⁸ men of wisdom:³⁴³⁹ (4) [3859]

“According to that word of theirs, this [person] will be a Buddha; well then I ought to honor[him];

it will purify my station.”³⁴⁴⁰ (5) [3860]

Quickly coming to [my] ashram,

I grabbed³⁴⁴¹ [some] buffalo ghee,³⁴⁴² and taking a pot [to carry it,]

I approached [him], the Bull of Men.³⁴⁴³ (6) [3861]

Taking a three-legged [stool],³⁴⁴⁴ I stood it [up] in an open space. Lighting a lamp [placed on that stool,]

I worshipped [the Buddha] eight times. (7) [3862]

Seven nights and days the Buddha, sat [there], the Ultimate Person.

Then at the end of the [last] night,³⁴⁴⁵

[Buddha] stood up, the World-Leader. [3863]

Happy, with pleasure in [my] heart, for seven nights and days I lit

[that] lamp for the [seated] Buddha,

[feeling well-]pleased by my own hands. [3864]

All the good scents of the forests³⁴⁴⁶

on Gandhamādana Mountain,

by means of Buddha's majesty³⁴⁴⁷

then went up to [him], the Victor. [3865]

3437 reading *sañcālesi* with BJTS for PTS *sañjālesi*

3438 lit., "fell down"

3439 lit., "meritorious"

3440 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

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3445 lit., "on a flower"

3446 or perhaps flowers? Or both, i.e. trees in bloom?

3447 *khiddāratiyā*

[All of] the trees [were then] in bloom. By means of Buddha's majesty

all of the floral scents produced,³⁴⁴⁸

assembled into one right then. [3866]

Throughout the Himalayas, both the snake-gods and the *garuḷas*, desiring to hear the Teaching,

came into the Buddha's presence. [3867]

The monk whose name was Devala was the Buddha's chief attendant. With one hundred thousand masters,

he [also] approached the Buddha.³⁴⁴⁹ [3868]

Padumuttara, World-Knower, Sacrificial Recipient,

seated in the monks' Assembly,

[then] spoke these verses [about me]: [3869]

"He who has lit a lamp for me,

[feeling well-]pleased by his own hands, I shall relate details of him;

[all of] you listen to my words: [3870]

For sixty thousand aeons he

will delight in the world of gods. A thousand times he'll be a king,

a king who turns the wheel [of law]. [3871]

Thirty-six times lord of the gods, he will exercise divine rule.

Seven hundred [times]3450 on the earth,

he'll rule an extensive kingdom,3451 [and he will have] much local rule, innumerable by counting.[3872]3452

Because of this lamp-offering, he will develop "divine eye."

This one is always going to see

eight *kosas*3453 in all directions.3454 [3873]

3448 *tīdase*, i.e., in Tāvatiṃsa heaven

3449 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

3450 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

3451 lit., "*pūjā*"

3452 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

3453 or "I do not know," *na jānāmi*

3454 *pariḷāho*

Fallen from the world of the gods, when this person has been reborn, whether by day or elseby night,

a lamp will be carried [for him]. [3874]

When this person's3455 being reborn, a possessor of good karma,

he will illuminate [the world]

throughout the city [where] he is. [3875]

In whichever womb he's reborn, [whether] it's human or divine, because of his lamp-offering,

due to the fruit of [those] eight lamps, people will not surpass this one:

that is the fruit of giving lamps. [3876]

In one hundred thousand aeons, arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. [3877]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, knowing well all the defilements,

he'll reach nirvana, undefiled. [3878]

Having pleased [him], the Sambuddha, Gotama, Bull of the Śākyas,

he'll be the Teacher's follower,

[and his] name [will be] Ajita." [3879]

For sixty thousand aeons I

delighted in the world of gods.

In that place too my hundred lamps

are burning [brightly] all the time.3456 [3880]

In the gods' world or that of men, my [own] effulgence3457 is diffused. Remembering the BestBuddha,

I generate enormous mirth. [3881]

Falling from Tusitā heaven,

I came out of a mother's womb.

3455 lit., "in the city, Śrāvastī,"

3456 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

3457 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

While that person3458 was being born, there was [always] a lot of light. [3882]

Having departed from the house, I went forth into homelessness. Having gone up to Bāvarī,

I agreed to be his student.3459 [3883]

Living in the Himalayas,

I heard [about]3460 the World-Leader. Searching for ultimate meaning,

I approached [the Buddha], the Guide.3461 [3884]

The Tame One, Buddha, He who Tames, the Flood-Crosser, Beyond Rebirth,3462 the Buddha spokeof nirvana,

liberation from all dis-ease. [3885]

His coming to me succeeded;

I entertained [him], the Great Sage. Attaining the three knowledges,

[I have] done what the Buddha taught! [3886]

In the hundred thousand aeons

since I gave [him] that lamp back then, I've come to know no bad rebirth:

that's the fruit of giving lamps. [3887]

My defilements are [now] burnt up;

all [new] existence is destroyed. All defilements are exhausted;

now there will be no more rebirth. (26) [3888]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (27) [3889]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (28) [3890]

3458 *samādhikusalo ahaṇ*

3459 *iddhipādesu kovido*

3460 lit., "did *pūjā*"

3461 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

3462 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

Thus indeed Venerable Ajita Thera spoke these verses.

The legend of Ajita Thera is finished.

The summary: Pilindavaccha3463 and Sela,

Sabbakitti, Madundada, Kūṭāgārī and Bakkula, Giri, Salaḷasavhaya,3464

Sabbada and Ajita too:

the verses here are counted at one hundred and five verses and twenty more beyond that[number].

The Pilindavaccha3465 Chapter, the Fortieth.

Then there is the Summary of Chapters: Paduma and Ārakkhada,

Ummā and Gandhodakena, Ekapadama, Saddasaññi, Mandāraṃ, Bodhiavandaka, Avaṇṭaand Pilindi [too].

And these verses are counted too, seventy-four verses [beyond] eleven hundred [verses here].

The Ten Chapters3466 called Paduma.

The Fourth Hundred3467 is finished.

Metteyya Chapter, the Forty-First

398. {401.}3468 Tissametteyya3469 [Edit](#)

The ascetic named Sobhita

was living amidst the mountains,

3463 *mahābhisakkasaṅkāso*

3464 *dosavyādhitikicchako*

3465 °*viphālako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

3466 *diṭṭhigaṇḍa*°

3467 *lokapajjoto*

3468 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

3469 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

near the top of a mountain slope,

eating [only] wild fruits [he found]. (1) [3891]

After bringing [some] fire [and] wood, I am causing it to blaze up,

seeking the ultimate goal of

being reborn in Brahma's world. (2) [3892]

Padumuttara, World-Knower, Sacrificial Recipient,

with a desire to lift me up,

did come into my presence [then]. (3) [3893]

[Padumuttara Buddha]:

"Why are you working, merit-filled one? Give the fire [and] wood to me. I will worship³⁴⁷⁰ the fire [and] then

it will be³⁴⁷¹ purity for me." (4) [3894]

[Protagonist]:

"You are very fortunate, Sir,³⁴⁷²

you understand, O divine one.³⁴⁷³

You attend to³⁴⁷⁴ the fire [for me];

here then is the fire [and] the wood." (5) [3895]

After that, taking the firewood, the Victor caused the fire to blaze without burning³⁴⁷⁵ the firewood there:

a marvel [wrought] by the Great Sage. (6) [3896]

[Padumuttara Buddha]:

"[This] fire of yours is not burning;

your oblation does not exist;

[this] vow of yours is meaningless;

you should worship [this] fire of mine." (7) [3897]

[Protagonist]:

"What sort of fire, O Great Hero,

³⁴⁷⁰ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

³⁴⁷¹ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

³⁴⁷² lit., "going," elsewhere translated as "flying" given the context

³⁴⁷³ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

³⁴⁷⁴ *sappi*, lit., ghee, clarified butter (*gī tel*)

³⁴⁷⁵ lit., "went"

is that one that you speak about? You should tell that to me as well;

we'll both worship that [fire of yours]." (8) [3898]

[Padumuttara Buddha]: "Cessation of things with causes, the burning up of defilements, and giving up anger and hate:

those three things are my oblations." (9) [3899]

[Protagonist]:

"What sort are you, O Great Hero? What is your clan, O Happy One? Your procedure for practicing

is extremely pleasing to me." (10) [3900]

[Padumuttara Buddha]:

"I'm born in a warrior³⁴⁷⁶ clan, master of special knowledges. All defilements are exhausted;

now there will be no more rebirth." (11) [3901]

[Protagonist]:

"If you're a Buddha, All-Knower,³⁴⁷⁷

Light-Maker,³⁴⁷⁸ Darkness-Dispeller,³⁴⁷⁹ [then] I shall praise³⁴⁸⁰ you, Divine One;³⁴⁸¹ you are the Ender of Dis-ease." (12) [3902]

Spreading out [my] deer-leather [robe,] I gave [a place] for [him] to sit.

"Please sit there, O Omniscient One;

[and] I shall [then] attend on you." (13) [3903]

The Blessed One did sit down there,

on [that] deer-leather, well spread out. Inviting [him], the Sambuddha,

I [then] went [into] the mountains. (14) [3904]

³⁴⁷⁶ reading *sañcālesi* with BJTS for PTS *sañjālesi*

³⁴⁷⁷ lit., "fell down"

³⁴⁷⁸ lit., "meritorious"

³⁴⁷⁹ here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

³⁴⁸⁰ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

³⁴⁸¹ *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

Having filled up a shoulder-bag,³⁴⁸²

I brought [some] wild mangosteen³⁴⁸³ fruit. Having mixed [it] up with honey,

I gave [that] fruit to the Buddha. (15) [3905]

While I meditated [on him,]

the Victor then consumed [that fruit].

I brought pleasure to [my] heart [there], gazing upon the World-Leader. (16) [3906]

Padumuttara, World-Knower, Sacrificial Recipient,

[still] sitting in my hermitage,

[then] spoke these verses [about me]: (17) [3907]

[Padumuttara Buddha]:

“He who regaled me with [this fruit], [feeling well-]pleased by his own hands, I shall relate details of him;

[all of] you listen to my words: (18) [3908]

Twenty-five times [in the future,]

he will exercise divine rule.

A thousand times he'll be a king,

a king who turns the wheel [of law]. (19) [3909]

For him, endowed with past karma, discerning what he is thinking,

there will be food and drink and clothes and beds which are very costly. (20) [3910]

He will be reborn all the time conforming with [his] good karma;3484 this one is going to be happy

and always free of affliction. (21) [3911]

In whichever womb he's reborn, [whether] it's human or divine, being happy in every place,

he will attain3485 the human state. (22) [3912]

A scholar [and] mantra-knower,3486

3482 °*vikut*°: I take this to evoke a mattress (*tālikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

3483 reading *uddalomaika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

3484 lit., “on a flower”

3485 or perhaps flowers? Or both, i.e. trees in bloom?

3486 *khiḍḍāratiyā*

a master of the three Vedas,

having approached the Sambuddha,

he's going to become an arahant.” (23) [3913]

[Protagonist]:

As far as I recall my lives,

as long as I have had knowledge, there is no lack of wealth for me:

that is the fruit of giving fruit. (24) [3914]

Attaining the supreme Teaching, I slew [all my] lust and hatred;

all defilements are exhausted;

now there will be no more rebirth. (25) [3915]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (26) [3916]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (27) [3917]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (28) [3918]

Thus indeed Venerable Tissa-metteyya Thera spoke these verses.

The legend of Tissa-metteyya Thera is finished.

399. {402.}3487 Puṇṇaka3488 [Edit](#)

The Self-Become, Unconquered One, the Buddha, who had an illness,

was living amidst the mountains,

near the top of a mountain slope. (1) [3919]

All around my hermitage [there,]

3487 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

3488 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

when Buddha was passing away,3489

there was shouting out all the time,

there was [brilliant] light all the time. (2) [3920]

Throughout that forest grove all the bears3490 and wolves,3491 *k'ara bānā* bears,3492 the tigers3493 and the lions too,

are roaring loudly all the time. (3) [3921]

After seeing those strange omens3494

I ascended3495 the mountain slope.

There I saw [him], the Sambuddha, passed away,3496 the Unconquered One, like a regal *sa*/ tree in bloom,

like the risen hundred-rayed [sun], aglow like charcoal [that's still hot],

passed away,3497 the Unconquered One. (4-5) [3922-3923]

Making it full of grass and sticks,

I [then] made a pyre [for him] there. Having made [that] well-fashioned pyre,

I cremated [the Buddha's] corpse. (6) [3924]

After I'd cremated [his] corpse,

I sprinkled scented water [there]. A spirit³⁴⁹⁸ standing in the sky

fixed a name for me for all time: (7) [3925]

"That³⁴⁹⁹ duty was fulfilled by you for the Great Sage, the Self-Become.

³⁴⁸⁹ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

³⁴⁹⁰ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

³⁴⁹¹ lit., "going," elsewhere translated as "flying" given the context

³⁴⁹² *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

³⁴⁹³ *sappi*, lit., ghee, clarified butter (*gī tel*)

³⁴⁹⁴ lit., "went"

³⁴⁹⁵ reading *sañcālesi* with BJTS for PTS *sañjālesi*

³⁴⁹⁶ lit., "fell down"

³⁴⁹⁷ lit., "meritorious"

³⁴⁹⁸ here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

³⁴⁹⁹ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

O sage you're always going to be

named "the full one"³⁵⁰⁰ [in each lifetime]." (8) [3926]

After falling from that body,

I went to the world of the gods.

There a divinely-made perfume³⁵⁰¹

is [then] exuded in the sky. (9) [3927]

Even in that [world of gods] the

name assigned me was "the full one."³⁵⁰²

[Whether] born human or divine,

I fulfill [all] my intentions. (10) [3928]

This is the final time for me;

[my] last rebirth is proceeding.³⁵⁰³

And here as well "the full one" is

the name assigned me [that's] well known. (11) [3929]

Having regaled the Sambuddha, Gotama, Bull of the Śākyas, knowing well all the defilements,

I am [now] living, undefiled. (12) [3930]

In the ninety-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

the fruit of duties for the corpse. (13) [3931]

My defilements are [now] burnt up; all [new] existence is destroyed. Knowing well all the defilements,

I am [now] living, undefiled. (14) [3932]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (15) [3933]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (16) [3934]

3500 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

3501 *°vikutr°*; I take this to evoke a mattress (*tūlikā°*) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

3502 reading *uddalomika°* with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

3503 lit., "on a flower"

Thus indeed Venerable Puṇṇaka Thera spoke these verses.

The legend of Puṇṇaka Thera is finished.

400. {403.}3504 Mettagu3505 [Edit](#)

In the Himalayan region,

there's a mountain named Asoka.3506

In that place was my hermitage, constructed by Vissakamma.3507 (1) [3935]

The Sambuddha named Sumedha,

Chief,3508 Compassionate One,3509 the Sage,3510

dressing himself in the morning,

approached me [begging] for alms food. (2) [3936]

[Seeing] the Great Hero who'd come,3511

Sumedha, Leader of the World, taking a good alms-bowl, I

filled it with clarified butter.3512 (3) [3937]

Giving it to3513 the Best Buddha, Sumedha, Leader of the World, pressing both my handstogether,

I brought pleasure to [my] heart [there]. (4) [3938]

Because of this ghee-offering, [made] with intention and resolve, [whether] born human ordvine,

I obtain enormous comfort. (5) [3940]

3504 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numberingof this translation.

3505 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

3506 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translatedaccordingly. It is at any rate some food made out of barley.

3507 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

3508 lit., "going," elsewhere translated as "flying" given the context

3509 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

3510 *sappi*, lit., ghee, clarified butter (*gī tel*)

3511 lit., "went"

3512 reading *sañcālesi* with BJTS for PTS *sañjālesi*

3513 lit., "fell down"

Avoiding states of suffering,3514

I transmigrate from birth to birth. Having resolved [my] heart on it,3515

I'm obtaining the deathless state. (6) [3941]

"This gain for you is well-received, which is that you saw me, brahmin. Having arrived to look atme, you're going to be an arahant. (7) [3942]

Be confident [and] have no fear, after finding the Great-Famed One. Having given [this] ghee tome, you will be freed from being born. (8) [3943]

Because of this ghee-offering

and practicing with loving heart,3516

for eighteen hundred aeons you

will delight in the world of gods. (9) [3944]

And eighteen times you [also] will become the king of [all] the gods, [and you will have] muchlocal rule, innumerable by counting. (10) [3945]

And fifty-one times you will be

a king who turns the wheel [of law], lord of the grove of rose-apples,3517 victorious on [all] foursides.3518 (11) [3946]

Unperturbed like the great ocean, as hard to carry as the earth,

in just that way your possessions

are going to be immeasurable."3519 (12) [3947]

I went forth after giving [up]

six hundred million [worth] of gold.

3514 lit., "meritorious"

3515 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

3516 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

3517 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

3518 °*vikutr*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

3519 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

Seeking after what is wholesome,

I [first] went up to Bāvarī. (13) [3948]

[While] I studied the mantras there, Vedic science3520 and [reading] marks, you arose [in the world], Great Sage,

destroying that bewilderment.3521 (14) [3949]

Having a desire to see you,

I came [up to you], O Great Sage. Having listened to your Teaching,

I [then] attained the deathless state. (15) [3950]

Thirty thousand aeons [ago]

I gave that ghee to the Buddha. In the interval3522 I don't know

[any] begging of ghee3523 by me. (16) [3951]

My intentions being discerned, what I wish for [then] arises.

My heart discerned [I am] reborn, [and] I gratify everyone. (17) [3952]

O! the Buddha! O! the Teaching!

O! our Teacher's [great] achievement! After giving a bit of ghee,

I receive immeasurably. (18) [3953]

The water in the great ocean, the extent of Mt. Meru's slope,

would not be3524 one half a quarter3525

of the ghee arising for me. (19) [3954]

The universe's full extent, made into a [gigantic] pile

would not be able3526 [to fill the]

space of the clothing worn by me. (20) [3955]

Himalaya, king of mountains, although it is the best mountain,

3520 lit., "on a flower"

3521 or perhaps flowers? Or both, i.e. trees in bloom?

3522 *khiddāratīyā*

3523 *tidase*, i.e., in Tāvātimsa heaven

3524 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

3525 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

3526 lit., "*pūjā*"

is not [even] comparable

to the perfumes anointing me. (21) [3956]

Clothes and perfumes and ghee and food, or [everything] that's in the world,

and nirvana, unconditioned:3527

that is the fruit of giving ghee. (22) [3957]

[My] couch today is mindfulness,3528 [my] pasture's meditative states,3529 [my] food is wisdom's[seven] parts:3530

that is the fruit of giving ghee. (23) [3958]

My defilements are [now] burnt up; all [new] existence is destroyed. Knowing well all the defilements,

I am [now] living, undefiled. (24) [3959]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (25) [3960]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (26) [3961]

Thus indeed Venerable Mettagu Thera spoke these verses.

The legend of Mettagu Thera is finished.

3527 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

3528 or "I do not know," *na jānāmi*

3529 *pariḷāho*

3530 lit., "in the city, Śrāvastī,"

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Categories:

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Source : J.S.Walters

Note : Presented as it is; Not proof read

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The River named Bhāgīrathī3533

is fed by the Himalayas.

3531 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

3532 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

3533 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

It is always flowing along,

past3534 the gate of Hamsavatī. (1) [3962]

The hermitage named Sobhita,3535

well-built, is on the river’s slopes.

The Buddha, Padumuttara,

the World’s Leader, was dwelling there. (2) [3963]

He was honored the people, like Indra by the thirty [gods].

The Blessed One was seated3536 there

fearlessly [just] like a lion. (3) [3964]

I was a brahmin living in the city of Hamsavatī.

My name [back then] was Chalanga,3537

named thus [because] I was a sage. (4) [3965]

One thousand eight hundred3538 students were surrounding me at that time.

Joined together3539 with those students,

I went up to the riverbank. (5) [3966]

At that place I saw [Buddhist] monks, without deceit,³⁵⁴⁰ cleansed of evil,³⁵⁴¹ crossing Bhāgīrathī [River].

At that time I reflected thus: (6) [3967]

“These sons of Buddha, of great fame, are crossing evening and morning; They are being troubled themselves,

[and] their things³⁵⁴² are getting ruined. (7) [3968]

The Buddha’s said to be the Chief of the world including the gods.

³⁵³⁴ *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

³⁵³⁵ lit., “going,” elsewhere translated as “flying” given the context

³⁵³⁶ *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

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³⁵⁴² here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”

I have not [yet] made donations³⁵⁴³

that would cleanse [my] road to rebirth. (8) [3969]

Why then don’t I get a bridge built on the river for Best Buddha? Causing that work to be done,³⁵⁴⁴ I’ll

transmigrate in this existence.” (9) [3970]

Donating a hundred thousand

I had a bridge built [for him there], trusting that “doing this deed³⁵⁴⁵ will

be of great [advantage] to me.³⁵⁴⁶” (10) [3971]

Having caused [that] bridge to be built, I went up to the World-Leader.

Hands pressed together on [my] head,

I spoke these words [to him back then]: (11) [3972]

“Donating³⁵⁴⁷ one hundred thousand, I’ve caused this magnificent³⁵⁴⁸ bridge to be constructed for your sake;

please accept [it], O Sage So Great.” (12) [3973]

Padumuttara, World-Knower, Sacrificial Recipient,

seated in the monks’ Assembly,

spoke these verses [about me then]: (13) [3974]

“He who had [this] bridge built for me, [feeling well-]pleased by [his] own hands, I shall relate details of him;

[all of] you listen to my words: (14) [3975]

Fallen into³⁵⁴⁹ a cave³⁵⁵⁰ or from

[the top of] a mountain or tree,

even dying³⁵⁵¹ he will get caught:³⁵⁵²

³⁵⁴³ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

³⁵⁴⁴ *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

³⁵⁴⁵ °*vikutṛ*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

³⁵⁴⁶ reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

³⁵⁴⁷ lit., "on a flower"

³⁵⁴⁸ or perhaps flowers? Or both, i.e. trees in bloom?

³⁵⁴⁹ *khiddāratiyā*

³⁵⁵⁰ *tīdase*, i.e., in Tāvatiṃsa heaven

³⁵⁵¹ *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

³⁵⁵² *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

that's the fruit of giving bridges. (15) [3976]

As the wind³⁵⁵³ [does not disturb] a banyan³⁵⁵⁴ spreading [its] growing roots,³⁵⁵⁵ enemies³⁵⁵⁶ will not defeat³⁵⁵⁷ [him]:

that's the fruit of giving bridges. (16) [3977]

No thieves are going to defeat³⁵⁵⁸ him³⁵⁵⁹ and the king³⁵⁶⁰ will not despise [him]. He'll surpass all [his] enemies:³⁵⁶¹

that's the fruit of giving bridges. (17) [3978]

[Even] in an unsheltered space,

being scorched by the [sun's] harsh heat, conforming with [his] good karma,³⁵⁶²

he won't feel any discomfort.³⁵⁶³ (18) [3979]

In the world of gods or of men, a well-built elephant-carriage all of the time will come to be,

discerning what he is thinking. (19) [3980]

A thousand fast carriages with

Sindh horses as quick as the wind

will come to [him] evening and morning:

that's the fruit of giving bridges. (20) [3981]

Having come to the human state, this one is going to be happy; here too for [this] very man the

elephant-carriage will appear.³⁵⁶⁴ (21) [3982]

In one hundred thousand aeons, arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (22) [3983]

3553 lit., "*pūjā*"

3554 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

3555 or "I do not know," *na jānāmi*

3556 *pariāho*

3557 lit., "in the city, Śrāvastī,"

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3560 *samādhikusalo ahaṇ*

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3563 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

3564 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, knowing well all the defilements

he'll reach nirvana, undefiled." (23) [3984]

O! that karma well-done by me

for him whose name is "Best Lotus.3565 " Having done that deed3566 [for him] there,

I attained [my] arahantship.3567 (24) [3985]

Having put forth exertion,3568 I'm

calmed,3569 devoid of grounds for rebirth;3570

like elephants with broken chains,

I am living without constraint. (25) [3986]

My defilements are [now] burnt up;

all [new] existence is destroyed. All defilements are exhausted;

now there will be no more rebirth. (26) [3988]3571

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (27) [3987]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (28) [3989]

Thus indeed Venerable Dhotaka Thera spoke these verses.

The legend of Dhotaka Thera is finished.

3565 *mahābhisakkasaṅkāso*

3566 *dosavyādhitikicchako*

3567 °*viphāḷako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*
3568 *diṭṭhigaṇḍa*°
3569 *lokapajjoto*
3570 *sanarāmarasakkato*
3571 *narādicco*

402. {405.}3572 Upasīva3573 [Edit](#)

In the Himalayan region,
there's a mountain named Anoma. My well-made hermitage [is there],
[with] halls well-constructed of leaves. (1) [3990]

And a river is flowing there, beautiful, with excellent banks,
[and] along [those] banks3574 are growing
many pink and blue lotuses. (2) [3991]

[That] river is flowing back then, covered with fish and tortoises, sheatfish,3575 *pāvusa*,3576 *v'alaja*,3577
reed-fish,3578 red-fish3579 [and] *maggura*.3580 (3) [3992]

Timira [trees] are blooming there, ashoka,3581 *khuddamālaka*,3582
laurel,3583 and mountain laurel3584 trees
are perfuming my hermitage. (4) [3993]

Winter cherry3585 is blooming there, and forests of Arab jasmine;3586

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3586 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of

sa/3587 and *sa/alā*3588 [trees] are there,

and lots of blooming *campaka*.3589 (5) [3994]

Arjuna [trees]3590 and hiptage vines,3591 and sugarcane3592 are blossoming; silver greywood,3593 *madhugandhi*,3594

blossoming in my hermitage. (6) [3995]

Half a league on every side is covered with *bimbijālīka*,3595

golden shower,3596 trumpet-flower,3597

jasmine,3598 also *piyaṅguka*.3599 (7) [3996]

M'ātāṅgava and *sattali*3600

trumpet-flower,3601 Chinese chaste tree,3602

much sage-leaf alangium3603 there,

[and] *tālakuṭa*3604 blossoming. (8) [3997]

There is much *sāleyyaka*3605 there, blossoming in my hermitage. Many trees are beautiful when They are bursting into flower.

On every side the scents of that

are wafting through my hermitage. (9-10a-b) [3998]3606

Myrobalan3607 [and] gooseberry,3608

grass or wool (see RD., s.v.)

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mango,3609 rose-apple,3610 bahera,3611

jujube,3612 markingnut,3613 [and] bel,3614

as well as *phārusaka*3615 fruits, (10c-d, 11a-b) [3999]

wild mangosteen,3616 chirauli-nut,3617

mahuwa3618 and *kāsumārī*,3619

breadfruit3620 [and] jak3621 [are growing] there, bananas3622 [and] jujube fruits,3623 (11c-d, 12a-b) [4000]

large quantities of hog-plum3624 there, as well as *vallikāra*3625 fruits,

citron3626 and *sapāriya*3627 [trees]

are blooming in my hermitage. (12c-d, 13a-b) [4001]

Ālaka and *isimugga*,3628

after that lots of *moda*-fruit;3629

all around,3630 heavy with ripe fruit,3631

are wave-leafed3632 and glomerous3633 figs. (13c-d, 14a-b) [4002]

Pepper,3634 and black peppercorns3635 there,

3609 *diṭṭhigaṇḍa*°

3610 *lokapajjoto*

3611 *sanarāmarasakkato*

3612 *narādicco*

3613 lit., “in”

3614 *s’ugatūpago*, lit., “approaching well-being”. Could also be read as: through morals approaching the Well- Gone-One

3615 *nibbāti*, or “he cools off ”

3616 *mahāssādaṇ*

3617 *mahārasaṇ*

3618 lit., “to the Well-Gone-One

3619 reading *māse aṭṭhadinesv-ahaṃ* with BJTS for PTS *māse aṭṭhadine svaha*

3620 *paṇidhāya*, or “firm resolve”, Sinh. *prārthanāva*

3621 PTS *yahiṇ tahiṇ*; BJTS *tahiṃ tahiṃ*

3622 lit., “my mother was fragrant through her body”

3623 #389 {392}, above, esp. vv.66-71 [3648-3653]

3624 or "cultivating [those] four in the Teaching"

3625 lit., "destruction of the outflows"

3626 or "one who had gone forth": *pabbajito*

3627 this verse is in a more complex meter, with twelve-syllable feet.

3628 lit., "here"

3629 BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for an incomplete hundred (*sātakam*).

3630 BJTS places this statement above the summary, rather than after it

3631 *dhāretha*, lit., "carry" "recall" "remember" "regard"

3632 *sampahaṇsitā*

3633 *bhottā*, BJTS reads *bhettā* ("the Breaker")

3634 *chettā*

3635 *sotā*

banyan,3636 also wood-apple trees,3637

a lot of glomerous fig trees,3638

K'aṇḍapakka and *pārī* [trees]. (14c-d, 15a-b) [4003]==

These and many other trees too are fruiting in my hermitage. Also many flowering trees,

flowering in my hermitage. (15c-d, 16a-b) [4004]

Titan arum,3639 also bindweed,3640

bilāni, *takkaḷāni* [bulbs],

ālaka and *tālaka* [too]

are [all] found in my hermitage. (16c-d, 17a-b) [4005]

Close to3641 that hermitage of mine, there was a large natural lake.

[It was] beautiful, with good banks,

cool water, [crystal-]clear water. (17c-d, 18a-b) [4006]

Many pink and blue lotuses

are mixed with white lotuses there;

covered with *mandālaka*3642 blooms,

it's full of various [good] scents. (18c-d, 19a-b) [4007]

Pink lotuses germinate there; others, flowering, make pollen. Many pink lotus buds [and] leaves

[and] pericarps3643 float3644 [on that lake]. (19c-d, 20a-b) [4008]

Honey flows from the lotus stems3645

[and] milk [and] ghee3646 from lotus roots.3647

On all sides, with the scent of that,

it's full of various [good] scents. (20c-d, 21a-b) [4009]

White lotuses,3648 *ambagandhī*, and many *nayita* are seen;

3636 *pasarṣitā*

3637 *akhilo*

3638 *visālo*. BJTS reads *visallo* ("Free of Pain")

3639 *anīgho*

3640 *akatharīkathī*, lit. "not saying, 'why'?"

3641 *anejo*

3642 *virajo*

3643 *khattā*. BJTS reads *khantā* ("Meek" "Docile")

3644 reading *gantā* with BJTS for PTS *gandhā* ("Scented")

3645 reading *vattā* with BJTS for PTS *mettā* ("Love")

3646 *pakāsītā*

3647 *t'āretā*

3648 reading *atthakāretā* with BJTS (and PTS alt.) for PTS repetition of *tāretā* ("the Crosser")

as befits a natural lake,

there's a lot of screw-pine3649 in bloom. (21c-d, 22a-b) [4010]

*Bandhujīva*3650 in full flower, sweetly-scented3651 *setavārī*,3652 crocodiles3653 and alligators3654

[and other] fierce beasts3655 are born there. (22c-d, 23a-b) [4011]

Many *uggāhas*3656 [and] pythons3657 [live] there in [that] natural lake; sheatfish,3658 *pāvusa*,3659 *v'alaja*,3660

reed-fish,3661 red-fish3662 [and] *maggura*.3663 (23c-d, 24a-b) [4012]

[It's] covered with fish and turtles,3664 also with small, tailless monkeys;3665 pigeons3666 and *ravi*-swans3667 [as well],

wild jungle fowl,3668 *nadicaras*, (24c-d, 25a-b) [4013]

wattled lapwings3669 and ruddy geese,3670

*c'ampakas*3671 as well as pheasants,3672

3649 *k'āretā*

3650 *sampadāletā*, BJTS *sampadālītā*

3651 *pāpetā*

3652 *sahitā*, or "Endurer"

3653 reading *kantā* with BJTS for PTS repetition of *hantā*, which both texts read as the next word in the verse

3654 *hantā*

3655 reading *ātāpī* with BJTS for PTS *tātāpī* ("also the Protector")

3656 *t'āpaso*, this makes nine syllables in the line, which needs to be chanted as eight by contracting "slayer"

into "slair"

3657 *samacitto*

3658 *samasamo*, (following BJTS Sinh. gloss; the cpd. could also be *samasamo*, "Always the Same"

3659 *a'sahāyo*, lit., “Friendless”

3660 reading *dayāsayo* (and following gloss) with BJTS for PTS *dayāyaso* (“famous for kindness” “kind-famed”)

3661 *accherasanto*

3662 *akuho*, lit., “free of deceit” “upright”

3663 *k'atāvī*, i.e. an arahant, one who has done what should be done

3664 *i'sisattamo*

3665 *nittiṇṇakarikkho*

3666 *nimmāno*

3667 *appameyya*, lit., “not to be measured”

3668 *anupama*, lit., “he for whom there is no metaphor”

3669 *sabbavākyapathātito*, lit., “he for whom the roads of all sayings are in the past”

3670 *saccaneyyantago*, lit., “he who has gone to the end of truths to be understood [or instructed, led carried, guided (gerund of *neti*)]”

3671 *jino*

3672 *sattasāravare*. BJTS construes this as modifying the palace, but the Pāli seems to me more ambiguous than that. Cf. the use of *sattasāra*° as a Buddha-epithet in v. [5887] and [6287]

squirrels,3673 [also] osprey3674 [and] hawks,3675

[and] many [birds called] *uddhara*, (25c-d, 26a-b) [4014]

paddy-birds,3676 Ceylon lorikeets,3677 crabs3678 and many yak-oxen3679 [too], *kāreṇiyas*3680 and *tilakas*

are [then] residing on that lake. (26c-d, 27a-b) [4015]

Lions and tigers and leopards,

bears3681 [and] wolves,3682 *k'ara bānā* bears,3683

monkeys,3684 also even centaurs3685

are seen inside my hermitage. (27c-d, 28a-b) [4016]

Smelling those [sweetly-perfumed] scents, feeding myself upon [those] fruits, drinking perfumed water, I am

living [there] in my hermitage. (28c-d, 29a-b) [4017]

Eṇi-deer3686 as well as wild boar,3687 spotted deer,3688 [also] smaller breeds,3689 and *aggikas* [and] *jotikas*3690

are living in my hermitage. (29c-d, 30a-b) [4018]

3673 reading *akaṃ dhammakathaṃ ahaṃ* with BJTS for PTS *ahaṃ dhammakathaṃ ahaṃ* (“I *Dhamma*-preaching I”)

3674 *nissāso*, following BJTS gloss *māgē piṭataja heḷana vātaya* (“the wind that I throw down/cast away to my exterior”)

3675 reading *sabbagandhe 'tiseti* (= *atisayati*) with BJTS for PTS *sabbagandho ti seti* (“it lies down ‘all good scents’

”) and following BJTS Sinhala gloss

3676 BJTS reads *ādisanto* (“announcing”) for *atisanto*

3677 reading *guṇatthavassa sabbam taṃ phalaṃ tu paramambhūtaṃ* with BJTS for PTS *guṇatthavassapupphan taṃ phalaṃ tu param abbhutaṃ* (“that fruit which is extremely miraculous flower in the meaning of virtue” [?]), and followed BJTS gloss: *buddha guṇakīṭiyāge ē siyalu vipāka atīṣaya vismayajanaka ya*.

3678 the fourth (in translation third) foot of the text seems to be corrupt. IPTS reads *rasaddhovaṣamāyuto*,

“bound up with the pure taste.” BJTS reads (typographical error?) *saradvadhanisamāyuto* (= *rasad- hvanisaāmyuto* ?). In both cases the alts. are even more uncertain. I translate the BJTS Sinhala gloss, *mad- hura svaradhvani yukta vūyem* (- *mihirihaddha āttem*), “i becoming bound with the sweet sound (I have asweet sound)”

3679 reading *khīṇe ayusi* with BJTS for PTS *khīṇ'ev'āyu pi* ("life is certainly destroyed too")

3680 lit., "all of you listen to that" (2nd pers. pl. imp.)

3681 *ya'sassī*

3682 lit., "therefore [I] am happy"

3683 *dukkhantakaraṇaṇ Buddhaṇ*, lit "the Buddha who makes an end to suffering"

3684 *dhammaṇ*, or "Teaching"

3685 *janayaṇ*, lit., "I produced"

3686 or "heretics": *kutitthiye*

3687 reading *titthikākiṇṇe* with BJTS for PTS *titthikākiṇṇo* ("I am strewn with rivals")

3688 *v'adanto*, lit., "saying," "telling"

3689 reading *vadam* with BJTS (and PTS alt.) for PTS *varaṇ* ("excellent")

3690 reading *janassa* with BJTS (and PTS alts.) for PTS *°jinassa* ("of the Victor")

Swans3691 [and] curlews3692 and peacocks3693 too, mynah birds3694 and also cuckoos;3695

there are many *mañjarikas*,3696

owls3697 and *poṭṭhasīsas*3698 there. (30c-d, 31a-b) [4019]

There are goblins,3699 also titans,3700 many fairies,3701 [also] demons,3702 *garuḷas*, also snake-demons,3703

living [there] in my hermitage. (31c-d, 32a-b) [4020]

Sages who possess great powers,3704 peaceful-hearted [and] attentive, holding long-spouted waterpots,3705 all wearing robes of deer-leather,

wearing braids and [carrying] weights,3706

are living in my hermitage. (32c-d, 33) [4021]

Looking but a plough's length ahead,3707

clever [and] living peacefully, happy if receiving or not,

They're living in my hermitage. (34) [4022]

Throwing off [their] clothes made of bark, rattling [their] deer-leather [robes], supported by [just their] own strength,

They are then flying3708 through the sky. (35) [4023]

They are not carrying water,

3691 reading *sarado va sasaṅko 'haṇ* with BJTS for PTS *saraṇ divasasanko 'haṇ* ("I am the moon in the day for a lake" [?])

3692 lit., "I was"

3693 lit., "the Well-Gone-One," *sugataṇ*

3694 *y'athāsattivasena*

3695 *v'āgīso*, "[I am one] with mastery of speech"

3696 reading *vimatippattā* with BJTS for PTS *vimatiṇ pattā*, though the latter conveys (somewhat ungrammatically) the same sense

3697 reading *apades' ahaṇ* with BJTS (and PTS alt.) for PTS *apaniṇ* (same meaning, fr. *apaneti*)

3698 *tiṇṇasamsārasāgaro*

3699 BJTS reads *mañcado* ("Mañcada")

3700 BJTS reads *supaṭṭo* ("Supaṭṭa")

3701 this is the BJTS reading for PTS *bodhisammajako* ("Bodhisammajaka")

3702 *r'akkhasā = rākṣasā*

3703 *pannagā*

3704 *mahānubhāvā isayo*

3705 *k'amaṇḍalu-dharā*. This particular vessel is a distinctive mark of non-Buddhist ascetics.

3706 *jaṭṭā-bhāra-bharita*, lit., "filled with braided top-knots and weights/heavy loads".

3707 *yugamattañ ca pekkhantā*, lit., "looking ahead the extent of a plough," i.e., just a little, keeping their eyes on the ground in front of them

3708 *gacchanti*, lit., "going"

nor branches nor wood for the fire;

[those things] are supplied by themselves:3709

that's the fruit of a miracle.3710 (36) [4024]

Taking a tub made of iron,3711 They're living inside the forest;3712 even elephants, great cobras

and lions do not frighten [them]. (37) [4025]

Some would travel to Goyāna, others to Pubbavideha,

and some to Utturukuru,

depending on3713 [just their] own strength;

carrying [their] alms food from there,

They are eating [it] together. (38, 39a-b) [4026]

When all of [those] fierce ascetics,3714 [those] neutral ones, were taking off, the forest is then noisy with

the flapping3715 of deer-leather robes. (39c-d, 40a-b) [4027]

Of that sort were those great heroes, [those] fierce ascetics, my students; [always] surrounded by them, I

am living in my hermitage. (40c-d, 41a-b) [4028]

Satisfied through [their] own karma, educated,3716 come together,

morally-upright [and] clever,

skillful in the [four] boundless states,3717

wishing3718 [to boost their] own karma,

They are propitiating me. (41c-d, 42) [4029]

Padumuttara, World-Knower, Sacrificial Recipient, recognizing the proper time,3719

3709 reading *sayaṇ ca upasampannā* with BJTS for PTS *ayam ca upasampanno* ("and this is supplied")

3710 *pāṭihīrass' idaṇ phalaṇ*

3711 *lohadonij gahetvāna*

3712 *v'anamajjhe*, lit., "in the middle of the forest"

3713 PTS read *apassitā*, BJTS reads *avassitā*; the terms are synonymous, and interchangeable.

3714 reading *uggatejāna* with BJTS for PTS *uggatejana*

3715 °*saddena*, lit., “with the sound”

3716 or “trained:” *vinīṭā*

3717 *appamaññāsu kovidā*, that is, skilled in the practice of “the godly states” (*brahmavihārā*), namely loving- kindness, compassion, sympathetic joy and equanimity.

3718 reading *abhiḷāsino* with BJTS (and PTS alt.) for PTS *abhiḷābhino*, “obtaining”

3719 *samayaṇ saṇḍitvāna*

the Guide approached [my hermitage]. (43) [4030]

Having approached, the Sambuddha, the Zealous One,3720 Clever, the Sage, the Sambuddha, taking [his] bowl,
approached me [begging] for alms food. (44) [4031]

Spreading out a mat made of grass

[for] the Great Hero who’d approached, the one whose name was “Best Lotus,”

I showered [him] with *saḥ* flowers. (45) [4032]

Having the Sambuddha sit down,

my mind [stirred up] with emotion,3721

quickly ascending a mountain,

I brought [some fragrant] aloe wood.3722 (46) [4033]

Taking a divinely-scented

jak fruit3723 big as a water-jug,3724

hoisting it up on [my] shoulder,

I went up to [him], the Leader. (47) [4034]

Giving the fruit to the Buddha, I anointed [him] with aloe.

Happy, with pleasure in my heart,

I worshipped [him], the Best Buddha. (48) [4035]

Padumuttara, World-Knower, Sacrificial Recipient,

seated amidst [those great] sages,

[then] spoke these verses [about me]: (49) [4036]

“He who gave me fruit and aloe, and [also a place] to sit down,

I shall relate details of him;

[all of] you listen to my words: (50) [4037]

In a village or a forest,

atop mountains or inside caves, recognizing this man’s wishes,3725

food will come into existence. (51) [4038]

3720 *ātāpī*, lit., “burning”

3721 *saṇviggamānaso*

3722 *agalum*, Sinh. *agil*, *agaru*, *aguru*

3723 reading *panasaṃ devagandhikaṃ* with BJTS for PTS *vansaṇḍe va gandhikaṇ* ("scented in the forest grove")

3724 or "as large as an elephant's frontal lobe:" *kumbhamattaṇ*

3725 *cittaṇ*, lit., "thoughts" or "mind"

[Whether] born in the world of gods or in that of men, this person

will satisfy his retinue

with food and [also] with clothing. (52) [4039]

In whatever womb [he's] reborn, [whether] it's human or divine, having3726 inexhaustible3727 food,

this person's going to transmigrate. (53) [4040]

For thirty thousand aeons he'll delight in the world of the gods. A thousand times he'll be a king,

a king who turns the wheel [of law]. (54) [4041]

Seventy-one [different] times he will exercise divine rule,

[and he will have] much local rule, innumerable by counting. (55) [4042]

In one hundred thousand aeons, arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (56) [4043]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, knowing well all the defilements,

he'll reach nirvana, undefiled." (57) [4044]

The gain for me was well-received, which is that I saw the Leader. Obtaining the three knowledges,

[I have] done what the Buddha taught! (58) [4045]

In a village or a forest,

atop mountains or inside caves, recognizing what I'm wishing,

food is always coming to3728 me. (59) [4046]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (60) [4047]

3726 lit., "having become one who has"

3727 lit., "unshaken" "imperturbable"

3728 lit., "coming into existence for"

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (61) [4048]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (62) [4049]

Thus indeed Venerable Upasiva Thera spoke these verses.

The legend of Upasiva Thera is finished.

403. {406.}3729 Nanda3730 [Edit](#)

I was a deer-hunter back then, within a grove in the forest.

[While] searching after3731 spotted deer,

I saw the Self-Become One [there]. (1) [4050]

The Sambuddha named Anuraddha,3732 the Self-Become, Unconquered One, Seclusion-Lover, the Wise One,3733

plunged into the forest3734 back then. (2) [4051]

Having gathered four sticks of wood, I placed them in four [corner-]spots. Building a well-built pavilion,

I covered [it] with lotus blooms.3735 (3) [4052]

Having covered the pavilion,

I greeted the Self-Become One.

3729 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

3730 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

3731 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

3732 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

3733 lit., “going,” elsewhere translated as “flying” given the context

3734 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

3735 *sappi*, lit., ghee, clarified butter (*gī tel*)

Laying aside my bow right there,

I went forth into homelessness. (4) [4053]

A short time after going forth, I was afflicted with illness.3736

Transmigrating through past karma,

I passed away [right then and] there. (5) [4054]

Bound up with [my] former karma, I went to Tusitā heaven.

There a mansion made out of gold³⁷³⁷

is produced according to wish. (6) [4055]

[My] divine carriage stands in wait, a thousand-horse-yoked vehicle. Ascending into that carriage,

I travel according to wish. (7) [4056]

When I am going out³⁷³⁸ from there, having been reborn as a god,³⁷³⁹

a pavilion's held up for me

a hundred leagues on every side. (8) [4057]

I [always] nestle³⁷⁴⁰ on a bed

that's constantly strewn with flowers. And from the sky, pink lotuses

are raining [on me] all the time. (9) [4058]

When the rays of light are throbbing, and the sun's heat scorches [the world], the heat is not oppressing me:

that's the fruit of a pavilion. (10) [4059]

I pass beyond [all] bad rebirth;

the states of woe³⁷⁴¹ are closed to me. In a pavilion or tree-root,

burning heat is not known by me. (11) [4060]

³⁷³⁶ lit., "went"

³⁷³⁷ reading *sañcālesi* with BJTS for PTS *sañjālesi*

³⁷³⁸ lit., "fell down"

³⁷³⁹ lit., "meritorious"

³⁷⁴⁰ here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

³⁷⁴¹ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

Fixing perception on the earth,³⁷⁴²

I cross over the [great] ocean.³⁷⁴³

That's my well-done karma, the fruit

of [doing] that Buddha-*pūjā*. (12) [4061]

Making roads, even with no road, I am traveling³⁷⁴⁴ in the sky.

O! that karma well-done by me:

that's the fruit of Buddha-*pūjā*. (13) [4062]

I know former existences, the "divine eye" is purified,

my defilements are [all] destroyed:

that's the fruit of Buddha-*pūjā*. (14) [4063]

Buddha's legitimate offspring, worthy heir to the Great Teaching, I've renounced my earlier birth:

that's the fruit of Buddha-*pūjā*. (15) [4064]

I'm one who pleased the Well-Gone-One, Gotama, Bull of the Śākyas,

the *Dhamma*'s heir, I bear its flag:3745

that's the fruit of Buddha-*pūjā*. (16) [4065]

After serving the Sambuddha, Gotama, Bull of the Śākyas,

I asked the Leader of the World

[about] the path that goes beyond.3746 (17) [4066]

Being asked, the Buddha [then] told the deep and subtle state [beyond]. Having heard that Teaching of his,

I attained [my] arahantship.3747 (18) [4067]

O! that karma well-done by me! I'm fully freed from being born;

I have destroyed all defilements;

now there will be no more rebirth. (19) [4068]

My defilements are [now] burnt up;

3742 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

3743 °*vikutr*°: I take this to evoke a mattress (*tālikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

3744 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

3745 lit., "on a flower"

3746 or perhaps flowers? Or both, i.e. trees in bloom?

3747 *khīḍḍāratiyā*

all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (20) [4069]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (21) [4070]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (22) [4071]

Thus indeed Venerable Nanda Thera spoke these verses.

The legend of Nanda Thera is finished.

Near the top of a mountain slope, the ascetic named Anoma, making a well-built hermitage,
dwelt in a hall made of leaves then. (1) [4072]

His practices³⁷⁵⁰ were successful;

the goal attained³⁷⁵¹ by³⁷⁵² [his] own strength.³⁷⁵³

Heroic in [his] own monkhood,

[he] was zealous, clever, a sage. (2) [4073]

Confident in his religion,³⁷⁵⁴

he was skilled in others' doctrines,³⁷⁵⁵

expert³⁷⁵⁶ and skillful [in reading]

³⁷⁴⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

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³⁷⁵⁶ reading *sañcālesi* with BJTS for PTS *sañjālesi*

omens³⁷⁵⁷ on earth and in the sky. (3) [4074]

Meditating, trance-loving sage,

he did not covet,³⁷⁵⁸ was grief-free,³⁷⁵⁹

happy if receiving or not,

ate little food,³⁷⁶⁰ did not kill beasts.³⁷⁶¹ (4) [4075]

Piyadassi, the Sambuddha,

Chief,³⁷⁶² Compassionate One, the Sage, wishing to help beings across,³⁷⁶³

spread³⁷⁶⁴ [the Teaching] with compassion.³⁷⁶⁵ (5) [4076]

Piyadassi, the Sage So Great,

seeing folks who could understand,³⁷⁶⁶

having gone is exhorting [them,]

in a thousand universes.³⁷⁶⁷ (6) [4077]

With a desire to lift me up,

he [then] approached my hermitage. I had not formerly seen [him,]3768

nor heard of him from anyone. (7) [4078]

Omens, dreams [and] auspicious marks were very clear to me [back then],

an expert, skilled in horoscopes,3769

[both] on the earth and in the sky. (8) [4079]

After hearing of the Buddha,

I gladdened [my] heart over him.3770

Whether eating or sitting down,

3757 lit., “fell down”

3758 lit., “meritorious”

3759 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”

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3764 lit., “on a flower”

3765 or perhaps flowers? Or both, i.e. trees in bloom?

3766 *khiḍḍāraṭiya*

3767 *tidase*, i.e., in Tāvatiṃsa heaven

3768 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

3769 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

3770 lit., “*pūjā*”

I remember [him] all the time. (9) [4080]

When I was thus remembering,

the Blessed One thought [of me] too. Joy arose in me all the time,

when I thought about the Buddha. (10) [4081]

Returning at a later time,

the Sage So Great came up to me. When he arrived3771 I did not know

that he's the Buddha, the Great Sage. (11) [4082]

Full of Pity, Compassionate, Piyadassi, the Sage So Great, [then] introduced himself [to me]:

“I am the Buddha in the world.”3772 (12) [4083]

Coming to know the Sambuddha, Piyadassi, the Sage So Great,

[filling my] own heart with pleasure,

I spoke these words [to him back then]: (13) [4084]

“You are sitting down on other

chairs and palanquins and deck-chairs, but³⁷⁷³ you, the Seer of All Things,

should sit³⁷⁷⁴ upon a gem-set throne.³⁷⁷⁵ (14) [4085]

At that time [someone]³⁷⁷⁶ created³⁷⁷⁷

a chair made out of all the gems, a magically-created³⁷⁷⁸ seat

for Piyadassi, the Great Sage. (15) [4086]

Then I gave a rose-apple fruit,³⁷⁷⁹

as big as a jug of water,³⁷⁸⁰

to [Buddha] seated on [that] chair

magically-fashioned out of gems. (16) [4087]

[At that time] the Great Sage ate [it],

³⁷⁷¹ *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

³⁷⁷² or “I do not know,” *na jānāmi*

³⁷⁷³ *pariāho*

³⁷⁷⁴ lit., “in the city, Śrāvasti,”

³⁷⁷⁵ *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, “very wealthy” or “very influential”)

³⁷⁷⁶ *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

³⁷⁷⁷ *samādhikusalo ahaṇ*

³⁷⁷⁸ *iddhipādesu kovido*

³⁷⁷⁹ lit., “did *pūjā*”

³⁷⁸⁰ *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

generating [great] mirth³⁷⁸¹ for me.

Then bringing pleasure to [my] heart,

I saluted [him], the Teacher. (17) [4088]

But Piyadassi, Blessed One,

the World’s Best One, the Bull of Men, sitting upon [that] gem-set throne,

spoke these verses [about me then]: (18) [4089]

“He who gave me [this] gem-set chair and [also this] ambrosial³⁷⁸² fruit,

I shall relate details of him;

[all of] you listen to my words: (19) [4090]

"For seventy-seven aeons

he'll delight in the world of gods, and fifty-seven times he'll be

a king who turns the wheel [of law]. (20) [4091]

Thirty-two times the lord of gods, he will exercise divine rule,

[and there will be] much local rule, innumerable by counting. (21) [4092]

He will receive seats made of gems and also made out of rubies,

[and] many palanquins well-made

out of gold³⁷⁸³ [and] out of silver.³⁷⁸⁴ (22) [4093]

Even when walking back and forth, palanquins of different sorts,

all the time will wait upon

[this] man possessing good³⁷⁸⁵ karma. (23) [4094]

Huts with gables and palaces, and beds which are very costly, all of the time will come to be,

discerning what he is thinking. (24) [4095]

[And] sixty thousand elephants, decked out in all the ornaments, *mātaṅgas* with gold headdresses, clothed in harnessing made of gold,

³⁷⁸¹ *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

³⁷⁸² *mahābhisakkasaṅkāso*

³⁷⁸³ *dosavyādhitikicchako*

³⁷⁸⁴ °*viphāḷako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

³⁷⁸⁵ *ditṭhigaṇḍa*°

mounted by elephant-trainers with lances and goads in hand,³⁷⁸⁶ are going to wait on this [man]:

that's the fruit of a gem-set chair. (25-26) [4096-4097]

Sixty thousand horses [as well], decked out in all the ornaments, thoroughbreds of good pedigree,³⁷⁸⁷ horses from Sindh, fast vehicles,

mounted by trainers of horses³⁷⁸⁸ wearing armor with bows in hand, are going to wait on this[man]:

that's the fruit of a gem-set chair. (27-28) [4098-4099]

Sixty thousand chariots [too], decked out in all the ornaments, covered in³⁷⁸⁹ the skins of leopards and likewise tigers,³⁷⁹⁰ flags hoisted, mounted by animal-

trainers³⁷⁹¹ wearing armor with bows in hand, will constantly wait on this[man]:

that's the fruit of a gem-set chair. (29-30) [4100-4101]

Sixty thousand milch-cows [as well], red in color,³⁷⁹² best of the best,³⁷⁹³ will give birth to [many good] calves:

that's the fruit of a gem-set chair. (31) [4102]

Sixty thousand women [as well], decked out in all the ornaments, with varied clothes and jewelry

and wearing earrings made of gems, with long eyelashes, lovely smiles³⁷⁹⁴ and slim waists, pleasant to look at,³⁷⁹⁵ constantly will wait on this [man]:

that's the fruit of a gem-set chair. (32-33) [4103-4104]

3786 *lokapajjoto*

3787 *sanarāmarasakkato*

3788 *narādicco*

3789 lit., "in"

3790 *s'ugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well- Gone-One

3791 *nibbāti*, or "he cools off "

3792 *mahāssādaṇ*

3793 *mahārasaṇ*

3794 lit., "to the Well-Gone-One

3795 reading *māse atṭhadinesv-ahaṃ* with BJTS for PTS *māse atṭhadine svaha*

Eighteen hundred aeons [from now,]

the Eyeful One named Gotama, doing away with the darkness,

will be the Buddha in the world. (34) [4105]

Coming to look at him, [this man] will go forth having nothing. Satisfying the Teacher, he'll

delight in the dispensation. (35) [4106]

Having listened to his Teaching, he will destroy the defilements. Knowing well all the defilements,

he'll reach nirvana, undefiled. (36) [4107]

Vigorous effort's the yoked ox carrying perfect peace for me.3796

Wishing for ultimate meaning,

I dwell in the dispensation. (37) [4108]

This is the final time for me;

[my] last rebirth is proceeding.3797

All defilements are exhausted;

now there will be no more rebirth. (38) [4109]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (39) [4110]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (40) [4111]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (41) [4112]

Thus indeed Venerable Hemaka Thera spoke these verses.

The legend of Hemaka Thera is finished.

3796 *paṇidhāya*, or “firm resolve”, Sinh. *prārthanāva*

3797 PTS *yahiṇ tahiṇ*; BJTS *tahiṇ tahiṇ*

405. {408.}3798 Todeyya3799 [Edit](#)

In Ketumati, best city,

there was a king named Vijaya,3800

a hero, endowed with great strength,3801

inhabiting [that] city then. (1) [4113]

Because of that king’s indolence, wild men of the forest3802 rose up.

They were spies,3803 and men with foul mouths;3804

They laid waste to the country then. (2) [4114]

When the borderlands angered [him], the king3805 then quickly assembled [his] dependents3806 and officers,3807

to restrain3808 [all those] enemies. (3) [4115]

Elephant-riders,3809 sentinels,3810 champions,3811 shield-bearing soldiers,3812 archers3813 and mighty noblemen:3814

They all assembled at that time. (4) [4116]

3798 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

3799 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

3800 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

3801 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

3802 lit., “going,” elsewhere translated as “flying” given the context

3803 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

3804 *sappi*, lit., ghee, clarified butter (*gī tel*)

3805 lit., “went”

3806 reading *sañcālesi* with BJTS for PTS *sañjālesi*

3807 lit., “fell down”

3808 lit., “meritorious”

3809 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”

3810 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

3811 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

3812 °*vikutṭi*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

3813 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

3814 lit., "on a flower"

The cooks3815 [and] those who dress the hair,3816 the bath boys,3817 the garland-makers,3818 heroes3819 [and] conquering soldiers:3820

They all assembled at that time. (5) [4117]

The swordsmen3821 as well as the waiters,3822

bowmen and people in armor, hunters3823 and conquering soldiers:3824 They all assembled at that time. (6) [4118]

*M'ātāṅgas*3825 rutting in three ways3826 [and] tuskers sixty years of age, adorned with headdresses of gold:

They all assembled at that time. (7) [4119]

The soldiers3827 who have done the job,3828

enduring3829 cold [as well as] heat, also excrement-removal:3830

They all assembled at that time. (8) [4120]

The sound of conchs, the sound of drums, and thus the sound of trumpets;3831

They being gladdened by those [sounds]

did all assemble at that time. (9) [4121]

Those who crush and those who injure3832

with tridents3833 [and] knives3834 [and] mantras,3835

3815 or perhaps flowers? Or both, i.e. trees in bloom?

3816 *khiḍḍāratiyā*

3817 *tidase*, i.e., in Tāvātimsa heaven

3818 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

3819 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

3820 lit., "*pūjā*"

3821 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

3822 or "I do not know," *na jānāmi*

3823 *parijāho*

3824 lit., "in the city, Śrāvastī,"

3825 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

3826 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

3827 *samādhikusalo ahaṇ*

3828 *iddhipādesu kovido*

3829 lit., "did *pūjā*"

3830 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

3831 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

3832 *mahābhisakkasankāso*

3833 *dosavyādhitikicchako*

3834 °*viphāḷako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*

3835 *diṭṭhigaṇḍa*°

suits of armor, also lances:

They all assembled at that time. (10) [4122]

Dressing in a suit of armor3836 that king, victory-less victor,3837 impaled on tridents at that time

sixty thousand living beings. (11) [4123]

The people then let out the cry,3838 “Alas! the king is unrighteous. When will there [ever] be an end

for one who is roasting in hell?”3839 (12) [4124]

On the bed I then tossed and turned,3840

[as though]3841 I’m lying down3842 in hell:3843

I do not sleep by day and night;

They torture me with a trident. (13) [4125]

“What good is3844 [this] careless kingship, [these] vehicles [or this] army?

They aren’t able to support [me];

They terrify me all the time. (14) [4126]

What good are [these] sons [and these] wives, [as well as this] entire kingship?

Well then why don’t I [now] go forth?

I will cleanse the road to rebirth. (15) [4127]

Disregarding [all my] wealth [and]

fighting battles I abandoned [my] sixty thousand elephants decked out in all the ornaments, *mātariṅgas* with gold headdresses, clothed in harnessing made of gold, mounted by elephant-trainers

with lances and goads in [their] hands.3845

3836 *lokapajjoto*

3837 *sanarāmarasakkato*

3838 *narādicco*

3839 lit., “in”

3840 *s’ugatūpaḡo*, lit., “approaching well-being”. Could also be read as: through morals approaching the Well- Gone-One

3841 *nibbāti*, or “he cools off ”

3842 *mahāssādaṇ*

3843 *mahārasaṇ*

3844 lit., “to the Well-Gone-One

3845 reading *māse aṭṭhadinesv-ahaṃ* with BJTS for PTS *māse aṭṭhadine svaha*

Frightened by [my] own [bad] karma,

I went out into homelessness. (16-18a-b) [4128-4129]3846

[My] sixty thousand horses [too], decked out in all the ornaments, thoroughbreds of good pedigree,3847 horses from Sindh, fast vehicles,
mounted by trainers of horses3848 wearing armor with bows in hand — having abandoned all of them,

I went out into homelessness. (18c-d-20a-b) [4130-4131]

Sixty thousand chariots [too], decked out in all the ornaments, covered in3849 the skins of leopards

and likewise tigers,3850 flags hoisted —

having abandoned all of them,

I went forth into homelessness. (20c-d-21) [4132]3851

Sixty thousand milch-cows [as well], [and] all the metal pails for milk3852 — eliminating even them,

I went forth into homelessness. (22) [4133]

[My] sixty thousand women [too], decked out in all the ornaments, with varied clothes and jewelry

and wearing earrings made of gems, with long eyelashes, lovely smiles3853

and slim waists, pleasant to look at3854 —

abandoning them as They wept,

I went forth into homelessness. (23-24) [4134-4135]

[And] sixty thousand villages, completely full in all regards — throwing away that [whole] kingship,

I went forth into homelessness. (25) [4136]

3846 *paṇidhāya*, or “firm resolve”, Sinh. *prārthanāva*

3847 PTS *yahiṇ tahiṇ*; BJTS *tahiṇ tahiṇ*

3848 lit., “my mother was fragrant through her body”

3849 #389 {392}, above, esp. vv.66-71 [3648-3653]

3850 or “cultivating [those] four in the Teaching”

3851 lit., “destruction of the outflows”

3852 or “one who had gone forth”: *pabbajito*

3853 this verse is in a more complex meter, with twelve-syllable feet.

3854 lit., “here”

Having gone out from the city, I approached the Himalayas.

On Bhāgīrathī3855 River’s banks,

I constructed a hermitage. (26) [4137]

Having built a hall out of leaves

I made [myself] a heated room;3856

bent on exertion,3857 resolute,3858

I’m living in my hermitage. (27) [4138]

Terror does not arise in me;

I don't see frights or fearful [things]

when meditating under trees,

in pavilions³⁸⁵⁹ or empty homes. (28) [4139]

The Sambuddha named Sumedha, Chief, Compassionate One, the Sage, blazing with the light of knowledge,

arose in the world at that time. (29) [4140]

There was a powerful spirit³⁸⁶⁰ living near my hermitage [then]. When the Best Buddha came to be,

he then announced [that fact] to me: (30) [4141]

"A Buddha's risen in the world, an Eyeful One named Sumedha; he's [helping] all the folk to cross;

he will ferry you across too." (31) [4142]

After hearing the spirit's words,

all the time I was³⁸⁶¹ deeply moved;³⁸⁶²

thinking, "A Buddha! A Buddha!"

I made my hermitage ready. (32) [4143]

After chopping wood for the fire

and smoothing out [my] sleeping mat, having worshipped my hermitage,

I went out from the forest [then]. (33) [4144]

³⁸⁵⁵ BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for an incomplete hundred (*sātakam*).

³⁸⁵⁶ BJTS places this statement above the summary, rather than after it

³⁸⁵⁷ *dhāretha*, lit., "carry" "recall" "remember" "regard"

³⁸⁵⁸ *sampahaṇṣitā*

³⁸⁵⁹ *bhoṭṭā*, BJTS reads *bheṭṭā* ("the Breaker")

³⁸⁶⁰ *chettā*

³⁸⁶¹ *sotā*

³⁸⁶² *pasarṇsitā*

Taking sandalwood from village to village, city to city,

searching for [him], the God of Gods,

I then came up to [him], the Guide. (34) [4145]

At that moment, the Blessed One, Sumedha, Leader of the World,

was preaching the Four [Noble] Truths, enlightening the people then. (35) [4146]

Pressing both my hands together with³⁸⁶³ the sandalwood on my head, having greeted the Sambuddha,

I spoke these verses [to him then]: (36) [4147]

"When jasmine trees³⁸⁶⁴ are flowering

[their] scents are diffused around them;³⁸⁶⁵

Hero, with the scent of virtue you permeate every³⁸⁶⁶ direction. (37) [4148]

When the *sa*/ trees³⁸⁶⁷ are flowering, champak,³⁸⁶⁸ ironwood,³⁸⁶⁹ *v'anika*,³⁸⁷⁰

hiptage vines,³⁸⁷¹ and and [also] screw-pine,³⁸⁷²

[their scents] get diffused with the wind. (38) [4149]

Having smelled your [perfume-like] scent, I came here from Himalaya.

I worship you,³⁸⁷³ O Sage So Great,

World's Best One, O One of Great Fame." (39) [4150]

I anointed the World-Leader, Sumedha, with good sandalwood. Bringing pleasure to [my] own heart

I stood silently at that time. (40) [4151]

The Blessed One named Sumedha,

the World's Best One, the Bull of Men,

³⁸⁶³ *akhilo*

³⁸⁶⁴ *visālo*. BJTS reads *visallo* ("Free of Pain")

³⁸⁶⁵ *anigho*

³⁸⁶⁶ *akatharṅkathī*, lit."not saying, 'why'?"

³⁸⁶⁷ *anejo*

³⁸⁶⁸ *virajo*

³⁸⁶⁹ *khattā*. BJTS reads *khantā* ("Meek" "Docile")

³⁸⁷⁰ reading *gantā* with BJTS for PTS *gandhā* ("Scented")

³⁸⁷¹ reading *vattā* with BJTS for PTS *mettā* ("Love")

³⁸⁷² *pakāsītā*

³⁸⁷³ *t'āretā*

seated in the monks' Assembly

spoke these verses [about me then]: (41) [4152]

"This one who praised my virtues and

who worshipped me³⁸⁷⁴ with sandalwood, I shall relate details of him;

[all of] you listen to my words: (42) [4153]

For twenty-five aeons he is going to be a handsome man

who speaks welcome words, pious³⁸⁷⁵

[and] upright, full of great power.³⁸⁷⁶ (43) [4154]

In the twenty-sixth aeon he

will delight in the world of gods. A thousand times he'll be a king,

a king who turns the wheel [of law]. (44) [4155]

Thirty-three times the lord of gods, he will exercise divine rule,

[and there will be] much local rule, innumerable by counting. (45) [4156]

Being fallen from there, this man will go on to the human state.

Bound up with [his] good karma he's

going to be Brahma's kinsman. (46) [4157]

Learned, knowing [all] the mantras, a master of the three Vedas,

endowed with three auspicious marks

[will be] the brahmin, Bāvarī. (47) [4158]

Having become that man's student, he'll be a master of mantras.

Going up to the Sambuddha, Gotama, Bull of the Śākyas,

having asked [him] subtle questions, cultivating the straight [path, he] knowing well all the defilements,

will reach nirvana, undefiled." (48-49) [4159-4160]

3874 reading *atthakāretā* with BJTS (and PTS alt.) for PTS repetition of *tāretā* ("the Crosser")

3875 *k'āretā*

3876 *sampadāletā*, BJTS *sampadālītā*

3877 *pāpetā*

3878 *sahitā*, or "Endurer"

3879 reading *kantā* with BJTS for PTS repetition of *hantā*, which both texts read as the next word in the verse

The three fires are blown out in me; all [new] existence is destroyed; knowing well all the defilements,

I am [now] living, undefiled. (50) [4161]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (51) [4162]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (52) [4163]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (53) [4164]

Thus indeed Venerable Todeyya Thera spoke these verses.

The legend of Todeyya Thera is finished.

In the city, Hamsavatī,

I was the son of a rich man.3883

I amuse myself all the time,

endowed with sensual pleasures. (1) [4165]

Ascending [one] palace [of] three3884

raised up3885 [for me by] architects,3886

3880 *hantā*

3881 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

3882 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

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3885 lit., "going," elsewhere translated as "flying" given the context

3886 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

I amuse myself constantly

with dancing and with singing there. (2) [4166]

Musical instruments3887 played3888 for me, keep up the right melody.3889

All of the women are dancing;

They're carrying my mind away. (3) [4167]

Head-twisters,3890 tiny dwarf-dancers,3891 bower-crouchers,3892 in-the-middlers,3893 leapers3894 and comedy-dancers3895 are always entertaining me. (4) [4168]

Cymbal-beaters,3896 *kumbhathūn*-ers,3897 many dancers,3898 puppet-masters,3899 [those] dancers and puppet-masters are always entertaining me. (5) [4169]

Bath boys3900 [and] those who dress the hair,3901 cooks,3902 garland-makers,3903 dice-players,3904 all the boxers3905 [and] the wrestlers3906 are always entertaining me. (6) [4170]

3887 *sappi*, lit., ghee, clarified butter (*gī tel*)

3888 lit., "went"

3889 reading *sañcālesi* with BJTS for PTS *sañjālesi*

3890 lit., "fell down"

3891 lit., “meritorious”

3892 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”

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3898 or perhaps flowers? Or both, i.e. trees in bloom?

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3900 *tidase*, i.e., in Tāvatiṃsa heaven

3901 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

3902 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

3903 lit., “*pūjā*”

3904 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

3905 or “I do not know,” *na jānāmi*

3906 *pariāho*

When those well-trained3907 professionals3908

are playing at those [different3909 arts], I do not know the night from day,

like Indra3910 with the thirty gods.3911 (7) [4171]

Wayfarers,3912 people on the road,3913 beggars3914 and many travelers,3915 They are always approaching [me,]

[and] taking [their] meals at my house. (8) [4172]

[Buddhist] monks and also brahmins, the unexcelled fields3916 for merit, working to increase3917 my merit

are [also] coming to my house. (9) [4173]

All the Jains: the *Padakas*3918 the

Laṭakas,3919 *Pupphasāṭakas*,3920

T'edaṇḍakas,3921 *Ekasikhas*3922

are [also] coming to my house. (10) [4174]

Ājīvikas: the *Godhammas*,3923

Viluttāvis,3924 *Dev'adhammis*,3925

[and the] *Rajojalladharas*,3926

are [also] coming to my house. (11) [4175] Ascetics and forest dwellers:

3907 lit., “In the city, Śrāvastī,”

3908 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍhake*, “very wealthy” or “very influential”)

3909 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

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3911 *iddhipādesu kovido*

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3913 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

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3921 *narādicco*

3922 lit., “in”

3923 *s’ugatūpago*, lit., “approaching well-being”. Could also be read as: through morals approaching the Well- Gone-One

3924 *nibbāti*, or “he cools off ”

3925 *mahāssādaṇ*

3926 *mahārasaṇ*

P’arivattakas,3927 *Siddhipattas*3928

many *Koṇḍas*,3929 *Puggalikas*,3930

are [also] coming to my house. (12) [4176]

O’ḍḍakas,3931 also *Damījas*,3932

Sākulas,3933 *M’alayāḷakas*,3934

Sabaras,3935 and *Yonakas*3936 too

are [also] coming to my house. (13) [4177]

Andhakas,3937 all the *Muṇḍakas*,3938

K’olakas,3939 *Sānuvindakas*,3940

and *Ārāvacīnaraṭṭhas*3941

are [also] coming to my house. (14) [4178]

Alasandakas,3942 *P’allavakas*,3943

Babbaras,3944 *Bhagga-kārusas*,3945

*R’ohitas*3946 and *Cetaputtas*,3947

are [also] coming to my house. (15) [4179]

M’adhurakas,3948 *K’osalakas*,3949

K’a’sikas,3950 *H’atthiporakas*,3951

Isiṇḍas,3952 and *Matthalas*3953 [too]

3927 lit., “to the Well-Gone-One

3928 reading *māse aṭṭhadinesv-ahaṃ* with BJTS for PTS *māse aṭṭhadine svaha*

3929 *paṇidhāya*, or “firm resolve”, Sinh. *prārthanāva*

3930 PTS *yahiṇ tahiṇ*; BJTS *tahiṇ tahiṇ*

3931 lit., “my mother was fragrant through her body”

3932 #389 {392}, above, esp. vv.66-71 [3648-3653]

3933 or “cultivating [those] four in the Teaching”

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3941 *sampahaṇsitā*

3942 *bhottā*, BJTS reads *bhattā* (“the Breaker”)

3943 *chettā*

3944 *sotā*

3945 *pasarṇsitā*

3946 *akhilo*

3947 *visālo*. BJTS reads *visallo* (“Free of Pain”)

3948 *anigho*

3949 *akathaṅkathī*, ilt. “not saying, ‘why’?”

3950 *anejo*

3951 *virajo*

3952 *khattā*. BJTS reads *khantā* (“Meek” “Docile”)

3953 reading *gantā* with BJTS for PTS *gandhā* (“Scented”)

are [also] coming to my house. (16) [4180]

*V’elāvakas*3954 and *Arammas*,3955

Okkalas,3956 many *Mekalas*,3957

*Khuddakas*3958 and *Suddakas*3959 [too]

are [also] coming to my house. (17) [4181]

R’ohanas,3960 also *Sindhavas*,3961

*Cittas*3962 [and] *Ekakaṇṇikas*,3963

*S’uraṭṭhas*3964 and *Aparantas*3965

are [also] coming to my house. (18) [4182]

S’uppārikas,3966 *Kikumāras*3967

M’alayas,3968 *Soṇṇabhūmakas*,3969

*V’ajjihāras*3970 too, all of them

are [also] coming to my house. (19) [4183]

Basket-makers,3971 also weavers,3972 leather workers3973 and carpenters,3974 metal-smiths3975 as well as potters3976

are [also] coming to my house. (20) [4184]

Gem-sellers3977 and bronze-purveyors,3978

3954 reading *vattā* with BJTS for PTS *mettā* ("Love")

3955 *pakāsītā*

3956 *t'āretā*

3957 reading *atthakāretā* with BJTS (and PTS alt.) for PTS repetition of *tāretā* ("the Crosser")

3958 *k'āretā*

3959 *sampadāletā*, BJTS *sampadālītā*

3960 *pāpetā*

3961 *sahītā*, or "Endurer"

3962 reading *kantā* with BJTS for PTS repetition of *hantā*, which both texts read as the next word in the verse

3963 *hantā*

3964 reading *ātāpī* with BJTS for PTS *tātāpī* ("also the Protector")

3965 *t'āpaso*, this makes nine syllables in the line, which needs to be chanted as eight by contracting "slayer"

into "slair"

3966 *samacitto*

3967 '*samasamo*, (following BJTS Sinh. gloss; the cpd. could also be *samasamo*, "Always the Same"

3968 *a'sahāyo*, lit., "Friendless"

3969 reading *dayāsayo* (and following gloss) with BJTS for PTS *dayāyaso* ("famous for kindness" "kind-famed")

3970 *accherasanto*

3971 *akuho*, lit., "free of deceit" "upright"

3972 *k'atāvī*, i.e. an arahant, one who has done what should be done

3973 *i'sisattamo*

3974 *nittiṇṇakaṅkho*

3975 *nimmāno*

3976 *appameyya*, lit., "not to be measured"

3977 *anupama*, lit., "he for whom there is no metaphor"

3978 *sabbavākyapathāṭīto*, lit., "he for whom the roads of all sayings are in the past"

workers in gold3979 and cloth-merchants,3980

and those who work in tin, They all

are [also] coming to my house. (21) [4185]

Fletchers3981 and the makers of bows,3982 weavers3983 and makers of perfumes,3984 as well as tailors,3985 all of them

are [also] coming to my house. (22) [4186]

Oil-handlers3986 and wood-gatherers,3987

water-carriers³⁹⁸⁸ and servants,

cooks³⁹⁸⁹ and those who protect the soup³⁹⁹⁰

are [also] coming to my house. (23) [4187]

Gate-keepers³⁹⁹¹ and sentinels,³⁹⁹² eulogizers,³⁹⁹³ flower-pluckers, elephant riders³⁹⁹⁴ and keepers³⁹⁹⁵

are [also] coming to my house. (24) [4188]

I gave [wealth] to the indolent

Maharaja [named] Ānanda,

³⁹⁷⁹ *saccaneyyantago*, lit., “he who has gone to the end of truths to be understood [or instructed, led carried, guided (gerund of *neti*)]”

³⁹⁸⁰ *jīno*

³⁹⁸¹ *sattasāravare*. BJTS construes this as modifying the palace, but the Pāli seems to me more ambiguous than that. Cf. the use of *sattasāra*” as a Buddha-epithet in v. [5887] and [6287]

³⁹⁸² reading *akaṃ dhammakathaṃ ahaṃ* with BJTS for PTS *ahaṃ dhammakathaṃ ahaṃ* (“I Dhamma-preaching

I”)

³⁹⁸³ *nissāso*, following BJTS gloss *māgē piṭataṭa heḷana vātaya* (“the wind that I throw down/cast away to my exterior”)

³⁹⁸⁴ reading *sabbagandhe ‘tiseti* (= *atisayati*) with BJTS for PTS *sabbagandho ti seti* (“it lies down ‘all good scents’

”) and following BJTS Sinhala gloss

³⁹⁸⁵ BJTS reads *ādisanto* (“announcing”) for *atisanto*

³⁹⁸⁶ reading *guṇathavassa sabbam taṃ phalaṃ tu paramambhūtaṃ* with BJTS for PTS *guṇatthavassapupphan taṃ phalaṃ tu param abbhutaṃ* (“that fruit which is extremely miraculous floweri
ng in the meaning of virtue” [?]), and followed BJTS gloss: *buddha guṇakīṭiyāge ē siyalu vipāka atīṣaya vismayajanaka ya*.

³⁹⁸⁷ the fourth (in translation third) foot of the text seems to be corrupt. IPTS reads *rasaddhōvisamāyuto*,

“bound up with the pure taste.” BJTS reads (typographical error?) *saradvadhanisamāyuto* (= *rasad- hvanisaāmyuto* ?). In both cases the alts. are even more uncertain. I translate the
BJTS Sinhala gloss, *mad- hura svaradhvani yukta vūyem* (- *mihirihaddha āttem*), “i becoming bound with the sweet sound (I have asweet sound)”

³⁹⁸⁸ reading *khīṇe ayusi* with BJTS for PTS *khīṇ’ ev’ āyu pi* (“life is certainly destroyed too”)

³⁹⁸⁹ lit., “all of you listen to that” (2nd pers. pl. imp.)

³⁹⁹⁰ *ya’sassī*

³⁹⁹¹ lit., “therefore [I] am happy”

³⁹⁹² *dukkhantakaraṇaṃ Buddhāṃ*, lit “the Buddha who makes an end to suffering”

³⁹⁹³ *dhammaṃ*, or “Teaching”

³⁹⁹⁴ *janayaṃ*, lit., “I produced”

³⁹⁹⁵ or “heretics”: *kutitthiye*

covering³⁹⁹⁶ his deficiency

with gems of the seven colors. (25) [4189]

I satisfied with gemstones all

those people who were praised by me, the multi-colored populace,

discerning what They were thinking. (26) [4190]

When the lovely words were spoken, when the drums were being sounded, when the conch-shells were being blown,

I’m delighting in [my] own house. (27) [4191]

The Buddha³⁹⁹⁷ in that period was Leader Padumuttara.

He was with one hundred thousand

whose defilements were [now] extinct.³⁹⁹⁸ (28) [4192]

The Eyeful One had gone onto

the road, together with the monks. Lighting up Every³⁹⁹⁹ Direction,

he blazed forth like a tree of lamps. (29) [4193]

They all are pounding on⁴⁰⁰⁰ [their] drums for the traveling World-Leader.

His [brilliant] light is being shed,

like the sun [when it] has risen. (30) [4194]

Even behind⁴⁰⁰¹ paneled windows not penetrated by its rays,

all the time, inside the houses,

there was an enormous brilliance. (31) [4195]

After seeing the Buddha's light, I said to the assemblymen, "Without a doubt the Best Buddha

is this one going on the road." (32) [4196]

Having come down from the palace, I quickly went to the bazaar.

³⁹⁹⁶ reading *titthikākiṇṇe* with BJTS for PTS *titthikākiṇṇo* ("I am strewn with rivals")

³⁹⁹⁷ *v'adanto*, lit., "saying," "telling"

³⁹⁹⁸ reading *vadam* with BJTS (and PTS alt.) for PTS *varaṇ* ("excellent")

³⁹⁹⁹ reading *janassa* with BJTS (and PTS alts.) for PTS *jinassa* ("of the Victor")

⁴⁰⁰⁰ reading *sarado va sasaṅko 'haṃ* with BJTS for PTS *saraṇ divasasanko 'haṇ* ("I am the moon in the day for a lake" [?])

⁴⁰⁰¹ lit., "I was"

Having greeted the Sambuddha,

I spoke these words [to him back then]: (33) [4197]

"O may the Buddha pity me,

the Leader [named] Supreme Lotus."

The Sage [then] consented [to come],

with the hundred thousand masters. (34) [4198]

[Thus] inviting the Sambuddha,

I led him to [my] own [great] house.

There I satisfied the Great Sage

with food [to eat] and drinks [to drink]. (35) [4199]

Knowing it grew too late to eat

for the Best Buddha, Neutral One, I served the Best Buddha with a

hundred musical instruments. (36) [4200]

Padumuttara, World-Knower, Sacrificial Recipient,

sitting down inside [my own] house,

spoke these verses [about me then]: (37) [4201]

"He who served me with instruments, and who gave me [alms] food and drink, I shall relate details of him;

[all of] you listen to my words: (38) [4202]

This man is going to make the [whole] world⁴⁰⁰² into a single kingdom. Possessing gold, possessing wealth,

he'll be one with abundant food. (39) [4203]

Undertaking the five precepts,⁴⁰⁰³ [and] then the ten ways of acting;⁴⁰⁰⁴ undertaking, making progress,

he will [then] train his retinue. (40) [4204]

Sixty thousand instruments [and]

women who are all-adorned

will play for this one constantly:

that is the fruit of attendance. (41) [4205]

For thirty thousand aeons he will delight in the world of gods.

⁴⁰⁰² lit., "the Well-Gone-One," *sugataṃ*

⁴⁰⁰³ *y'athāsattivasena*

⁴⁰⁰⁴ *v'āgīso*, "[I am one] with mastery of speech"

Sixty-four times the lord of gods,

he will exercise divine rule. (42) [4206]

And seventy-four times he'll be

a king who turns the wheel [of law], [and there will be] much local rule, innumerable by counting. (43) [4207]

In one hundred thousand aeons, arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (44) [4208]

In whichever womb he's reborn, [whether] it's human or divine, being one with no lack of wealth,

he will go to the human state. (45) [4209]

Having become a learned man, a master of the three Vedas,

this one will wander the [whole] earth, searching for ultimate meaning. (46) [4210]

And afterwards he will go forth, incited by his wholesome roots. He'll thrill in the dispensation

of Gotama, the Blessed One. (47) [4211]

After pleasing the Sambuddha, Gotama, Bull of the Śākyas,
having burnt up [his] defilements,
this one will become an arahant." (48) [4212]

Like a tiger-king in the woods, like a lion, king of the beasts, today I'm living without fear
in the Buddha's⁴⁰⁰⁵ dispensation. (49) [4213]

I do not see me being born in want or in a bad rebirth
in the world of gods or people:
that is the fruit of attendance. (50) [4213] I'm [now] intent on seclusion,⁴⁰⁰⁶
⁴⁰⁰⁵ reading *vimatippattā* with BJTS for PTS *vimatiṇ pattā*, though the latter conveys (somewhat ungrammat- ically) the same sense
⁴⁰⁰⁶ reading *apades' ahaṃ* with BJTS (and PTS alt.) for PTS *apaniṇ* (same meaning, fr. *apaneti*)

calmed,⁴⁰⁰⁷ devoid of grounds for rebirth;⁴⁰⁰⁸
like elephants with broken chains,
I am living without constraint. (51) [4215]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (52) [4216]

Being in Best Buddha's presence was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (53) [4217]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (54) [4218]

Thus indeed Venerable Jatukaṇṇika Thera spoke these verses.

The legend of Jatukaṇṇika Thera is finished.

407. {410.}4009 Udena⁴⁰¹⁰ [Edit](#)

In the Himalayan region,
there's a mountain named Paduma.⁴⁰¹¹
My well-built hermitage [is there,]
with well-fashioned halls made of leaves. (1) [4219]

The rivers that are flowing there have good banks and are beautiful, with clear water, water that's cool;
[those] rivers are always lovely. (2) [4220]

4007 *tiṇṇasamsārasāgaro*

4008 BJTS reads *mañcado* ("Mañcada")

4009 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4010 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4011 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

There are sheatfish,4012 *pāvusa*4013 fish,

v'alaja,4014 reed-fish4015 [and] red-fish.4016

They are shining4017 in the river;

the rivers always transport [them].4018 (3) [4221]

They're veiled4019 in mango,4020 rose-apple,4021

*k'arerī*4022 [and] coral-bean tree,4023 golden shower,4024 trumpet-flower,4025 beautifying my hermitage. (4) [4222===

Alangium,4026 red *bimbijāl*,4027

and *māyākārī*4028 [trees] in bloom are diffusing perfumes [there], beautifying my hermitage. (5) [4223]

Hiptage vines4029 and *sattalika*,4030 ironwood4031 [and] *sal*4032 in flower are wafting divine fragrances, beautifying my hermitage. (6) [4224]

4012 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4013 lit., "going," elsewhere translated as "flying" given the context

4014 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4015 *sappi*, lit., ghee, clarified butter (*gī tel*)

4016 lit., "went"

4017 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4018 lit., "fell down"

4019 lit., "meritorious"

4020 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

4021 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4022 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4023 *°vikutr°*: I take this to evoke a mattress (*tūlikā°*) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

4024 reading *uddalomika°* with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4025 lit., "on a flower"

4026 or perhaps flowers? Or both, i.e. trees in bloom?

4027 *khiddāratiyā*

4028 *tidase*, i.e., in Tāvatiṃsa heaven

4029 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

4030 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

4031 lit., “*pūjā*”

4032 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

Neem,4033 *salalā*,4034 yellow cheesewood4035

and *aṭṭhaṅga*4036 [trees] in full bloom, are wafting divine fragrances, beautifying my hermitage. (7) [4225]

My hermitage has lots of fruit: myrobalan4037 [and] gooseberry,4038 mango,4039 rose-apple,4040 bahera,4041 jujube,4042 markingnut,4043 bel.4044 (8) [4226]

There kadam4045 and banana [trees] are flowering in my hermitage. Wafting divine fragrances, They’re beautifying my hermitage. (9) [4227]

Asokaṇḍī,4046 *c’a’v’arī*,4047

and yellow cheesewood4048 [trees] in bloom, are wafting divine fragrances,

beautifying my hermitage. (10) [4228]

Laurel4049 [and] mountain laurel4050 [trees] [and] *timira* [trees] in bloom there,

are wafting divine fragrances, beautifying my hermitage. (11) [4229]

Nigguṇḍī,4051 *sirinigguṇḍī*4052

4033 or “I do not know,” *na jānāmi*

4034 *parijāho*

4035 lit., “in the city, Śrāvastī,”

4036 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, “very wealthy” or “very influential”)

4037 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

4038 *samādhikusalo ahaṇ*

4039 *iddhipādesu kovido*

4040 lit., “did *pūjā*”

4041 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

4042 *bojjhaṅgaratan’issaro*, a play on the “seven gems” (the wheel, etc.) of the wheel-turning monarch

4043 *mahābhisakkasaṅkāso*

4044 *dosavyādhitikicchako*

4045 °*viphālako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*

4046 *diṭṭhigaṇḍa*°

4047 *lokapajjoto*

4048 *sanarāmarasakkato*

4049 *narādicco*

4050 lit., “in”

4051 *s’ugatūpago*, lit., “approaching well-being”. Could also be read as: through morals approaching the Well- Gone-One

4052 *nibbāti*, or “he cools off ”

and champak trees⁴⁰⁵³ which are in bloom, are wafting divine fragrances,

beautifying my hermitage. (12) [4230]

Near [the hermitage] there's a pond, [full of] the songs of ruddy geese,⁴⁰⁵⁴ covered with *mandālaka* blooms⁴⁰⁵⁵

and with pink and blue lotuses.⁴⁰⁵⁶ (13) [4231]

It has clear water, cool water,

good bathing-fords⁴⁰⁵⁷ which are lovely. It is clear, the same as crystal, beautifying my hermitage. (14) [4232]

Pink lotuses are blooming there, and white and blue lotuses [too]. It's covered in *mandālaka*,⁴⁰⁵⁸

beautifying my hermitage. (15) [4233]

Sheatfish⁴⁰⁵⁹ [also] *pāvusa*⁴⁰⁶⁰ fish,

v'alaja,⁴⁰⁶¹ reed-fish⁴⁰⁶² [and] red-fish⁴⁰⁶³

are swimming around⁴⁰⁶⁴ in that [pond],⁴⁰⁶⁵

beautifying my hermitage. (16) [4234]

Crocodiles⁴⁰⁶⁶ and alligators,⁴⁰⁶⁷ tortoises and [other] fierce beasts,⁴⁰⁶⁸ *ogāhas*,⁴⁰⁶⁹ [and] pythons⁴⁰⁷⁰ [too are] beautifying my hermitage. (17) [4235]

⁴⁰⁵³ *mahāssādaṇ*

⁴⁰⁵⁴ *mahārasaṇ*

⁴⁰⁵⁵ lit., "to the Well-Gone-One

⁴⁰⁵⁶ reading *māse aṭṭhadinesv-aham* with BJTS for PTS *māse aṭṭhadine svaha*

⁴⁰⁵⁷ *paṇidhāya*, or "firm resolve", Sinh. *prārthanāva*

⁴⁰⁵⁸ PTS *yahiṇ tahiṇ*; BJTS *tahiṇ tahiṇ*

⁴⁰⁵⁹ lit., "my mother was fragrant through her body"

⁴⁰⁶⁰ #389 {392}, above, esp. vv.66-71 [3648-3653]

⁴⁰⁶¹ or "cultivating [those] four in the Teaching"

⁴⁰⁶² lit., "destruction of the outflows"

⁴⁰⁶³ or "one who had gone forth": *pabbajito*

⁴⁰⁶⁴ this verse is in a more complex meter, with twelve-syllable feet.

⁴⁰⁶⁵ lit., "here"

⁴⁰⁶⁶ BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for an incomplete hundred (*sātakam*).

⁴⁰⁶⁷ BJTS places this statement above the summary, rather than after it

⁴⁰⁶⁸ *dhāretha*, lit., "carry" "recall" "remember" "regard"

⁴⁰⁶⁹ *sampahaṇsitā*

⁴⁰⁷⁰ *bhottā*, BJTS reads *bhetṭā* ("the Breaker")

Pigeons⁴⁰⁷¹ and *ravi*-swans⁴⁰⁷² as well, ruddy geese⁴⁰⁷³ and *nadīcaras*, lapwings,⁴⁰⁷⁴ [also] mynah birds⁴⁰⁷⁵ are beautifying my hermitage. (18) [4236]

Shrubs like *nayita*, *ambagandhi*,

and screw-pine⁴⁰⁷⁶ are blossoming there, wafting [their] divine fragrances, beautifying my hermitage. (19) [4237]

Lions and tigers and leopards,

bears⁴⁰⁷⁷ [and] wolves,⁴⁰⁷⁸ *k'ara bānā* bears⁴⁰⁷⁹

are roaming about in the woods, beautifying my hermitage. (20) [4238]

Those bearing weights of matted hair,⁴⁰⁸⁰

who wear deer-leather outer robes, are roaming about in the woods, beautifying my hermitage. (21) [4239]

Those [hermits] wearing deer-leather are clever, living peacefully,

and They're all eating little food, beautifying my hermitage. (22) [4240]

Carrying their⁴⁰⁸¹ shoulder yokes,⁴⁰⁸²

plunging into the forest then,

eating [only] roots and [wild] fruits,

[They] live in the hermitage then.⁴⁰⁸³ (23) [4241]

They do not carry wood for fires nor water for washing [their] feet; through their collective majesty,⁴⁰⁸⁴

[that all] gets carried by itself. (24) [4242]

⁴⁰⁷¹ *chettā*

⁴⁰⁷² *sotā*

⁴⁰⁷³ *pasarjsitā*

⁴⁰⁷⁴ *akhilo*

⁴⁰⁷⁵ *visālo*. BJTS reads *visallo* ("Free of Pain")

⁴⁰⁷⁶ *anigho*

⁴⁰⁷⁷ *akathāṅkathī*, lit. "not saying, 'why'?"

⁴⁰⁷⁸ *anejo*

⁴⁰⁷⁹ *virajo*

⁴⁰⁸⁰ *khattā*. BJTS reads *khantā* ("Meek" "Docile")

⁴⁰⁸¹ reading *gantā* with BJTS for PTS *gandhā* ("Scented")

⁴⁰⁸² reading *vattā* with BJTS for PTS *mettā* ("Love")

⁴⁰⁸³ *pakāsītā*

⁴⁰⁸⁴ *t'āretā*

Those eighty-four thousand sages gathered together in that place;

all practice meditation⁴⁰⁸⁵ and

are seeking ultimate meaning. (25) [4243]

All are ascetics, celibates,

reproving,⁴⁰⁸⁶ with vows for fixed minds⁴⁰⁸⁷

and able to fly through the sky;⁴⁰⁸⁸

[They] live in the hermitage then. (26) [4244]

For five days They would congregate, tranquil [and] living peacefully, [then] worshipping one another,

They're departing the way They face.4089 (27) [4245]

The Victor, Padumuttara,

was the Master of Everything.4090

Doing away with the darkness,

the Victor arose at that time. (28) [4246]

There was a powerful spirit4091

[then,] living near my hermitage.

He praised4092 the Sambuddha to me,

the one named "Ultimate Lotus."4093 (29) [4247]

"It is a Buddha who arose,

the Great Sage, Padumuttara;

having gone quickly, Sir,4094 you now

should visit [him], the Sambuddha."4095 (30) [4248]

After hearing the spirit's words, with a mind that was very clear, having shored up4096 the hermitage;

I then set out from the forest. (31) [4249]

4085 reading *atthakāretā* with BJTS (and PTS alt.) for PTS repetition of *tāretā* ("the Crosser")

4086 *k'āretā*

4087 *sampadāletā*, BJTS *sampadālītā*

4088 *pāpetā*

4089 *sahitā*, or "Endurer"

4090 reading *kantā* with BJTS for PTS repetition of *hantā*, which both texts read as the next word in the verse

4091 *hantā*

4092 reading *atāpī* with BJTS for PTS *tātāpī* ("also the Protector")

4093 *t'āpaso*, this makes nine syllables in the line, which needs to be chanted as eight by contracting "slayer"

into "slair"

4094 *samacitto*

4095 'samasamo, (following BJTS Sinh. gloss; the cpd. could also be *samasamo*, "Always the Same"

4096 *a'sahāyo*, lit., "Friendless"

As though [my] clothes were now in flames,4097

quickly leaving the hermitage, staying over a single night,4098

I came up to [Buddha], the Guide. (32) [4250]

Padumuttara, World-Knower, Sacrificial Recipient,

explaining the Four Noble Truths,

was declaring the deathless path. (33) [4251]

Taking a pink lotus in bloom,4099

I went up to the Sage So Great. Happy, with pleasure in [my] heart,

I offered it to the Buddha. (34) [4252]

Having worshipped4100 the Sambuddha whose name was "Ultimate Lotus," placing deer-hide on one shoulder,

I praised the Leader of the World: (35) [2453]

"That knowledge by which the Buddha [now] dwells here without defilements, I shall eulogize that knowledge;

[all of] you listen to my words. (36) [2454]

Blocking the stream of existence,4101 you ferry all creatures across. Having listened to your Teaching,

They're crossing the stream of craving.4102 (37) [2455]

You're the Teacher for those who breathe, the Banner, the Flag and the Pole;

you are the Goal, the Solid Ground,

the Island,4103 the Best of Bipeds. (38) [2456]

The heads of groups4104 throughout the world are said to be leading teachers.4105

You are the Chief, Omniscient One;

4097 reading *dayāsayo* (and following gloss) with BJTS for PTS *dayāyaso* ("famous for kindness" "kind-famed")

4098 *accherasanto*

4099 *akuho*, lit., "free of deceit" "upright"

4100 *k'atāvī*, i.e. an arahant, one who has done what should be done

4101 *i'sisattamo*

4102 *nittinṇakaṅkha*

4103 *nimmāno*

4104 *appameyya*, lit., "not to be measured"

4105 *anupama*, lit., "he for whom there is no metaphor"

They [have all] come into your fold.4106 (39) [4257]

Through your knowledge, Omniscient One,4107

you ferry many folks across. Coming to take a look at you,

They make an end to suffering. (40) [4258]

Whatever perfumes are produced,

waft through this world, O Eyeful One. None is equal to your [sweet] scent,

O Field of Merit, O Great Sage. (41) [4259]

O Eyeful One, you liberate

from woeful states,4108 [and] wombs of beasts.4109

O Great Sage, you are explaining

the unconditioned path of peace." (42) [4260]

Padumuttara, World-Knower, Sacrificial Recipient,
seated in the monks' Assembly,
spoke these verses [about me then]: (43) [4261]

"He who [thus] worshipped⁴¹¹⁰ my knowledge, [feeling well-] pleased by [his] own hands,
I shall relate details of him;
[all of] you listen to my words: (44) [4262]

For thirty thousand aeons he will delight in the world of gods. A thousand time's he'll be a king,
a king who turns the wheel [of law]." (45) [4263]

The gain for me was well-received, having pleased [him], the Sambuddha. Knowing well all the defilements,
I am [now] living, undefiled. (46) [4264]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

4106 *sabbavākyapathāṭṭito*, lit., "he for whom the roads of all sayings are in the past"

4107 *saccaneyyantago*, lit., "he who has gone to the end of truths to be understood [or instructed, led carried, guided (gerund of *neti*)]"

4108 *jīno*

4109 *sattasāravare*. BJTS construes this as modifying the palace, but the Pāli seems to me more ambiguous than that. Cf. the use of *sattasāra*[°] as a Buddha-epithet in v. [5887] and [6287]

4110 reading *akaṃ dhammakathaṃ ahaṃ* with BJTS for PTS *ahaṃ dhammakathaṃ ahaṃ* ("I Dhamma-preaching
I")

I am living without constraint. (47) [4265]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;
[I have] done what the Buddha taught! (48) [4266]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (49) [4267]

Thus indeed Venerable Udena Thera spoke these verses.

The legend of Udena Thera is finished.

The Summary:

Metteyya, Puṇṇaka Thera, Mettagu, and Dhovaka too,⁴¹¹¹
Upasīva, also Nanda,
and Hemaka seventh from there. Todeyya and Jatukaṇṇi,

and Udena, greatly famed one.

There are three hundred verses here, plus eighty-three beyond that [count].

The Metteyya Chapter, the Forty-First

Bhaddāli Chapter, the Forty-Second

408. {411.}4112 Bhaddāli4113 [Edit](#)

The Sambuddha named Sumedha, Chief, Compassionate One, the Sage, the World's Chief, Seclusion-Lover, came up to the Himalayas. (1) [4268]

4111 *nissāso*, following BJTS gloss *māgē piṭataṭa heḷana vātaya* ("the wind that I throw down/cast away to my exterior")

4112 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4113 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

Plunged4114 into the Himalayas, Sumedha, Leader of the World, the Ultimate Person, sat down, getting into lotus posture.4115 (2) [4269]

Sumedha, Leader of the World, his meditative state attained,4116 the Ultimate Person, Buddha, sat [there] for seven nights [and] days. (3) [4270]

Taking a carrying pole-load,4117

I [too] plunged into the forest.4118

There I saw [him], the Sambuddha,

Flood-Crosser, the Undefined One. (4) [4271]

After having picked up a broom,

I [then] swept out the hermitage. Fixing sticks in the four [corners,]

I made [him] a pavilion then. (5) [4272]

Bringing flowers from a *sa*/ [tree,] I [then] covered the pavilion.

Happy, with pleasure in [my] heart,

I worshipped [him], the Thus-Gone-One. (6) [4273]

The one whom They call "Sumedha,"4119

Very Wise4120 [and] Intelligent,4121

seated in the monks' Assembly,

spoke these verses [about me then]: (7) [4274]

Knowing that Buddha would speak,4122 the gods all came together, [thinking],

"the Best Buddha, the Eyeful One,

will doubtlessly preach the *Dhamma*."4123 (8) [4275]

4114 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4115 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4116 lit., "going," elsewhere translated as "flying" given the context

4117 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4118 *sappi*, lit., ghee, clarified butter (*gī tel*)

4119 lit., "went"

4120 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4121 lit., "fell down"

4122 lit., "meritorious"

4123 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou-

The Sambuddha named Sumedha, Sacrificial Recipient,

seated in the gods' assembly,

spoke these verses [about me then]: (9) [4276]

"Who for a week did bear for me a *saḥ*-bloom-covered pavilion,

I shall relate details of him;

[all of] you listen to my words: (10) [4277]

Born as a god or as a man, he will be the color of gold.

Being one with abundant wealth,

he'll feast on sensual pleasures.4124 (11) [4278]

[Then] sixty thousand elephants, decked out in all the ornaments, *mātariḡas* with gold headdresses,

clothed in harnessing made of gold, (12) [4279]

mounted by elephant-trainers with lances and goads in hand,4125 will come to [be owned by] this man,

and attend him evening and morn.4126

Surrounded by those elephants,

this man will delight [in the world]. (13) [4280]4127

Sixty thousand horses [as well], decked out in all the ornaments, thoroughbreds of good pedigree,4128

horses from Sindh, fast vehicles, (14) [4281]

mounted by trainers of horses4129 carrying bows and one-edged swords,4130 will constantly wait on this [man]:

that's the fruit of Buddha-*pūjā*. (15) [4282]

sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

4124 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4125 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4126 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

4127 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4128 lit., “on a flower”

4129 or perhaps flowers? Or both, i.e. trees in bloom?

4130 *khiddāratiyā*

Sixty thousand chariots [too], decked out in all the ornaments, covered in 4131 the skins of leopards

and likewise tigers, 4132 flags hoisted, (16) [4283]

mounted by animal-trainers 4133 wearing armor with bows in hand, will constantly wait on this [man]:

that's the fruit of Buddha-*pūjā*. (17) [4284]

[And] sixty thousand villages, completely full in all regards,

rich in grain and abundant wealth, 4134

altogether magnificent, 4135

will appear [for him] all the time:

that's the fruit of Buddha-*pūjā*. (18) [4285] 4136

The four-part army: elephant, horse, chariot and foot-soldier,

will constantly wait on this [man]:

that's the fruit of Buddha-*pūjā*. (19) [4286]

For eighteen hundred aeons he will delight in the world of gods. A 4137 thousand times he'll be a king,

a king who turns the wheel [of law]. (20) [4287]

[During that time] three hundred times he will exercise divine rule,

[and there will be] much local rule, innumerable by counting. (21) [4288]

[After] thirty thousand aeons, arising in Okkāka's (Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (22) [4289]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, knowing well all the defilements,

he'll reach nirvana, undefiled.” (23) [4290]

4131 *tidase*, i.e., in Tāvatiṃsa heaven

4132 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

4133 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

4134 lit., “*pūjā*”

4135 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

4136 or “I do not know,” *na jānāmi*

4137 *parijāho*

Thirty thousand aeons [ago]

I saw the Leader of the World.

In all the time from then to now, 4138

I was seeking the deathless state. (24) [4291]

The gain for me was well-received, that I knew the dispensation.

The three knowledges are attained;

[I have] done what the Buddha taught! (25) [4292]

Praise to you, O Well-Bred Person! 4139

Praise to you, Ultimate Person!

After having praised your knowledge,

I've now attained the deathless state. (26) [4293]

In whichever womb I'm reborn, [whether] it's human or divine, I am happy in every place,

the fruit of my praising knowledge. (27) [4294]

This is the final time for me;

[my] last rebirth is proceeding. 4140

Like elephants with broken chains,

I am living without constraint. (28) [4295]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (29) [4296]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (30) [4297]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (31) [4298]

Thus indeed Venerable Bhaddāli Thera spoke these verses.

The legend of Bhaddāli Thera is finished.

4138 lit., "in the city, Śrāvastī,"

4139 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

4140 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

On Candabhāgā River's bank, I had a well-made hermitage.

It was strewn with very white sand,

[and] furnished with halls made of leaves. (1) [4299]

The river [there] was beautiful,

with flat banks [and] good bathing-fords. It was full of fish and turtles;

crocodiles resorted [to it]. (2) [4300]

[There were] bears, peacocks and leopards, Indian4143 cuckoos and mynah birds;

always chirping and growling,4144 They're

beautifying my hermitage. (3) [4301]

Cuckoos4145 with their lovely voices

and swans4146 with their honey-sweet tones are [always] singing their songs4147 there, beautifying my hermitage. (4) [4302]

Lions, tigers and wild boars [too],

wolves,4148 [more] wolves,4149 *k'ara bānā* bears,4150 roar4151 even on bad mountain roads,4152 beautifying my hermitage. (5) [4303===

4141 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

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4143 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

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Eṇi-deer4153 and *sarabha*-deer,4154 jackals4155 and many hogs4156 [as well], cry4157 even on bad mountain roads,4158 beautifying my hermitage. (6) [4304]

Golden shower4159 and champak [trees],4160 trumpet-flower,4161 Chinese chaste trees,4162 hiptage4163 vines and ashoka trees4164

are blooming in my hermitage. (7) [4305]

Sage-leaf alangium,4165 jasmine,4166

sattali,4167 *bimbijālīka*,4168

k'aṇṇikā and dinner-plate trees4169

are blooming in my hermitage. (8) [4306]

Ironwood,4170 *saḷa*4171 and *saḷalā*,4172 white lotuses in bloom are here; wafting divine fragrances, They're beautifying my hermitage. (9) [4307]

Arjuna4173 and silver greywood,4174

flowering sugarcane4175 is here,

4153 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4154 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4155 °*vikutṭ*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

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4157 lit., "on a flower"

4158 or perhaps flowers? Or both, i.e. trees in bloom?

4159 *khīḍḍāratiyā*

4160 *tīdase*, i.e., in Tāvatiṃsa heaven

4161 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

4162 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

4163 lit., "pūjā"

4164 *maḥāpakkho*, lit., "one of the great faction" "one with a powerful party,"

4165 or "I do not know," *na jānāmi*

4166 *pariḷāho*

4167 lit., "in the city, Śrāvastī,"

4168 *maḥāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

4169 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

4170 *samādhikusalo ahaṇ*

4171 *iddhipādesu kovido*

4172 lit., "did pūjā"

4173 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

4174 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

4175 *maḥābhisakkasankāso*

*saḷa*4176 and *kaṇḍu*4177 -flowers [too, are]

beautifying my hermitage. (10) [4308]

Mango,4178 rose-apple,4179 coral-bean tree,4180 neem,4181 and *sāla-kalyāṇi*,4182 wafting divine fragrances are beautifying my hermitage. (11) [4309]

Ashoka4183 and wood-apple4184 [trees], blooming *bhaginimāla* here,

wafting divine fragrances are beautifying my hermitage. (12) [4310]

Kadam4185 and banana4186 [trees] and

*i'simugga*4187 are planted [there].

They bear fruit continuously, beautifying my hermitage. (13) [4311]

Myrobalan4188 [and] gooseberry,4189 mango,4190 rose-apple,4191 baheera,4192 jujube,4193 markingnut,4194 bel4195

are fruiting in my hermitage. (14) [4312]

Near [the hermitage] there's a pond, with good bathing-fords, beautiful, covered with *mandālaka* blooms4196

4176 *dosavyādhitikicchako*

4177 °*viphālako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

4178 *diṭṭhigaṇḍa*°

4179 *lokapajjoto*

4180 *sanarāmarasakkato*

4181 *narādicco*

4182 lit., "in"

4183 *s'ugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well- Gone-One

4184 *nibbāti*, or "he cools off "

4185 *mahāssādaṇ*

4186 *mahārasaṇ*

4187 lit., "to the Well-Gone-One

4188 reading *māse aṭṭhadinesv-ahaṇ* with BJTS for PTS *māse aṭṭhadine svaha*

4189 *paṇidhāya*, or "firm resolve", Sinh. *prārthanāva*

4190 PTS *yahiṇ tahiṇ*; BJTS *tahiṇ tahiṇ*

4191 lit., "my mother was fragrant through her body"

4192 #389 {392}, above, esp. vv.66-71 [3648-3653]

4193 or "cultivating [those] four in the Teaching"

4194 lit., "destruction of the outflows"

4195 or "one who had gone forth": *pabbajito*

4196 this verse is in a more complex meter, with twelve-syllable feet.

and with pink and blue lotuses.4197 (15) [4313]

Pink lotuses germinate there; others, flowering, make pollen. *Kaṇṇika* trees with fallen leaves4198

are blooming in my hermitage. (16) [4314]

Sheatfish,4199 [also] *pāvusa*4200 fish, *vaḷaja*,4201 reed-fish4202 [and] red-fish4203 are swimming4204 in the clear water, beautifying my hermitage. (17) [4315]

Shrubs like *nayita*, *ambagandhi*,

and screw-pine,4205 suited [to water], wafting divine fragrances are beautifying my hermitage. (18) [4316]

Honey is flowing from the roots

[and] milk [and] oil4206 [flow] from the stems;

wafting divine fragrances, They're beautifying my hermitage. (19) [4317]

The sand that's there is beautiful, strewn about beside the water.4207

Young buds4208 are4209 [always] blossoming,

beautifying my hermitage. (20) [4318]

Those bearing weights of matted hair,4210 who wear deer-leather outer robes, dressed in garments made of bark, are beautifying my hermitage. (21) [4319]

Looking but a plough's length ahead,4211

4197 lit., "here"

4198 BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for an incomplete hundred (*sātakam*).

4199 BJTS places this statement above the summary, rather than after it

4200 *dhāretha*, lit., "carry" "recall" "remember" "regard"

4201 *sampaharṣitā*

4202 *bhottā*, BJTS reads *bhetṭā* ("the Breaker")

4203 *chettā*

4204 *sotā*

4205 *pasarṣitā*

4206 *akhilo*

4207 *visālo*. BJTS reads *visallo* ("Free of Pain")

4208 *anigho*

4209 *akatharṭkathī*, lit. "not saying, 'why'?"

4210 *anejo*

4211 *virajo*

clever [and] living peacefully,

not looking to indulge4212 in lust,

They're living in my hermitage. (22) [4320]

With nails and armpit hair grown long,

muck in [their] teeth, heads [soiled] with dirt, all dressed in muddy dirt-smeared robes,4213 They're living in my hermitage. (23) [4321]

[Six] special knowledge-perfecters,4214

They [all] can travel in the air.

They're rising up into the sky, beautifying my hermitage. (24) [4322]

Surrounded by those students, I

am living in the forest then.

I do not know the day from night,

always doing meditation.4215 (25) [4323]

The Buddha⁴²¹⁶ in that period was Atthadassi, the Great Sage. Doing away with the darkness,
the Leader of the World arose. (26) [4324]

At that time a certain student arrived [there] at my hermitage,⁴²¹⁷ wanting to ask for secret spells,⁴²¹⁸
the six branches, [reading of] marks. (27) [4325]

"A Buddha's⁴²¹⁹ risen in the world, the Great Sage [named] Atthadassi; explaining the Four Noble Truths,
he's declaring the deathless path." (28) [4326]

Thrilled, [my] hair on end in delight,⁴²²⁰
hoping to enter⁴²²¹ the Teaching, going out from the hermitage,
I spoke these words [to my students]: (29) [4327]

⁴²¹² *khattā*. BJTS reads *khantā* ("Meek" "Docile")

⁴²¹³ reading *gantā* with BJTS for PTS *gandhā* ("Scented")

⁴²¹⁴ reading *vattā* with BJTS for PTS *mettā* ("Love")

⁴²¹⁵ *pakāsītā*

⁴²¹⁶ *t'āretā*

⁴²¹⁷ reading *atthakāretā* with BJTS (and PTS alt.) for PTS repetition of *tāretā* ("the Crosser")

⁴²¹⁸ *k'āretā*

⁴²¹⁹ *sampadāletā*, BJTS *sampadālītā*

⁴²²⁰ *pāpetā*

⁴²²¹ *sahitā*, or "Endurer"

"A Buddha's risen in the world, Bearing the Thirty-two Great Marks. Come, all of you, let us [now] go
into the Great Sambuddha's midst." (30) [4328]

They [all then] followed [my] advice, perfected in the great Teaching. Seekers of ultimate meaning,
They agreed, saying, "Excellent!" (31) [4329]

Those bearing weights of matted hair,⁴²²² wearing deer-leather outer robes, searching for ultimate meaning,
then departed from the forest. (32) [4330]

The Buddha⁴²²³ in that period was Atthadassi, of Great Fame. Explaining the Four Noble Truths,
he's declaring the deathless path. (33) [4331]

Taking a white umbrella, I carried it for the Best Buddha. Carrying it for one [whole] day,
I [then] worshipped the Best Buddha. (34) [4332]

Atthadassi, the Blessed One,
the World's Best One, the Bull of Men, seated in the monks' Assembly,
spoke these verses [about me then]: (35) [4333]

"Who bore this umbrella for me,

[feeling well-]pleased by his own hands, I shall relate details of him:

[all of] you listen to my words: (36) [4334]

When[ever] this one is reborn, [whether] as a god or human, umbrellas⁴²²⁴ will be borne for him:

the fruit of giving umbrellas. (37) [4335]

For seventy-seven aeons

he'll delight in the world of gods. A thousand times he'll be a king,

a king who turns the wheel [of law]. (38) [4336]

⁴²²² reading *kantā* with BJTS for PTS repetition of *hantā*, which both texts read as the next word in the verse

⁴²²³ *hantā*

⁴²²⁴ reading *ātāpi* with BJTS for PTS *tātāpi* ("also the Protector")

Seventy-seven times as well, he will exercise divine rule,

[and there will be] much local rule, innumerable by counting. (39) [4337]

Eighteen hundred aeons [from now,] Gotama, Bull of the Śākyas,

doing away with the darkness,

will arise, the One with [Five] Eyes. (40) [4338]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, knowing well all the defilements,

he'll reach nirvana, undefiled." (41) [4339]

Since I was that karma-doer, bearing the Buddha's umbrella, [right] up to now I do not know

a white umbrella not carried. (42) [4340]

This is the final time for me;

[my] last rebirth is proceeding;⁴²²⁵

today umbrella-carrying

is happening all of the time. (43) [4341]

O! My karma was well-done for

Atthadassi, the Neutral One. All defilements are exhausted;

now there will be no more rebirth. (44) [4342]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (45) [4343]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (46) [4344]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (47) [4345]

Thus indeed Venerable Ekachattiya Thera spoke these verses.

4225 *t'āpaso*, this makes nine syllables in the line, which needs to be chanted as eight by contracting "slayer"

into "slair"

The legend of Ekachattiya Thera is finished.

410. {413.}4226 Tiṇasūlakachādaniya4227 [Edit](#)

At that time I contemplated

birth and decrepitude [and] death. Going out [from the home] alone,4228

I went forth into homelessness. (1) [4346]

In the course of wandering, I

came to4229 the banks of a river.4230

There on the riverbank I saw

[a piece of] earth in all fullness.4231 (2) [4347]

Fashioning a hermitage there, I'm living in the hermitage.

My walkway is well-constructed,

housing4232 flocks4233 of various birds.4234 (3) [4348]

Trustingly They come up to me,

and sing4235 [their] lovely [songs to me]. Delighting4236 [there] along with them, I'm living in the hermitage. (4) [4349]

Near that hermitage of mine were wild beasts of four [different] kinds,

who came out of their4237 [forest] haunts

and roared [for me] like the thunder. (5) [4350]

4226 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4227 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4228 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4229 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4230 lit., "going," elsewhere translated as "flying" given the context

4231 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4232 *sappi*, lit., ghee, clarified butter (*gī tel*)

4233 lit., "went"

4234 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4235 lit., "fell down"

4236 lit., "meritorious"

4237 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

When those wild beasts were making sounds, [great] mirth was [then] produced in me. [While] searching for [those] animals, 4238

I saw the Leader of the World. (6) [4351]

[Then] having seen the God of Gods, Tissa, Chief Leader of the World, happy, [and] with a happy heart,

I offered 4239 ironwood pollen. 4240 (7) [4352]

I praised the Leader of the World, like the sun [when it] is rising, like a regal *sa* tree in bloom,

shining forth like the morning star. 4241 (8) [4353]

"Omniscient One, with your knowledge, you light up this [world] with [its] gods. After having made you happy,

They're liberated from rebirth. (9) [4354]

Omniscient One, through not seeing the 4242 Buddhas who see everything, those obstructed by lust [and] hate descend 4243 into *avīci* hell. 4244 (10) [4355]

Coming to take a look at you, Omniscient One, O World-Leader, They are freed from all existence,

[and] realize 4245 the deathless state. (11) [4356]

When the Buddhas, the Eyeful Ones, the Light-Bringers are arising,

They display the light [of the truth],

burning up [all the] defilements." (12) [4357]

After praising the Sambuddha, Tissa, Chief Leader of the World,

4238 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4239 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4240 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

4241 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4242 lit., "on a flower"

4243 or perhaps flowers? Or both, i.e. trees in bloom?

4244 *khiddāratiyā*

4245 *tidase*, i.e., in Tāvatiṃsa heaven

happy, [and] with a happy heart,

I offered⁴²⁴⁶ Arab jasmine⁴²⁴⁷ blooms. (13) [4358]

Discerning what I was thinking, Tissa, Chief Leader of the World, sitting down [there] on [his] own seat,
spoke these verses [about me then]: (14) [4359]

"He who covered me with flowers, [feeling well-]pleased by his own hands, I shall relate details of him;
[all of] you listen to my words: (15) [4360]

Twenty-five times he's going to exercise rule over the gods,
and seventy-five times he'll be
a king who turns the wheel [of law]. (16) [4361]

[And there will be] much local rule, innumerable by counting,
as a result of his karma
of doing *pūjā* with⁴²⁴⁸ flowers. (17) [4362]

When this person has bathed his head, if⁴²⁴⁹ he wishes for a flower,
[then] bound up with his good⁴²⁵⁰ karma,
[it] will appear in front of [him]. (18) [4363]

Whatever's wished for through desires, that all is going to appear.
Having fulfilled [his] intentions,
he'll reach nirvana, undefiled. (19) [4364]

The eighteenth recitation portion Having burnt up the defilements, attentive and intelligent,
sitting down on a single seat,
he will attain arahantship." (20) [4365]

Walking back and forth, lying down, sitting down or else standing up, remembering the Best Buddha,

⁴²⁴⁶ *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

⁴²⁴⁷ *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

⁴²⁴⁸ lit., "*pūjā*"

⁴²⁴⁹ *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

⁴²⁵⁰ or "I do not know," *na jānāmi*

I am living all of the time.⁴²⁵¹ (21) [4366]

There's no deficiency for me
in robes and food that I beg for,
in requisites [and] bed-and-seat:⁴²⁵²
that's the fruit of Buddha-*pūjā*. (22) [4367]

Now deathlessness has been attained, the unsurpassed [great] state of peace. Knowing well all the defilements,

I am living without constraint.4253 (23) [4368]

In the ninety-two aeons since

I did *pūjā* to the Buddha,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (24) [4369]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (25) [4370]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (26) [4371]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (27) [4372]

Thus indeed Venerable Tīṇasūlakachādanīya4254 Thera spoke these verses.

The legend of Tīṇasūlakachādanīya4255 Thera is finished.

4251 *parijāho*

4252 lit., "in the city, Śrāvastī,"

4253 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

4254 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

4255 *samādhikusalo ahaṇ*

411. {414.}4256 Madhumaṇṣadāyaka4257 [Edit](#)

In the city, Bandhumatī,

I was a pork-seller4258 [back then]. Having cooked the spleen and lungs,4259

I poured honey over [that] meat.4260 (1) [4373]

Having gone to a gathering,4261

I took hold of a single bowl.

Filling up that bowl [with meat], I

gave it to the monks' Assembly. (2) [4374]

The monk there who was most senior then assigned4262 [the merit] to me: "due to filling this bowl [with meat],

he will receive great happiness. (3) [4375]

Receiving⁴²⁶³ the two attainments,⁴²⁶⁴ incited by [his] wholesome roots, during [his] last going around,
he will destroy the defilements.” (4) [4376]

Bringing pleasure to [my] heart there, I [then] went to Tāvatiṃsa.

Eating as well as drinking there,

I do receive great happiness. (5) [4377]

In a pavilion or tree-root, recalling previous karma,

a downpour of [both] food and drink

is raining on me all the time. (6) [4378]

This is the final time for me;

⁴²⁵⁶ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴²⁵⁷ “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. ⁴⁷² {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

⁴²⁵⁸ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁴²⁵⁹ *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

⁴²⁶⁰ lit., “going,” elsewhere translated as “flying” given the context

⁴²⁶¹ *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

⁴²⁶² *sappi*, lit., ghee, clarified butter (*gī tel*)

⁴²⁶³ lit., “went”

⁴²⁶⁴ reading *sañcālesi* with BJTS for PTS *sañjālesi*

[my] last rebirth is proceeding.⁴²⁶⁵

Even here [both] food and drink are⁴²⁶⁶

raining on me all of the time. (7) [4379]

Because of having given meat, transmigrating in existence, knowing well all the defilements,

I am living without constraint.⁴²⁶⁷ (8) [4380]

In the ninety-one aeons since

I gave that offering back then,

I’ve come to know no bad rebirth:

that is the fruit of giving meat. (9) [4381]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (10) [4382]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (11) [4383]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (12) [4384]

Thus indeed Venerable Madhumāṇsadāyaka Thera spoke these verses.

The legend of Madhumāṇsadāyaka Thera is finished.

412. {415.}4268 Nāgapallavaka4269 [Edit](#)

In the city, Bandhumatī,

I lived in the royal garden.

4265 lit., “fell down”

4266 lit., “meritorious”

4267 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”

4268 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

4269 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

[At that time], near my hermitage,

the Leader of the World sat down. (1) [4385]

Taking a sprout of ironwood, I offered it to the Buddha.

Happy, with pleasure in [my] heart,

I saluted the Well-Gone-One. (2) [4386]

In the ninety-one aeons since

I offered4270 [that] sprout [at that time], I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (3) [4387]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [4388]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [4389]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [4390]

Thus indeed Venerable Nāgapallavaka Thera spoke these verses.

The legend of Nāgapallavaka Thera is finished.

413. {416.}4271 Ekadīpiya4272 [Edit](#)

When the Well-Gone-One passed away,4273

Siddhattha, Leader of the World,

4270 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

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individual poems than does the PTS edition dictating the main numbering of this translation.

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all the gods and human beings

are worshipping4274 the Best Biped. (1) [4391]

And when a shrine4275 had been set up for Siddhattha, the World-Leader,

They’re worshipping the Teacher’s shrine as vigorously as [each] could. (2) [4392]

In the shrine’s vicinity, I

lit a lamp [for the Buddha].

I kept my lamp lit [the whole night,]

until the sun rose [the next day]. (3) [4393]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (4) [4394]

There my well-constructed mansion

was known [by the name] “Single Lamp.” One hundred thousand lamps [always] are lit for me in the mansion. (5) [4395]

Like the sun [when it] is rising, my body is always shining.

There is light for me all the time

through all the light of my body. (6) [4396]

[Right] through walls, [also right] through rocks, [and] passing over mountain[-top]s, 4276

I am seeing, with [my own] eyes,

[even] one hundred leagues [distant]. (7) [4397]

And seventy-seven times I delighted in the world of gods. And thirty-one [different] times,

I exercised divine rule [there]. (8) [4398]

And [then] twenty-eight times I was a king who turns the wheel [of law].

There was [also] much local rule, innumerable by counting. (9) [4399]

Falling from the world of the gods,

4274 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4275 lit., "going," elsewhere translated as "flying" given the context

4276 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

I was born in a mother's womb.

Even inside 4277 [my] mother's womb,

[one of my] eyes remains open. 4278 (10) [4400]

I went forth into homelessness when I was [only] four years [old].

When eight months still had not elapsed, I attained [my] arahantship. (11) [4401]

I purified [my] "divine eye;"

all [new] existence is destroyed. Every defilement is cut off:

that's the fruit of a single lamp. (12) [4402]

[Right] through walls, [also right] through rocks; I am seeing, passing over

even entire mountain[-top]s: 4279

that's the fruit of a single lamp. (13) [4403]

Uneven spots are even for

me; darkness is not [ever] known; I don't see [anything] darkly:

that's the fruit of a single lamp. (14) [4404]

In the ninety-four aeons since

I gave [Buddha] a lamp back then, I've come to know no bad rebirth:

that's the fruit of a single lamp. (15) [4405]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (16) [4406]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (17) [4407]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (18) [4408]

Thus indeed Venerable Ekadīpiya Thera spoke these verses.

4277 *sappi*, lit., ghee, clarified butter (*gī tel*)

4278 lit., "went"

4279 reading *sañcālesi* with BJTS for PTS *sañjālesi*

The legend of Ekadīpiya Thera is finished.

414. {417.}4280 Uccaṅgapupphiya4281 [Edit](#)

In the city, Bandhumatī,

I was a gardener back then.

Having filled [my] lap4282 [with flowers,]

I went4283 to the bazaar [with them]. (1) [4409]

The Buddha4284 in that period, Honored by the monks' Assembly, the World-Leader, was going by,4285

through [his] enormous majesty.4286 (2) [4410]

Having seen the Lamp of the World, Vipassī, Crosser of the World,

taking a flower from my lap,

I offered4287 [it] to Best Buddha. (3) [4411]

In the ninety-one aeons since

I offered4288 a flower [back then], I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [4412]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [4413]

Being in Best Buddha's presence was a very good thing for me.

4280 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4281 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4282 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4283 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4284 lit., "going," elsewhere translated as "flying" given the context

4285 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4286 *sappi*, lit., ghee, clarified butter (*gī tel*)

4287 lit., "went"

4288 reading *sañcālesi* with BJTS for PTS *sañjālesi*

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [4414]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [4415]

Thus indeed Venerable Uccaṅgapupphiya Thera spoke these verses.

The legend of Uccaṅgapupphiya Thera is finished.

415. {418.}4289 Yāgudāyaka4290 [Edit](#)

Taking someone unknown to me,4291

I went4292 to a village back then. Seeing a very full river,

I approached a monastery.4293 (1) [4416]

Forest-dwellers,4294 punctilious,4295 meditators,4296 [clad in] coarse4297 robes, wise, lovers of seclusion, were

living in [that] monastery. (2) [4417]

Their destinies4298 had been cut off, well-liberated, neutral ones;

They did not go begging for alms

if the river obstructed [them].4299 (3) [4418]

Happy, with pleasure in [my] heart,

4289 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

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4293 lit., “going,” elsewhere translated as “flying” given the context

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4295 *sappi*, lit., ghee, clarified butter (*gī tel*)

4296 lit., “went”

4297 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4298 lit., “fell down”

4299 lit., “meritorious”

awe-struck,4300 with hands pressed together, taking [some] rice-grain that I had,4301

I made a gruel-donation [then]. (4) [4419]

Giving gruel [to those monks] five times,4302 [feeling well-]pleased by [my] own hands, satisfied with [my] own karma,

I went to Tāvātimsa then. (5) [4420]

A mansion made of gems was born for me in the group of thirty.4303

I joyed with a group of women

in that superb mansion [of mine]. (6) [4421]

Thirty-three times the lord of gods, I exercised divine rule [there].

Thirty times a wheel-turning king,

I exercised overlordship.4304 (7) [4422]

There was [also] much local rule, innumerable by counting.

In the world of gods or humans,

I [always] enjoyed [great] fame. (8) [4423]

When [my] last rebirth was attained, I went forth into homelessness.

As soon as4305 [my] hair was cut off,

I realized4306 complete success.4307 (9) [4424]

Due to decay, due to old age,4308 contemplating4309 this corpse4310 [of mine], before the training rules were taught,4311

4300 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”

4301 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4302 *y’enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4303 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

4304 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4305 lit., “on a flower”

4306 or perhaps flowers? Or both, i.e. trees in bloom?

4307 *khiddāratiyā*

4308 *tidase*, i.e., in Tāvātimsa heaven

4309 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

4310 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

4311 lit., “*pūjā*”

I attained [my] arahantship. (10) [4425]

Well-given was my superb gift;

[my] trade⁴³¹² was very well-applied.⁴³¹³

Because of that very gruel-gift,

I’ve attained the unshaking state. (11) [4426]

I have no experience of⁴³¹⁴

sorrow [and] wailing [and] illness, [nor] distress that torments the mind:

that is the fruit of giving gruel. (12) [4427]

O! [that] gruel was very well spent! Giving the monks’ Assembly gruel, in the unsurpassed merit-field,

I enjoy [these] five good results: (13) [4428]

I don’t get ill, I’m beautiful,

the Teaching quickly is observed,

I receive [lots of] food [and] drink,

and [my long] lifespan is the fifth. (14) [4429]

Whoever struck by awe would give gruel to the Assembly of monks, that wise person would [also] get

these five [most welcome] benefits.⁴³¹⁵ (15) [4430]

What should be done has all been done; I have put an end to rebirths.⁴³¹⁶

All defilements are exhausted;

now there will be no more rebirth. (16)⁴³¹⁷

I am wandering from village to village, city to city,

extolling [him], the Sambuddha,

and [Buddha’s] virtuous Teaching. (17)⁴³¹⁸

In the thirty thousand aeons since I gave that gift at that time, I’ve come to know no bad rebirth:

⁴³¹² *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

⁴³¹³ or “I do not know,” *na jānāmi*

⁴³¹⁴ *parijāho*

4315 lit., “in the city, Śrāvastī,”

4316 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, “very wealthy” or “very influential”)

4317 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

4318 *samādhikusalo ahaṇ*

that is the fruit of giving gruel. (18) [4431]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (19) [4432]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (20) [4433]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (21) [4434]

Thus indeed Venerable Yāgudāyaka Thera spoke these verses.

The legend of Yāgudāyaka Thera is finished.

416. {419.}4319 Patthodanadāyaka4320 [Edit](#)

Back then I traveled the forest, doing regular forest work.4321

Taking half a pint of cooked rice,4322

I went to work[in the forest]. (1) [4435]

There I saw [him], the Sambuddha, the Self-Become, Unconquered One, gone out from the forest for alms.

Having seen [him, my] heart was pleased. (2) [4436]

“I’m bound to working for others,4323

and no merit exists for me.

4319 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4320 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

4321 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4322 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

4323 lit., "going," elsewhere translated as "flying" given the context

I have this half-pint of cooked rice;

I will feed [it] to the [Great] Sage." (3) [4437]

Taking that half-pint of rice, I gave it to the Self-Become One. While I meditated [on him],

the Sage then consumed [that cooked rice]. (4) [4438]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (5) [4439]

Thirty-six times the lord of gods, I exercised divine rule [there].

Thirty-three times I was a king,

a king who turns the wheel [of law]. (6) [4440]

There was [also] much local rule, innumerable by counting.

I'm [always] happy and famous:

the fruit of half a pint of rice. (7) [4441]

Transmigrating from birth to birth, I receive wealth without limit.

I have no lack of possessions:

the fruit of half a pint of rice. (8) [4442]

Possessions come to be for me, resembling a river stream;⁴³²⁴

I cannot [even] measure them:

the fruit of half a pint of rice. (9) [4443]

[People say,] "Eat this," "enjoy this," "lit down [to sleep] in this [good] bed." Due to that I'm [always] happy:

the fruit of half a pint of rice. (10) [4444]

In the ninety-four aeons since

I gave [him] that gift at that time, I've come to know no bad rebirth:

the fruit of half a pint of rice. (11) [4445]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (12) [4446]

4324 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (13) [4447]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (14) [4448]

Thus indeed Venerable Patthodanadāyaka Thera spoke these verses.

The legend of Patthodanadāyaka Thera is finished.

417. {420.}4325 Mañcadāyaka4326 [Edit](#)

When Siddhattha reached nirvana, Compassionate One, World-Leader,

[and] spread throughout the [entire] world,4327

gods and men were honoring [him.] (1) [4449]

I was a low-born person4328 there, a maker of long-chairs and stools.

I [earn my] living through that work,

[and] through it I feed [my] children. (2) [4450]

Having made a well-made long-chair, [feeling well-]pleased by [my] own hands, approaching by myself, I [then]

gave [it] to the monks' Assembly. (3) [4451]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatiṃsa [then]. (4) [4452]

4325 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4326 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

4327 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4328 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

Being gone to the world of gods, I joy in the group of thirty.4329

Very expensive beds come to

be, according to [my] wishes. (5) [4453]

Fifty times the lord of the gods, I exercised divine rule [there]. And eighty times I was a king,

a king who turns the wheel [of law]. (6) [4454]

There was [also] much local rule, innumerable by counting.

I'm [always] happy and famous:

that's the fruit of giving a bed. (7) [4455]

If, falling from the world of gods, I come into the human state,

very costly, excellent beds

come to be for me by themselves. (8) [4456]

This is the final time for me;

[my] last rebirth is proceeding.4330

Even now, when it's time to lie

down, a bed is waiting for me. (9) [4457]

In the ninety-four aeons since

I gave [him] that gift at that time, I've come to know no bad rebirth:

that's the fruit of giving a bed. (10) [4458]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (11) [4459]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (12) [4460]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (13) [4461]

Thus indeed Venerable Mañcadāyaka Thera spoke these verses.

4329 lit., "going," elsewhere translated as "flying" given the context

4330 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

The legend of Mañcadāyaka Thera is finished.

The Summary:

Bhaddāli and Ekacchatta, Tiṇasūla and Maṇsada. Nāgapallavika, Dīpi, Ucchaṅgī, Yāgudāyaka, Patthodanī, Mañcadada:

the verses that are counted here number two hundred verses and

one verse more than [those two hundred].

The Bhaddāli Chapter, the Forty-Second

Saṁsammajjaka Chapter, the Forty-Third

Having seen the chief of [all] trees, the trumpet-flower4333 Bodhi tree of Vipassī, the Blessed One,

I brought pleasure to [my] heart there. (1) [4462]

Having taken a broom [with me,] I always swept that Bodhi tree. After sweeping that Bodhi tree,

I worshipped the trumpet-flower. (2) [4463]

Bringing pleasure to [my] heart there, hands pressed together on [my] head, praising [that] Bodhi tree I [then,]

crouched over,4334 departed [from there]. (3) [4464]

Going along a walking path,4335

4331 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4332 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4333 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4334 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4335 lit., "going," elsewhere translated as "flying" given the context

remembering the supreme tree,4336

[at that time] a python4337 crushed me,

of frightful form, extremely strong. (4) [4465]

Due to the fruit of my karma,4338

being near death4339 I was happy.

[The python] swallowed my body;4340

I delighted in the gods' world. (5) [4466]

My mind is always undisturbed, well-purified and very clear.4341

I do not know arrows of grief,

[nor any] torment in my heart. (6) [4467]

I do not get the itch,4342 ringworm,4343 rashes,4344 abscesses,4345 leprosy,4346 epilepsy4347 [and] scabies4348 [too]:

that is the fruit of sweeping [up]. (7) [4468]

Grief as well as lamentation

are4349 not known in [this] heart of mine. My mind's upright and unattached:4350

that is the fruit of sweeping [up]. (8) [4469]

My mind is pure, I do not cling when in the meditative states.4351

Whichever of those states4352 I want,

4336 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4337 *sappi*, lit., ghee, clarified butter (*gī tel*)

4338 lit., "went"

4339 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4340 lit., "fell down"

4341 lit., "meritorious"

4342 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

4343 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4344 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4345 °*vikutr*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

4346 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4347 lit., "on a flower"

4348 or perhaps flowers? Or both, i.e. trees in bloom?

4349 *khiddāratiyā*

4350 *tīdase*, i.e., in Tāvātimsa heaven

4351 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

4352 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

it [always] comes to be for me. (9) [4470]

I'm not attached to lustful [ways] and also [not to] hateful [ones]; not bewildered in ignorance:

that is the fruit of sweeping [up]. (10) [4471]

In the ninety-one aeons since

I did that karma at that time,

I've come to know no bad rebirth:

that is the fruit of sweeping [up]. (11) [4472]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (12) [4473]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (13) [4474]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (14) [4475]

Thus indeed Venerable Sakiṇṣammajjaka Thera spoke these verses.

The legend of Sakiṇṣammajjaka Thera is finished.

419. {422.}4353 Ekadussadāyaka4354 [Edit](#)

In the City, Haṃsavatī,

I was a grass-carrier [then].

I [earn my] living hauling grass,

[and] through it I feed [my] children. (1) [4476]

The Victor, Padumuttara,

was the Master of Everything.4355

4353 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4354 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

4355 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more

Doing away with the darkness,

the World-Leader arose back then. (2) [4477]

[While] sitting down in [my] own house, this is what I thought at that time:

“The Buddha’s risen in the world,

[but] I lack anything to give. (3) [4478]

I [only] have this single cloak, I do not have [my own] donor. Suffering is a taste of hell;4356

I will [now] plant a donation.” (4) [4479]

Contemplating [it] in this way,

I brought pleasure to [my] own heart. Taking that single piece of cloth,

I gave [it] to the Best Buddha. (5) [4480]

Having given [that] single cloth,

I gave rise to [great] shouts of joy, “If you are a Buddha, Wise One,

carry me across, O Great Sage.” (6) [4481]

Padumuttara, World-Knower, Sacrificial Recipient,

singing the praises of my gift,

[the Buddha] then gave thanks to me: (7) [4482]

“Because of this single cloak[-gift,] [done] with intention and resolve, he will not go to a bad place
for one hundred thousand⁴³⁵⁷ aeons. (8) [4483]

Thirty-six times a lord of gods, he will exercise divine rule.

And thirty-three times he'll become

a king who turns the wheel [of law]. (9) [4484]

There will be much regional rule, incalculable by counting.

In the world of gods or of men,

you'll transmigrate in existence. (10) [4485]

Good-looking and full of virtue,

likely and I have translated accordingly. It is at any rate some food made out of barley.

⁴³⁵⁶ *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

⁴³⁵⁷ lit., “going,” elsewhere translated as “flying” given the context

with a body that's not surpassed, you'll obtain, whenever you wish, unwavering limitless cloth.” (11) [4486]

When he had said this, the Buddha known by the name Supreme Lotus,⁴³⁵⁸ the Hero⁴³⁵⁹ rose into the sky,

just like a swan-king in the air. (12) [4487]

In whichever womb I'm reborn, [whether] it's human or divine, I have no lack of possessions:

that's the fruit of a single cloth. (13) [4488]

With every footstep [that I take],⁴³⁶⁰ [some] cloth is [then] produced for me. I stand upon cloth underneath;

a canopy on top of me. (14) [4489]

[And] today I [still] am wishing

that I could cover with [some] cloth even the [whole] universe

with [its] forests [and its] mountains. (15) [4490]

Just because of that single cloth, transmigrating from birth to birth, I was⁴³⁶¹ one of golden color,

transmigrating from birth to birth.⁴³⁶² (16) [4491]

[One] result of that single cloth:

no ruination anywhere.⁴³⁶³

This one [will be my] final life;

[that] now is bearing fruit for me. (17) [4492]

In the hundred thousand aeons since I gave that cloth at that time, I've come to know no bad rebirth:

that's the fruit of a single cloth. (18) [4493]

My defilements are [now] burnt up;

all [new] existence is destroyed.

4358 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4359 *sappi*, lit., ghee, clarified butter (*gī tel*)

4360 lit., "went"

4361 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4362 lit., "fell down"

4363 lit., "meritorious"

Like elephants with broken chains,

I am living without constraint. (19) [4494]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (20) [4495]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (21) [4496]

Thus indeed Venerable Ekadussadāyaka Thera spoke these verses.

The legend of Ekadussadāyaka Thera is finished.

420. {423.}4364 Ekāsanadāyaka4365 [Edit](#)

In the Himalayan region,

there's a mountain named Kosika. My well-built hermitage [is there,]

with well-fashioned halls made of leaves. (1) [4497]

My name [back then] was Nārada, [and] I was known as Kassapa.

I'm living on Kosika then,

seeking the path of purity.4366 (2) [4498]

The Victor, Padumuttara,

the [Great] Master of Everything, Solitude-Lover, Sambuddha,

came [there] in the path of the wind. (3) [4499]

Seeing the rays of the Great Sage, flying4367 over the forest4368 [then],

4364 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4365 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4366 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4367 *rattambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4368 lit., "going," elsewhere translated as "flying" given the context

I prepared a couch out of sticks,
and spread [my] leather robe4369 [on it]. (4) [4500]

After preparing [him that] seat,
hands pressed together on [my] head, declaring [my] great state of mind,
I spoke these words [to him back then]: (5) [4501]

"[You are]4370 the Surgeon,4371 [Great] Hero, the Physician4372 for the diseased.
O Guide, give your healing [to me],
one who's afflicted with disease. (6) [4502]

O Sage, those seeking what is right4373 who see you, O Best of Buddhas, always gain success in their goal:4374
existence is shattered for them.4375 (7) [4503]

There's nothing for me to give you; I [live] eating [only] wild fruits. [But] I do have this seat [to give;]
sit down on this couch made of sticks." (8) [4504]

The Blessed One did sit down there, unfrightened like a lion[-king]. After spending a moment [there,]
he spoke these words [to me back then]: (9) [4505]

"Be confident, don't be afraid;
you have obtained a wishing stone.4376
Everything which you have wished for will be fulfilled in the future. (10) [4506]

It is no trifle, what you've done, in the unexcelled merit-field. Self-lifting up is possible

4369 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4370 *sappi*, lit., ghee, clarified butter (*gī tel*)

4371 lit., "went"

4372 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4373 lit., "fell down"

4374 lit., "meritorious"

4375 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

4376 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

for one whose mind is [well-]controlled. (11) [4507]

Because of this gift of a seat, [done] with intention and resolve, for one hundred thousand aeons

you won't fall4377 into suffering.4378 (12) [4508]

Fifty times the lord of the gods, you will exercise divine rule,

and eighty times you'll be a king,

a king who turns the wheel [of law]. (13) [4509]

[And there will be] much local rule, innumerable by counting.

Being happy in every place,

you'll transmigrate in existence." (14) [4510]

Having said this, the Sambuddha, the Leader, Ultimate Lotus,

the Hero4379 rose into the sky,

just like a swan-king in the air. (15) [4511]

Elephant- [and] horse-vehicles, with chariots and palanquins — I am obtaining all of them:

that's the fruit of a single seat. (16) [4512]

Even having entered the woods, whenever I wish for a seat, discerning what I am thinking,

a palanquin's waiting on me. (17) [4513]

Being gone into the water4380 whenever I wish for a seat, discerning what I am thinking,

a palanquin's waiting on me. (18) [4514]

In whichever womb I'm reborn, [whether] it's human or divine, a hundred thousand palanquins

are waiting on me all the time. (19) [4515]

I transmigrate in [just] two states:

4377 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4378 *°vikutṭṛ*: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

4379 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4380 lit., "on a flower"

that of a god, or of a man.

[When human] I'm born in two clans:

the kṣatriyan or the brahmin. (20) [4516]

Having given a single seat

in the unexcelled merit-field, taking the Teaching-palanquin,

I'm living without defilements. (21) [4517]

In the hundred thousand aeons since I gave that gift at that time, I've come to know no bad rebirth:

that's the fruit of a single seat. (22) [4518]

[My] defilements are [now] burnt up;

all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (23) [4519]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (24) [4520]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (25) [4521]

Thus indeed Venerable Ekāsanadāyaka Thera spoke these verses.

The legend of Ekāsanadāyaka Thera is finished.

421. {424.}4381 Sattakadambapupphiya4382 [Edit](#)

In the Himalayan region,

there's a mountain named Kadamba.4383

There were seven Buddhas living

[there] on the side of the mountain. (1) [4522]

4381 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4382 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

4383 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Seeing a kadam4384 [tree] in bloom, pressing both my hands together, taking seven of [its] flowers,

I placed them, thinking of merit.4385 (2) [4523]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (3) [4524]

In the ninety-four aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [4525]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [4526]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [4527]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [4528]

Thus indeed Venerable Sattakadambapupphiya Thera spoke these verses.

The legend of Sattakadambapupphiya Thera is finished.

4384 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4385 lit., "going," elsewhere translated as "flying" given the context

422. {425.}4386 Koraṇḍapupphiya4387 [Edit](#)

I was then a forest-worker,4388

as were4389 father and grandfathers.4390

[Earning] my living killing beasts,4391

no wholesomeness4392 exists for me. (1) [4529]

In the area where I lived,

Tissa, Chief Leader of the World, Eyeful One, compassionately

showed [me] three [of his own] footsteps. (2) [4530]

And having seen the stepping feet of the Teacher known as4393 Tissa, happy, [and] with a happy heart,

I pleased my heart [about his] feet. (3) [4531]

Seeing a *koraṇḍa*4394 in bloom,

foot-drinker growing in the earth,4395

taking a sprig with [flowers,] I

did *pūja* to [those] best of feet. (4) [4532]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatiṃsa [then]. (5) [4533]

In whichever womb I'm reborn, [whether] it's human or divine, I'm the color of *korāṇḍa*,

[and] radiantly beautiful. 4396 (6) [4534]

4386 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4387 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4388 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4389 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4390 lit., "going," elsewhere translated as "flying" given the context

4391 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4392 *sappi*, lit., ghee, clarified butter (*gī tel*)

4393 lit., "went"

4394 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4395 lit., "fell down"

4396 lit., "meritorious"

In the ninety-two aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of worshipping 4397 feet. (7) [4535]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (8) [4536]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (9) [4537]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (10) [4538]

Thus indeed Venerable Korāṇḍapupphiya Thera spoke these verses.

The legend of Korāṇḍapupphiya Thera is finished.

Seeing the Blessed One, Well-Thought,4400 the World's Best One, the Bull of Men, entered into the great forest,

tormented by internal pain,4401

bringing pleasure to [my own] heart,

I presented cream from some ghee.4402 (1) [4539]4403

4397 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

4398 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

4399 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

4400 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4401 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

4402 lit., “going,” elsewhere translated as “flying” given the context

4403 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

From doing and heaping [that] up,4404 the river [named] Bhāgīrathī,4405 [and] even the four great oceans

are supplying [ghee]-cream to me. (2) [4540]

And even this [whole] awful earth, beyond measure, beyond counting, discerning what I am thinking,

turns into honey and sugar.4406 (3) [4541]

These trees on [all] four continents, foot-drinkers growing in the earth,4407 discerning what I am thinking,

turn into4408 wishing-trees [for me]. (4) [4542]

Fifty times the lord of the gods, I exercised divine rule [there]. And fifty-one times I was [then]

a king who turns the wheel [of law]. [And I enjoyed] much local rule, innumerable by counting. (5) [4543]4409

In the ninety-four aeons since

I gave [him] that gift at that time, I've come to know no bad rebirth:

that's the fruit of the cream from ghee. (6) [4544]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (7) [4545]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (8) [4546]

The four analytical modes, and these eight deliverances,

4404 *sappi*, lit., ghee, clarified butter (*gī tel*)

4405 lit., "went"

4406 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4407 lit., "fell down"

4408 lit., "meritorious"

4409 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [4547]

Thus indeed Venerable Ghatamaṇḍadāyaka Thera spoke these verses.

The legend of Ghatamaṇḍadāyaka Thera is finished.

424. {427.}4410 Ekadhammasavanīya4411 [Edit](#)

The Victor, Padumuttara,

was the Master of Everything.

[While] preaching the Four Noble Truths, he ferried many folks across. (1) [4548]

A matted-haired ascetic4412 then, I practiced fierce austerities.4413

Throwing off [my] clothes made of bark,

I traveled in the sky back then. (2) [4549]

I am not [then] able4414 to go over [him,] the Best of Buddhas. Like a bird that has struck a rock,

I am unable to proceed.4415 (3) [4550]

Having walked4416 upon the water, so I am flying through the sky. Previously my behavior

never had been interrupted. (4) [4551]

"Well now I'll investigate that.

I might get some small benefit." Descending from the sky I then

heard the [sweet] sound of the Teacher,

who was preaching impermanence

4410 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4411 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

4412 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4413 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

4414 lit., “going,” elsewhere translated as “flying” given the context

4415 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

4416 *sappi*, lit., ghee, clarified butter (*gī tel*)

with a voice that was enticing, good to listen to, beautiful.

I took up that [Teaching] back then. (5-6) [4552-4553]

Having perceived impermanence, 4417

I went [back] to my hermitage. Remaining as long as I lived,

I [later] passed away [right] there. (7) [4554]

In subsequent existences,

I recalled hearing the Teaching. 4418

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (8) [4555] 4419

For thirty thousand aeons I

delighted in the world of gods,

and fifty-one times [while there], I

exercised rule over the gods. (9) [4556]

And twenty-one times I was [then]

a king who turns the wheel [of law]. [And I enjoyed] much local rule, innumerable by counting. (10) [4557]

I enjoyed [my] own good karma, 4420 being happy from birth to birth. Recalling that perception, I transmigrated from birth to birth.

I do not comprehend the end, 4421

nirvana, the eternal state. (11) [4558] 4422

Sitting down in my father’s house,

a monk with senses [well-]controlled was [then] explaining this sermon, 4423

4417 lit., “went”

4418 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4419 lit., “fell down”

4420 lit., “meritorious”

4421 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”

4422 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

spoken about impermanence:4424 (12) [4559]

"In flux indeed is all that is;

things that arise and [then] decline are being born [and then] dying;

happy is the relief from them." (13) [4560]

Right after having heard [that] verse, I recalled my past perception.

Sitting down on a single seat,

I attained [my] arahantship. (14) [4561]

When [only] seven years of age, I attained [my] arahantship.

The Buddha [himself] ordained me:

the fruit of hearing the Teaching. (15) [4562]

In the hundred thousand aeons

since I heard the Teaching back then, I've come to know no bad rebirth:

the fruit of hearing the Teaching. (16) [4563]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (17) [4564]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (18) [4565]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (19) [4566]

Thus indeed Venerable Ekadhammasavaniya Thera spoke these verses.

The legend of Ekadhammasavaniya Thera is finished.

4424 ^{°vikutr°}; I take this to evoke a mattress (*tūlikā*[°]) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

425. {428.}4425 Sucintita4426 [Edit](#)

In the city, Hamsavatī,

I was a cultivator then.

I [earn my] living by farming,

[and] through it I feed [my] children. (1) [4567]

[My] field back then was bountiful, [and] my grain was producing seed;4427 when the fruit-bearing time arrived,
I then thought [about it] like this: (2) [4568]

"It's not right, it is not fitting
for one who knows what's virtuous,4428
that without giving to the monks,4429
I should consume the best of this. (3) [4569]

This Buddha's the Impartial One,4430
Bearing the Thirty-two Great Marks;
reared4431 by him, the monks' Assembly
is the unsurpassed merit-field. (4) [4570]

I shall give a donation there,
the first of each of the new crop."4432
Thinking about [it] like that, I
was happy, with a gladdened mind.4433 (5) [4571]

[Then] carrying grain from [my] field, I went up to the Sambuddha.
Having approached the Sambuddha, the World's Best One, the Bull of Men,
[and] worshipping the Teacher's feet,

4425 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4426 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4427 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4428 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4429 lit., "going," elsewhere translated as "flying" given the context

4430 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4431 *sappi*, lit., ghee, clarified butter (*gī tel*)

4432 lit., "went"

4433 reading *sañcālesi* with BJTS for PTS *sañjālesi*

I spoke these words [to the Buddha]: (6) [4572]4434

"The new crop [of grain] has prospered;
you're4435 the Recipient of Gifts.4436
O Sage, showing [me] compassion,

please accept it, O Eyeful One."4437 (7) [4573]

Padumuttara, World-Knower, Sacrificial Recipient,

discerning what I was thinking,

spoke these words [to me at that time]: (8) [4574]

"Four have entered [into the path];

four are established in [its] fruit.4438

This monks' Assembly is upright,

settled in wisdom [and] morals. (9) [4575]

Merit done for the [good] rebirths of people doing rituals,4439

beings looking [to earn] merit,

gifted for the monks,4440 bears great fruit. (10) [4576]

The new crop, so too more than that, is to be given to these monks.4441

Proposing [it], lead monks from the Assembly to that house [of yours]. What has been prepared in your house,

give that to the monks' Assembly." (11) [4577]4442

Proposing [it], leading monks, from the

Assembly to that house [of mine], what had been prepared in my house,

I gave to the monks' Assembly. (12) [4578]

Due to that karma done very well,

4434 lit., "fell down"

4435 lit., "meritorious"

4436 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

4437 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4438 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4439 *°vikutṭṭ*: I take this to evoke a mattress (*tālikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

4440 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4441 lit., "on a flower"

4442 or perhaps flowers? Or both, i.e. trees in bloom?

with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (13) [4579]

There my well-constructed mansion was [made of] gold, brightly shining. It rose up sixty leagues [in height,]

[and it] was thirty leagues in width. (14) [4580]

The nineteenth recitation portion.

That palace of mine was crowded, filled with [varied] groups of women. Eating and [also] drinking there,
I live among the thirty gods.4443 (15) [4581]

And three times in succession I exercised divine rule [back then], and five times in succession I
was a monarch who turns the wheel, [and I enjoyed] much local rule, innumerable by counting. (16) [4582]4444

Transmigrating from birth to birth, I receive unlimited wealth.

I have no lack of possessions:

that is the fruit of a new crop. (17) [4583]

Elephant- [and] horse-vehicles, palanquins, also chariots —

I am obtaining all of them:

that is the fruit of a new crop. (18) [4584]

New clothing [and likewise] new fruit, new food which has the best flavor —

I am obtaining all of them:

that is the fruit of a new crop. (19) [4585]

Silk cloth4445 and woolen blankets4446 too,

khoma and also cotton cloth4447 — I am obtaining all of them:

that is the fruit of a new crop. (20) [4586]

Groups of slave-women, groups of slaves,

4443 *khiḍḍāratiyā*

4444 *tīdase*, i.e., in Tāvatiṃsa heaven

4445 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

4446 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

4447 lit., “*pūjā*”

and women who are all decked out — I am obtaining all of them:

that is the fruit of a new crop. (21) [4587]

I am not cold, I am not hot; burning fever does not exist. And also mental suffering4448

is non-existent in my mind. (22) [4588]

[People say.] “Eat this,” “enjoy this,” “lit down [to sleep] in this [good] bed.” I am obtaining all of that:

that is the fruit of a new crop. (23) [4589]

Now is the final time for me;

[my] last rebirth is proceeding.4449

Today the fruit which I donated4450

is always making [me] happy. (24) [4590]

After donating [my] new crop,
for the monks of splendid virtue,⁴⁴⁵¹
I experience eight results,⁴⁴⁵²
in accordance with my karma. (25) [4591]

I'm handsome and I'm famous [too], very wealthy⁴⁴⁵³ and free from harm; always in the majority,⁴⁴⁵⁴
my retinue has no factions.

They all are giving me respect, whomever on earth I mix with.

And whatever gifts⁴⁴⁵⁵ there [may] be,
I [always] get the first of each.⁴⁴⁵⁶ (26-27) [4592-4593]

In the middle of the monks⁴⁴⁵⁷ or face-to-face with the Best Buddha, passing over all the [others],
the donors are giving to me. (28) [4594]

⁴⁴⁴⁸ *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

⁴⁴⁴⁹ or "I do not know," *na jānāmi*

⁴⁴⁵⁰ *parijāho*

⁴⁴⁵¹ lit., "in the city, Śrāvastī,"

⁴⁴⁵² *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

⁴⁴⁵³ *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

⁴⁴⁵⁴ *samādhikusalo ahaṇ*

⁴⁴⁵⁵ *iddhipādesu kovido*

⁴⁴⁵⁶ lit., "did *pūjā*"

⁴⁴⁵⁷ *mārasenāpamaddano*, BJS reads *mārasenappamaddano*

Having given the first new crop,
for the monks of splendid virtue,⁴⁴⁵⁸
I am enjoying these results:
that is the fruit of a new crop. (29) [4595]

In the hundred thousand aeons since I gave that donation then, I've come to know no bad rebirth:
that is the fruit of a new crop. (30) [4596]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (31) [4597]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;
[I have] done what the Buddha taught! (32) [4598]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,

[I have] done what the Buddha taught! (33) [4599]

Thus indeed Venerable Sucintita Thera spoke these verses.

The legend of Sucintita Thera is finished.

426. {429.}4459 Sovanṇakiṅkhaniya4460 [Edit](#)

Having departed [home] with faith, I went forth into homelessness. Wearing robes made out of bark, I

placed [my] trust in asceticism.4461 (1) [4600]

Atthadassi, the Blessed One,

the World's Best One, the Bull of Men,

4458 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

4459 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4460 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4461 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

came to be in that period,

ferrying many folks across. (2) [4601]

[All] my strength was [then] exhausted, due to a serious4462 illness. Remembering the Best Buddha,

making an excellent stupa

of sand, with a happy heart I scattered golden *kirīkhani* blooms, by the thousands, [on that stupa,]

my mind [full of] exultation.4463 (3-4) [4602-4603]

As though facing4464 the Sambuddha, I attended on that stupa

with mental pleasure about [him], Atthadassi, the Neutral One. (5) [4604]

Reborn in4465 the world of the gods, I'm obtaining great happiness.

There I was the color of gold:

that's the fruit of Buddha-*pūjā*. (6) [4605]

[There] I had eight hundred million women dressed in their ornaments.4466

They're waiting on me all the time:

that's the fruit of Buddha-*pūjā*. (7) [4606]

There sixty thousand instruments, *bhera*-drums4467 and *paṇava*-drums,4468 conch-shells and *deṇḍima*-drums4469 [too,]

speaking the lovely sound of drums.4470 (8) [4607]

[And also] eighty-four thousand elephants all-ornamented,

4462 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4463 lit., "going," elsewhere translated as "flying" given the context

4464 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4465 *sappi*, lit., ghee, clarified butter (*gī tel*)

4466 lit., "went"

4467 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4468 lit., "fell down"

4469 lit., "meritorious"

4470 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

*mātāṅgas*4471 rutting in three ways4472 [and] tuskers sixty years of age, covered over with nets of gold, [always] are attending4473 on me,

and elephants equipped for war,4474

are not [ever] lacking for me.4475 (9-10) [4608-4609]

I am enjoying the result

of golden *kinḅhani*4476 flowers. Fifty-eight times I exercised

sovereignty over [all] the gods. (11) [4610]

And seventy-one times I was

a king who turns the wheel [of law]. On earth, a hundred and one times,

I exercised world-rulership. (12) [4611]

That one has now gained deathlessness, unconditioned, hard to perceive.

The fetters have [all] been destroyed;

now there will be no more rebirth. (13) [4612]

In the eighteen hundred aeons since I presented that flower,

I've come to know no bad rebirth:

that is the fruit of Buddha-*pūjā*. (14) [4613]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (15) [4614]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (16) [4615]

The four analytical modes, and these eight deliverances,

4471 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4472 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4473 °*vikutṭi*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

4474 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4475 lit., "on a flower"

4476 or perhaps flowers? Or both, i.e. trees in bloom?

six special knowledges mastered,

[I have] done what the Buddha taught! (17) [4616]

Thus indeed Venerable Sovaṇṇakīṅkhaniya Thera spoke these verses.

The legend of Sovaṇṇakīṅkhaniya Thera is finished.

427. {430.}4477 Sovaṇṇakattarika4478 [Edit](#)

The Self-Composed One,4479 the Buddha, the Self-Tamer,4480 Attentive One,4481

Wandering the Path of Brahmā,4482

Delighting in Mental Relief,4483 (1) [4617]

the Flood-Crosser,4484 the Sambuddha, Who Loves Meditation [and] Trance,4485 the Sage, the Seated One,4486 Attainer,4487

Brilliant as Blue Lotus Petals:4488 (2) [4618]

I approached [him,] the Best Buddha, taking a gourd4489 to hold water.

After washing the Buddha's feet,

I gave that [water-]gourd [to him]. (3) [4619]

The Sambuddha [then] had [it] fetched, the Leader, Padumuttara,

4477 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4478 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")
- 4479 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komuṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.
- 4480 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.
- 4481 lit., "going," elsewhere translated as "flying" given the context
- 4482 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*
- 4483 *sappi*, lit., ghee, clarified butter (*gī tel*)

4484 lit., “went”

4485 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4486 lit., “fell down”

4487 lit., “meritorious”

4488 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

4489 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

“Bringing [more] water with this [gourd,]

place it at the soles of my feet.” (4) [4620]

Agreeing, saying, “Excellent,” and with respect for the Teacher, carrying water with the gourd, 4490

I brought it to the Best Buddha. (5) [4621]

The Great Hero gave thanks [for that,] quenching [the anguish in] my heart, “Because of giving [me] this gourd,

let what you think be accomplished.” (6) [4622]

For fifteen 4491 aeons [after that,] I delighted in the gods’ world, and thirty times I was a king,

a king who turns the wheel [of law]. (7) [4623]

Whether by day or else by night, walking back and forth or standing, a water pot 4492 made out of gold

is standing [right] in front of me. (8) [4624]

Giving a gourd to the Buddha, I receive a gold water-pot:

the deed done with little trouble 4493

becomes huge like that [later on]. (9) [4625]

In the hundred thousand aeons

since I gave [him] that gourd back then, I’ve come to know no bad rebirth:

that’s the fruit of [giving] a gourd. (10) [4626]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (11) [4627]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (12) [4628]

4490 *y’enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4491 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

4492 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4493 lit., “on a flower”

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (13) [4629]

Thus indeed Venerable Sovaṇṇakattarika4494 Thera spoke these verses.

The legend of Sovaṇṇakattarika4495 Thera is finished.

The Summary: Sakiṇsammajjaka Thera,

Ekadussī, thus Āsanī,

then Kadamba [and] Koraṇḍa, Ghaṭaṇ, also Savanika, Sucintita, Kiṇkhanika,

and Soṇṇa-Kattarika4496 too:

there are a hundred verses here plus seventy-one [more verses]

The Sakiṇsammajjaka Chapter, the Forty-Third

Ekavihāriya Chapter, the Forty-Fourth

428. {431.}4497 Ekavihāriya4498 [Edit](#)

In this [present] lucky aeon

Brahmā's Kinsman, Greatly Famed One, named Kassapa through [his] lineage,4499

Best Debater, [Buddha] arose. (1) [4630]

Non-Delayed One,4500 Unsupported,4501

4494 or perhaps flowers? Or both, i.e. trees in bloom?

4495 *khiḍḍāratiyā*

4496 *tidase*, i.e., in Tāvatiṃsa heaven

4497 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4498 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

4499 *kummāsa*, Skt. *kulmāsa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4500 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4501 lit., "going," elsewhere translated as "flying" given the context

Whose Mind is as Level as Space,4502

Very Empty,4503 Neutral,4504 Not Fond

of Appearances,4505 the Master,4506 (2) [4631]

Heart Unattached,4507 Defilement-Free,4508

Not Mixing in the clan [and] group,4509

Greatly Compassionate, Hero,

Skilled in means of disciplining,4510 (3) [4632]

Active in duties to others,4511

Training [the whole world] with [its] gods,4512

Drying Up the muddiness on road that leads to nirvana — undying, supreme enjoyment,4513 obstacle to old age and death4514 —

the One Who Helps the World Across4515

was seated amidst a huge crowd. (4-5) [4633-4634]

Lord,4516 with the Voice of a Cuckoo,4517

the Sound of Brahmā,4518 Thus-Gone-One,4519

Lifting [those on] very bad roads4520

who are lost4521 without a Leader,4522 (6) [4635]

4502 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

4503 *sappi*, lit., ghee, clarified butter (*gī tel*)

4504 lit., “went”

4505 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4506 lit., “fell down”

4507 lit., “meritorious”

4508 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

4509 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4510 *y’enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4511 *°vikutr*; I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

4512 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4513 lit., “on a flower”

4514 or perhaps flowers? Or both, i.e. trees in bloom?

4515 *khiddāratiyā*

4516 *tīdase*, i.e., in Tāvātimsa heaven

4517 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

4518 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

4519 lit., “*pūjā*”

4520 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

4521 or “I do not know,” *na jānāmi*

4522 *pariāho*

preaching the stainless Teaching [then,] the World-Leader was seen by me. Having listened to his Teaching,

I went forth into homelessness. (7) [4636]

Going forth, I was then thinking of the Victor's dispensation; weighed down by associations,

I lived alone in lovely woods. (8) [4637]

Physical solitude became

the great condition⁴⁵²³ [then] for me, possessed of mental solitude,

looking at meetings fearfully.⁴⁵²⁴ (9) [4638]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (10) [4639]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (11) [4640]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (12) [4641]

Thus indeed Venerable Ekavīhāriya Thera spoke these verses.

The legend of Ekavīhāriya Thera is finished.

429. {432.}4525 Ekasaṅkhiya⁴⁵²⁶ [Edit](#)

There was a large festival for

Vipassī Buddha's⁴⁵²⁷ Bodhi [tree].

⁴⁵²³ lit., "in the city, Śrāvastī,"

⁴⁵²⁴ *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

⁴⁵²⁵ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁵²⁶ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

⁴⁵²⁷ *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened

The populace came together,

worshipping⁴⁵²⁸ [that] superb Bodhi. (1) [4642]

"Surely he's no inferior,

the one whose Bodhi [tree] this is;

this will be a Best of Buddhas;"

the Teacher's [tree] should be worshipped."4529 (2) [4643]

After that, taking a conch shell, I attended [that] Bodhi tree.

Blowing [that conch shell] every day,

I worshipped the supreme Bodhi. (3) [4644]

Doing that karma when near death, I attained the world of the gods. [When] my [human] body fell down,

I delighted in the gods' world. (4) [4645]

Thrilled, happy, overjoyed, [playing]4530

sixty thousand instruments [They]

give service to me all the time:

that's the fruit of Buddha-*pūjā*, (5) [4646]

I was4531 seventy one kings [named] Sudassana4532 in this aeon,

lords of the grove of rose-apples,4533

victorious on [all] four sides.4534 (6) [4647]

The hundred types4535 of instruments are waiting on me all the time.

I'm enjoying [my] own karma:

that is the fruit of attendance. (7) [4648]

In whichever womb I'm reborn, [whether] it's human or divine, drums are always sounding for me,

even [while] in [my] mother's womb. (8) [4649]

cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4528 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

4529 lit., "going," elsewhere translated as "flying" given the context

4530 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4531 *sappi*, lit., ghee, clarified butter (*gī tel*)

4532 lit., "went"

4533 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4534 lit., "fell down"

4535 lit., "meritorious"

After serving the Sambuddha, after enjoying [all that] bliss,4536

[now] I've attained the deathless state, auspicious, peaceful, unshaking. (9) [4650]

In the ninety-one aeons since

I did that karma at that time,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (10) [4651]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (11) [4652]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (12) [4653]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (13) [4654]

Thus indeed Venerable Ekasaṅkhiya Thera spoke these verses.

The legend of Ekasaṅkhiya Thera is finished.

430. {433.}4537 Pāṭihīrasaṇṇaka4538 [Edit](#)

The Victor, Padumuttara, Sacrificial Recipient,

entered the city at that time,

with a hundred thousand masters.4539 (1) [4655]

4536 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”

4537 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

4538 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

4539 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

When the Very Peaceful One, the

Neutral One, entered the city,

[many] gems shone brilliantly, [and]

there was a loud noise all the time. (2) [4656]

Through the Buddha's [great] majesty,4540

drums were being played and beaten;

the lutes4541 were played all by themselves, when Buddha entered the city. (3) [4657]

I'm honoring4542 the Best Buddha, Padumuttara, Great Sage;

after seeing the miracle,

I pleased [my own] heart [over it]. (4) [4658]

“O! the Buddha! O! the Teaching!

O! our Teacher’s [great] achievement!

Through no [one’s] will, the instruments

are being played all by themselves!” (5) [4659]

In the hundred thousand aeons since I obtained that perception, I’ve come to know no bad rebirth:

the fruit of perceiving Buddhas. (6) [4660]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (7) [4661]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (8) [4662]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [4663]

Thus indeed Venerable Pāṭihīrasaṇṇiaka Thera spoke these verses.

The legend of Pāṭihīrasaṇṇiaka Thera is finished.

4540 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

4541 lit., “going,” elsewhere translated as “flying” given the context

4542 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

431. {434.}4543 Nāṇathavika4544 [Edit](#)

I saw the Ultimate Biped,

shining like a dinner-plate tree,⁴⁵⁴⁵

blazing forth like a tree of lamps,

glittering as though [made of] gold. (1) [4664]

Putting aside [my] water-pot,⁴⁵⁴⁶ [my] robes of bark and [my] ewer,⁴⁵⁴⁷ placing deer-hide on one shoulder,

I [then] praised [him,] the Best Buddha: (2) [4665]

“Great Sage, shedding⁴⁵⁴⁸ the knowledge-light,⁴⁵⁴⁹

which dispels confusion-darkness

[produced by] the delusion-web,

you're the One who has Crossed Over. (3) [4666]

O Unexcelled One, 4550 you lift up this world in its entirety; 4551

there is not in its whole extent 4552

a simile 4553 for your knowledge. (4) [4667]

Due to that knowledge, the Buddha 4554

is known as 4555 "the Omniscient One." 4556

Great Hero, I'm worshipping him,

4543 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4544 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4545 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4546 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4547 lit., "going," elsewhere translated as "flying" given the context

4548 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4549 *sappi*, lit., ghee, clarified butter (*gī tel*)

4550 lit., "went"

4551 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4552 lit., "fell down"

4553 lit., "meritorious"

4554 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

4555 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4556 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

the Unobstructed, 4557 All-Knower." 4558 (5) [4668]

In the hundred thousand aeons since I praised the Best of Buddhas, I've come to know no bad rebirth:

that's the fruit of praising knowledge. (6) [4669]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (7) [4670]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (8) [4671]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [4672]

Thus indeed Venerable Nāṇathavika Thera spoke these verses.

The legend of Nāṇathavika Thera is finished.

432. {435.}4559 Ucchukaṇḍika4560 [Edit](#)

In the city, Bandhumatī,

I was a gate-keeper [back then].

I saw the Buddha, Stainless One,

[who was] Master of Everything. (1) [4673]

Happy, with pleasure in [my] heart, bringing a stalk of sugarcane,4561

4557 °*vikutṭ*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

4558 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4559 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4560 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

4561 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

I gave it to [him,] the Best Buddha,

the Great Sage [known as] Vipassī. (2) [4674]

In the ninety-one aeons since

I gave [the Buddha] sugar-cane, I've come to know no bad rebirth:

the fruit of a sugar-cane stalk. (3) [4675]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [4676]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [4677]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [4678]

Thus indeed Venerable Uccchukaṇḍika4562 Thera spoke these verses.

The legend of Uccchukaṇḍika4563 Thera is finished.

433. {436.}4564 Kalambadāyaka4565 [Edit](#)

The Sambuddha4566 named Romasa4567

was living on a mountainside.

I gave bindweed4568 to that [Buddha],

[feeling well-]pleased by [my] own hands. (1) [4679]

4562 *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

4563 lit., “going,” elsewhere translated as “flying” given the context

4564 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4565 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

4566 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4567 *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

4568 lit., “going,” elsewhere translated as “flying” given the context

In the ninety-four aeons since

I gave that donation back then, I've come to know no bad rebirth:

that's the fruit of [giving] bindweed. (2) [4680]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4681]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4682]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4683]

Thus indeed Venerable Kalambadāyaka Thera spoke these verses.

The legend of Kalambadāyaka Thera is finished.

434. {437.}4569 Ambāṭaka4570 [Edit](#)

Seeing the Buddha in the woods,

the Self-Become, Unconquered One, having taken a hog-plum,⁴⁵⁷¹ I

gave [it] to the Self-Become One. (1) [4684]

In the thirty-one aeons since

I gave that fruit [to him] back then, I've come to know no bad rebirth:

that is the fruit of giving fruit. (2) [4685]

My defilements are [now] burnt up;

all [new] existence is destroyed.

4569 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4570 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4571 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Like elephants with broken chains,

I am living without constraint. (3) [4686]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4687]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4688]

Thus indeed Venerable Ambāṭaka Thera spoke these verses.

The legend of Ambāṭaka Thera is finished.

435. {438.}4572 Hariṭakadāyaka4573 [Edit](#)

Myrobalan⁴⁵⁷⁴ and gooseberry,⁴⁵⁷⁵ mango, rose-apple,⁴⁵⁷⁶ bahera,⁴⁵⁷⁷ jujube,⁴⁵⁷⁸ markingnut,⁴⁵⁷⁹ bel⁴⁵⁸⁰ —

I'm carrying [that] by myself. (1) [4689]

Seeing a Meditator, Sage,

Trance-Lover, on a [mountain] slope, a Great Sage [dwelling there] alone, who was tormented by disease, taking a myrobalan, I

gave [it] to the Self-Become One. When the medicine was eaten, 4581

4572 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4573 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4574 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4575 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4576 lit., "going," elsewhere translated as "flying" given the context

4577 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4578 *sappi*, lit., ghee, clarified butter (*gī tel*)

4579 lit., "went"

4580 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4581 lit., "fell down"

it allayed [the Buddha's] illness. (2-3) [4690-4691]

With [his] pain eliminated,

the Buddha [then] expressed [his] thanks: 4582

"Due to this gift of medicine and the allaying 4583 of illness, being divine or human, or born in another existence, 4584

may you be happy everywhere,

and may illness not come to you." (4-5) [4692-4693]

Having said this, the Sambuddha,

the Self-Become One, the Great Sage, the Hero, 4585 rose into the sky,

just like a swan-king in the air. (6) [4694]

From when I gave myrobalan

to the Great Sage, the Self-Become, until this [present] birth [of mine,] illness did not arise for me. (7) [4695]

This is the final time for me;

[my] last rebirth is proceeding. 4586

The three knowledges are attained;

[I have] done what the Buddha taught! (8) [4696]

In the ninety-four aeons since

I gave [him] medicine back then, I've come to know no bad rebirth:

that is the fruit of medicine. (9) [4697]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (10) [4698]

Being in Best Buddha's presence was a very good thing for me.

4582 lit., "meritorious"

4583 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

4584 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4585 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4586 *°vikutṭ*; I take this to evoke a mattress (*tūlikā*) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

The three knowledges are attained;

[I have] done what the Buddha taught! (11) [4699]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (12) [4700]

Thus indeed Venerable Harīṭakadāyaka Thera spoke these verses.

The legend of Harīṭakadāyaka Thera is finished.

436. {439.}4587 Ambapiṇḍiya4588 [Edit](#)

I was then an elephant-king,

with tusks like plough-poles, fully grown. Wandering in a large forest,4589

I saw the Leader of the World. (1) [4701]

Taking a cluster of mangoes,4590

I gave [them] to [him,] the Teacher.

The Great Hero accepted them,

Siddhattha, Leader of the World. (2) [4702]

While I4591 meditated [on him],

the Victor then consumed [that fruit]. Bringing pleasure to [my] heart there, I was reborn in Tusitā.4592 (3) [4703]

After falling down from there, I

was a monarch who turns the wheel. [Then] through that very method, I, having enjoyed [great] good fortune,4593 being one bent on exertion,

4587 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4588 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4589 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4590 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4591 lit., "going," elsewhere translated as "flying" given the context

4592 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4593 *sappi*, lit., ghee, clarified butter (*gī tel*)

calmed,4594 devoid of grounds for rebirth,4595

knowing well all the defilements,

am living [here now,] undefiled. (4-5) [4704-4705]

In the ninety-four aeons since

I gave that fruit [to him] back then, I've come to know no bad rebirth:

that is the fruit of giving fruit. (6) [4706]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (7) [4707]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (8) [4708]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [4709]

Thus indeed Venerable Ambapiṇḍiya Thera spoke these verses.

The legend of Ambapiṇḍiya Thera is finished.

When Padumuttara Buddha,

the World's Best One, the Neutral One, was wandering about for alms, maintaining superlative fame, (1) [4710]

taking the best [rose-apple]4598 fruit, with a mind that was very clear,

4594 lit., "went"

4595 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4596 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4597 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4598 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

I gave [it] to the Teacher, the

Hero, the One Deserving Gifts. (2) [4711]

O Biped-Lord, 4599 O World's Best One, Bull of Men, due to that karma,

I've attained the unshaking place

beyond [all] conquest and defeat. (3) [4712]

In the hundred thousand aeons since I gave that donation then, I've come to know no bad rebirth:

that's the fruit of giving the best. (4) [4713]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [4714]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [4715]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [4716]

Thus indeed Venerable Jambuphaliya Thera spoke these verses.

The legend of Jambuphaliya Thera is finished.

The Summary: Ekavihārī Thera and

Saṅkhika, Pāṭihīraka,

Thavika and Uccukaṇḍī 4600

Kalamb', Ambāṭakapadā, 4601

Harīṭak', and Ambapiṇḍī,

Jambuda goes as the tenth [poem].

There are eighty-six verses [here], which are counted by those who know.

The Ekavihāriya Chapter, the Forty-Fourth

4599 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4600 lit., "going," elsewhere translated as "flying" given the context

4601 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Vibhīṭaki4602 Chapter, the Forty-Fifth

438. {441.}4603 Vibhīṭakamiñjaya4604 [Edit](#)

Kakusandha, the Great Hero, was a Master of Everything. Alienated 4605 from the group,

he went into the forest [then]. (1) [4717]

Having gathered numerous seeds,4606

I strung them on a [piece of] vine. At that time the Blessed One was meditating on a mountain. (2) [4718]

Having seen the God of Gods, I, with a mind that was very clear, presented [all those] seeds to [him], the Hero, Deserving of Gifts. (3) [4719]

Within the [present] aeon, since

I gave that fruit [to him] back then, I've come to know no bad rebirth:

that's the fruit of numerous seeds. (4) [4720]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [4721]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [4722]

The four analytical modes, and these eight deliverances,

4602 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4603 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

4604 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4605 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4606 lit., "going," elsewhere translated as "flying" given the context

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [4723]

Thus indeed Venerable Vibhīṭakamiṇjaya Thera spoke these verses.

The legend of Vibhīṭakamiṇjaya Thera is finished.

439. {442.}4607 Koladāyaka4608 [Edit](#)

I was dressed in4609 deer-leather [then,] wearing garments made out of bark. Carrying a *khāri* load, I
brought jujubes4610 to the ashram. (1) [4724]

At that time the Buddha, Sikhi, was alone with nobody else.4611

He [then] approached my hermitage, shining brightly all of the time. (2) [4725]

Bringing pleasure to [my] own heart, worshipping4612 the Compliant One,4613 taking [them] with both of my hands
I gave the Buddha jujubes. (3) [4726]

In the thirty-one aeons since

I gave that fruit [to him] back then, I've come to know no bad rebirth:

the fruit of giving jujubes. (4) [4727]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [4728]

4607 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4608 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4609 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4610 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4611 lit., "going," elsewhere translated as "flying" given the context

4612 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4613 *sappi*, lit., ghee, clarified butter (*gī tel*)

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [4729]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [4730]

Thus indeed Venerable Koladāyaka Thera spoke these verses.

The legend of Koladāyaka Thera is finished.

440. {443.}4614 Billaphaliya4615 [Edit](#)

On Candabhāgā River's bank, my well-constructed hermitage

was served by varied [types] of trees,

[and] strewn with *be* trees [full of fruit.] (1) [4731]

Seeing a fragrant *be* tree,4616 I, remembering the Best Buddha, having filled up a *khāri* load,

thrilled, mind [stirred up] with emotion, having approached Kakusandha,

with a mind that was very clear,

I gave [that] *be* fruit [I had brought]

to [him,] the Hero, Merit-Field. (2-3) [4732-4733]

Within the [present] aeon, since

I gave that fruit [to him] back then, I've come to know no bad rebirth:

that is the fruit of giving fruit. (4) [4734]

My defilements are [now] burnt up;

all [new] existence is destroyed.

4614 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4615 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4616 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Like elephants with broken chains,

I am living without constraint. (5) [4735]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [4736]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [4737]

Thus indeed Venerable Billaphaliya Thera spoke these verses.

The legend of Billaphaliya Thera is finished.

441. {444.}4617 Bhallāṭakadāyaka4618 [Edit](#)

Spreading out a rug made of grass4619 for the Gold-Colored Sambuddha, Bearing the Thirty-two Great Marks, flying4620 along the forest4621 top,

like a regal *sal* tree in bloom,

I asked [him,] the Best of Buddhas: "let the Buddha show me mercy;

I would like to give [you] alms food." (1-2) [4738–4739]

Merciful, Compassionate One, Atthadassi, Greatly Famed One, discerning what I was thinking, descended to my hermitage. (3) [4740]

Descending, the Sambuddha then

sat down on [that] mat made of leaves.4622

4617 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4618 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

4619 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4620 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4621 lit., "going," elsewhere translated as "flying" given the context

4622 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Having taken some markingnut,4623

I gave [it] to the Best Buddha. (4) [4741]

While I meditated [on him],

the Victor then consumed [that fruit]. Bringing pleasure to [my] heart there,

I then worshipped [him,] the Victor. (5) [4742]

In the eighteen hundred aeons

since I gave [him] that fruit back then, I've come to know no bad rebirth:

that is the fruit of giving fruit. (6) [4743]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (7) [4744]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (8) [4745]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [4746]

Thus indeed Venerable Bhallāṭakadāyaka Thera spoke these verses.

The legend of Bhallāṭakadāyaka Thera is finished.

442. {445.}4624 Utuḥhipupphiya4625 [Edit](#)

Taking an *utuḥhi* flower, I offered it to the Bodhi,

when [that] banyan4626 tree had grown large,

4623 *sappi*, lit., ghee, clarified butter (*gī tel*)

4624 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4625 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4626 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

in the golden-colored sunlight.4627 (1) [4747]

Within the [present] aeon, since

I offered a flower back then,

I've come to know no bad rebirth:

that's the fruit of Bodhi-*pūjā*. (2) [4748]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4749]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4750]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4751]

Thus indeed Venerable Utuḥhipupphiya⁴⁶²⁸ Thera spoke these verses.

The legend of Utuḥhipupphiya⁴⁶²⁹ Thera is finished.

443. {446.}4630 Ambāṭakiya⁴⁶³¹ [Edit](#)

Vessabhū, the Sage, having plunged into a *saḷ*-forest in bloom,

sat down on a bad mountain road

like a lion, the Well-Born-One.⁴⁶³² (1) [4752]

Happy, with pleasure in [my] heart,

⁴⁶²⁷ *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

⁴⁶²⁸ lit., “going,” elsewhere translated as “flying” given the context

⁴⁶²⁹ *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

⁴⁶³⁰ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶³¹ “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. ⁴⁷² {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

⁴⁶³² *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷaḥarayaḥ*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

I presented⁴⁶³³ hog-plum⁴⁶³⁴ [to him], the Merit-Field, the Great Hero,

[feeling well-]pleased by my own hands. (2) [4753]

In the thirty-one aeons since

I offered⁴⁶³⁵ that flower⁴⁶³⁶ [to him], I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [4754]

My defilements are [now] burnt up;

all [new] existence is destroyed. All defilements are exhausted;

I am living without constraint. (4) [4755]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [4756]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [4757]

Thus indeed Venerable Ambāṭakiya Thera spoke these verses.

The legend of Ambāṭakiya Thera is finished.

444. {447.}4637 Sīhāsanika4638 [Edit](#)

Happy, with pleasure in [my] heart, I gave a lion-throne [to him,] Padumuttara, Blessed One,

the Well-Wisher of All Creatures.4639 (1) [4758]

4633 *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

4634 lit., “going,” elsewhere translated as “flying” given the context

4635 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

4636 *sappi*, lit., ghee, clarified butter (*gī tel*)

4637 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4638 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

4639 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

In the world of gods or of men, wherever I am living [then], I’m receiving a huge mansion:

that’s the fruit of a lion-throne. (2) [4759]

Many couches4640 made out of gold, made of silver, made of rubies,

made of gemstones, made of crystal,

are produced for me all the time. (3) [4760]

Making a seat for the Bodhi

of the [Buddha] named “Best Lotus,” I’m born in an exalted clan;

O! the Teaching’s propriety!4641 (4) [4761]

In the hundred thousand aeons since I made [him that] lion-throne, I’ve come to know no bad rebirth:

that’s the fruit of a lion-throne. (5) [4762]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (6) [4763]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (7) [4764]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (8) [4765]

Thus indeed Venerable Sīhāsanika Thera spoke these verses.

The legend of Sīhāsanika Thera is finished.

4640 *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

4641 lit., “going,” elsewhere translated as “flying” given the context

445. {448.}4642 Pādapīṭhiya4643 [Edit](#)

The Sambuddha named Sumedha, the Chief, Compassionate, the Sage, causing many beings to cross,

[then] reached nirvana, Great-Famed One. (1) [4766]

Happy, with pleasure in [my] heart, I had a stool for the feet made

close to the lion-throne of him,

of Sumedha, the Sage So Great. (2) [4767]

Doing that wholesome karma which bears fruit and leads to happiness,4644 conforming to [my] good4645 karma,

I [then] went to Tāvātimsa. (3) [4768]

When I was living in that [world,] being endowed with good4646 karma, when lifting up [my] feet a gold

footstool [then] comes to be for me. (4) [4769]

The gain for them is well-received, who are getting a listening; serving4647 [Buddha] in nirvana,4648

They're receiving huge happiness. (5) [4770]

My karma too was so well done, [carefully] employing merchants. After having a footstool made,

I'm receiving a chair of gold. (6) [4771]

Whichever direction I go,4649

for any reason at all, I'm

4642 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4643 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

4644 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4645 *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

4646 lit., “going,” elsewhere translated as “flying” given the context

4647 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

4648 *sappi*, lit., ghee, clarified butter (*gī tel*)

4649 lit., “went”

stepping on a stool of gold:

that is the fruit of good4650 karma. (7) [4772]

In the thirty thousand aeons since I did that karma back then, I’ve come to know no bad rebirth:

that is the fruit of a footstool. (8) [4773]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (9) [4774]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (10) [4775]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (11) [4776]

Thus indeed Venerable Pādapiṭhiya Thera spoke these verses.

The legend of Pādapiṭhiya Thera is finished.

446. {449.}4651 Vedikāraka4652 [Edit](#)

Making a well-made railing for the foot of the superb Bodhi4653 of Padumuttara Buddha,

I brought pleasure to [my] own heart. (1) [4777]

Really excellent4654 merchandise,4655

4650 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4651 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4652 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

4653 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4654 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

4655 lit., “going,” elsewhere translated as “flying” given the context

[things] man-made and [things] not man-made,4656

are raining [on me] from the sky:

that is the fruit of a railing. (2) [4778]

Being jumped on from both [sides] when threatening armies are massing,4657

I am not seeing frights or fears:

that is the fruit of a railing. (3) [4779]

Discerning what I am thinking,

a good mansion gets made4658 [for me] [with] many very costly beds:

that is the fruit of a railing. (4) [4780]

In the hundred thousand aeons since I had that railing made [then], I've come to know no bad rebirth:

that is the fruit of a railing. (5) [4781]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (6) [4782]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (7) [4783]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (8) [4784]

Thus indeed Venerable Vedikāraka Thera spoke these verses.

The legend of Vedikāraka Thera is finished.

4656 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

4657 *sappi*, lit., ghee, clarified butter (*gī tel*)

4658 lit., “went”

447. {450.}4659 Bodhighariya4660 [Edit](#)

Happy, with pleasure in [my] heart, I had a Bodhi-tree shrine4661 made for Siddhattha, the Blessed One,

the Biped-Lord, the Neutral One. (1) [4785]

Being reborn in Tusitā,4662

I live in a house [made of] gems.

There's neither cold nor hot for me;

the wind does not touch my body. (2) [4786]

In the fifty-sixth aeon hence

I was a wheel-turning monarch; my city known as Kāsika,⁴⁶⁶³ constructed by Vissakamma,⁴⁶⁶⁴

was spread out for ten leagues [in length,] [and it measured] eight leagues in width. No[thing] in that city was [made

of]⁴⁶⁶⁵ sticks [or of] vines [or of] clay. (3-4) [4787-4788]

[My] palace known as Maṅgala,⁴⁶⁶⁶ constructed by Vissakamma, [measured] a league across [in length,]

and it was a half a league wide. (5) [4789]

[Its] eighty-four thousand pillars were [all made out of solid] gold; the pinnacles were made of gems,

and the roofs were [made of] silver. (6) [4790]

That house all made of [solid] gold, constructed by Vissakamma,

⁴⁶⁵⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁶⁰ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

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⁴⁶⁶¹ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁴⁶⁶² *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁴⁶⁶³ lit., "going," elsewhere translated as "flying" given the context

⁴⁶⁶⁴ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

⁴⁶⁶⁵ *sappi*, lit., ghee, clarified butter (*gī tel*)

⁴⁶⁶⁶ lit., "went"

was occupied by me [back then]:

that's the fruit of giving a shrine.⁴⁶⁶⁷ (7) [4791]

After enjoying all of that,

in the world⁴⁶⁶⁸ of gods [and of] men, today I have reached nirvana,

the peaceful state that's unexcelled. (8) [4792]

In the ninety-four aeons since

I had that Bodhi[-tree-]shrine made, I've come to know no bad rebirth:

that's the fruit of giving a shrine. (9) [4793]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (10) [4794]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (11) [4795]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (12) [4796]

Thus indeed Venerable Bodhighariya Thera spoke these verses.

The legend of Bodhighariya Thera is finished.

The Summary: Vibhīṭakī, 4669 Kolaphālī,

Billa-Bhallāṭakappada, Nigrodha 4670 and Ambāṭakī, Āsanī, Pādapiṭṭhaka,

Vedika, Bodhigharika:

the verses that are counted here, which are declared in this chapter, all[-told] are one less than eighty.

4667 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4668 lit., "fell down"

4669 lit., "meritorious"

4670 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

The Vibhīṭakī Chapter, the Forty-Fifth

Jagatidāyaka Chapter, the Forty-Sixth

448. {451.}4671 Jagatidāyaka4672 [Edit](#)

Happy, with pleasure in [my] heart,

I had the spot of earth⁴⁶⁷³ cleared for the foot of the superb Bodhi⁴⁶⁷⁴

of Dhammadassi [Buddha], Sage. (1) [4797]

From a cliff or from a mountain, [when] I have fallen from a tree, I get support [to break] the fall:

that's the fruit of a spot of earth. (2) [4798]

Thieves are not harassing me [and] rulers⁴⁶⁷⁵ don't despise me [either]; I am surpassing all my friends:

that's the fruit of a spot of earth. (3) [4799]

In whichever womb I'm reborn, [whether] it's human or divine, everywhere I'm being worshipped:⁴⁶⁷⁶

that's the fruit of a spot of earth. (4) [4800]

In the eighteen hundred aeons [since] I prepared that spot of earth, I've come to know no bad rebirth:

that's the fruit of a spot of earth. (5) [4801]

My defilements are [now] burnt up;

all [new] existence is destroyed.

4671 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4672 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4673 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4674 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4675 lit., "going," elsewhere translated as "flying" given the context

4676 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Like elephants with broken chains,

I am living without constraint. (6) [4802]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (7) [4803]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (8) [4804]

Thus indeed Venerable Jagatidāyaka Thera spoke these verses.

The legend of Jagatidāyaka Thera is finished.

449. {452.}4677 Morahatthiya4678 [Edit](#)

Collecting [some] peacock feathers,

I [then] approached the World-Leader. Happy, with pleasure in [my] heart,

I gave [him those] peacock feathers. (1) [4805]

Through those4679 peacock feathers, [given]

with intention and [firm] resolve,

the three fires4680 are blown out in me; I'm receiving huge happiness. (2) [4806]

O! the Buddha! O! the Teaching!

O! our Teacher's [great] achievement! Having given peacock feathers,

I'm receiving huge happiness. (3) [4807]

The three fires⁴⁶⁸¹ are blown out in me;

all [new] existence is destroyed;

⁴⁶⁷⁷ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁷⁸ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. ⁴⁷² {475}, Kummāsādāyaka ("Barley-Porridge Donor")

⁴⁶⁷⁹ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁴⁶⁸⁰ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁴⁶⁸¹ lit., "going," elsewhere translated as "flying" given the context

all the defilements are exhausted,

I am [now] living, undefiled. (4) [4808]

In the thirty-one aeons since

I gave [him] that donation then, I've come to know no bad rebirth:

that's the fruit of peacock feathers. (5) [4809]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (6) [4810]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (7) [4811]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (8) [4812]

Thus indeed Venerable Morahatthiya Thera spoke these verses.

The legend of Morahatthiya Thera is finished.

450. {453.}4682 Sīhāsanavijjanīya4683 [Edit](#)

I worshipped the Bodhi tree of Tissa [Buddha], the Blessed One. Having taken up a fan there,

I fanned the [Bodhi's] lion-throne. (1) [4813]

In the ninety-two aeons since

I fanned that lion-throne back then, I've come to know no bad rebirth:

that is the fruit of fanning [it]. (2) [4814]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4815]

4682 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4683 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4816]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4817]

Thus indeed Venerable Sīhāsanavijāṇīya Thera spoke these verses.

The legend of Sīhāsanavijāṇīya Thera is finished.

451. {454.}4684 Tiṇukkadhāriya4685 [Edit](#)

Happy, with pleasure in [my] heart, I carried three [grass] torches at

the foot of the superb Bodhi4686

of Padumuttara Buddha. (1) [4818]

In the hundred thousand aeons since I carried those torches [then], I've come to know no bad rebirth:

that's the fruit of giving torches. (2) [4819]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4820]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4821]

The four analytical modes, and these eight deliverances,

4684 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4685 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4686 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4822]

Thus indeed Venerable Tiṇukkadhāriya Thera spoke these verses.

The legend of Tiṇukkadhāriya Thera is finished.

452. {455.}4687 Akkamanadāyaka4688 [Edit](#)

I gave a [plank for]4689 stepping on to Kakusandha, the [Great] Sage, the Brahmin, the Perfected One,4690 going during the siesta. (1) [4823]

Within the [present] aeon, since I gave [him] that donation then, I've come to know no bad rebirth:

that is the fruit of a foot-plank. (2) [4824]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4825]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4826]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4827]

Thus indeed Venerable Akkamanadāyaka Thera spoke these verses.

The legend of Akkamanadāyaka Thera is finished.

4687 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4688 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4689 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4690 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

453. {456.}4691 Vanakoraṇḍiya4692 [Edit](#)

Taking wild *korāṇḍa* [flowers,]4693

I offered [them] to the Buddha

[named] Siddhattha, the Blessed One,

the World's Best One, the Neutral One. (1) [4828]

In the ninety-four aeons since

I offered [him] that flower [then], I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (2) [4829]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4830]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4831]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4832]

Thus indeed Venerable Vanakoraṇḍiya Thera spoke these verses.

The legend of Vanakoraṇḍiya Thera is finished.

4691 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4692 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4693 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

454. {457.}4694 Ekachattiya4695 [Edit](#)

The world had turned to [burning] coal, the earth was mixed with hot embers.4696

Padumuttara, Blessed One,

walked back and forth in open air. (1) [4833]

Carrying a white umbrella, I proceeded along a road.

Having seen the Sambuddha there,

I experienced happiness. (2) [4834]

"The ground is full of [the sun's] rays;

this earth is like [burning] charcoal.

The gusty winds⁴⁶⁹⁷ that are blowing

deplete the breath of the body.⁴⁶⁹⁸ (3) [4835]

Please accept this, [my] umbrella,

which blocks the [sun's] heat [and] the winds, killing⁴⁶⁹⁹ [both] the heat and the cold; [through it] I will touch nirvana." (4) [4836]

Merciful, Compassionate One, Padumuttara, Greatly Famed, discerning what I was thinking,

the Victor then accepted [it]. (5) [4837]

Lord of gods for thirty aeons,

I exercised divine rule [then,]

and five hundred [different] times,

I was a king who turns the wheel. (6) [4838]

[There was also] much local rule, innumerable by counting.

I'm enjoying my own karma,

formerly well-done by myself. (7) [4839]

⁴⁶⁹⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁶⁹⁵ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

⁴⁶⁹⁶ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁴⁶⁹⁷ *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁴⁶⁹⁸ lit., "going," elsewhere translated as "flying" given the context

⁴⁶⁹⁹ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

This is the final time for me;

[my] last rebirth is proceeding.⁴⁷⁰⁰

Even now⁴⁷⁰¹ a white umbrella

is carried for me all the time. (8) [4840]

In the hundred thousand aeons since I gave that umbrella then, I've come to know no bad rebirth:

the fruit of giving umbrellas. (9) [4841]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (10) [4842]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (11) [4843]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (12) [4844]

Thus indeed Venerable Ekachattiya Thera spoke these verses.

The legend of Ekachattiya Thera is finished.

455. {458.}4702 Jātipupphiya4703 [Edit](#)

When the Blessed One passed away,4704

Padumuttara, Greatly Famed, putting flowers into a box,4705

4700 *sappi*, lit., ghee, clarified butter (*gī tel*)

4701 lit., "went"

4702 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4703 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4704 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4705 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

I offered them to the relics.4706 (1) [4845]

Bringing pleasure to [my] heart there, I went to Nimmāna [heaven].4707

Residing in4708 the world of gods,

I remembered [my] good4709 karma. (2) [4846]

From the sky a rain of flowers is raining on me all the time. Transmigrating4710 among humans,

I was a king who had great fame. (3) [4847]

In that place a rain of flowers is raining on me every day, due to that flower-offering4711

to the One Who Sees Everything. (4) [4848]

This is the final time for me;

[my] last rebirth is proceeding.4712

Even today, a flower-rain

is raining on me every day. (5) [4849]

In the hundred thousand aeons since I presented that flower,

I've come to know no bad rebirth:

that's the fruit of relic-worship.4713 (6) [4850]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (7) [4851]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (8) [4852]

The four analytical modes, and these eight deliverances,

4706 lit., "going," elsewhere translated as "flying" given the context

4707 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4708 *sappi*, lit., ghee, clarified butter (*gī tel*)

4709 lit., "went"

4710 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4711 lit., "fell down"

4712 lit., "meritorious"

4713 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [4853]

Thus indeed Venerable Jātipupphiya Thera spoke these verses.

The legend of Jātipupphiya Thera is finished.

456. {459.}4714 Paṭṭipupphiya4715 [Edit](#)

When the relics were carried off, when the drums were being beaten, happy, with pleasure in [my] heart,

I offered4716 a red lodh4717 flower. (1) [4854]

In the hundred thousand aeons

since I offered⁴⁷¹⁸ that flower [back then], I've come to know no bad rebirth:

that's the fruit of relic-worship.⁴⁷¹⁹ (2) [4855]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4856]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4857]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4858]

Thus indeed Venerable Paṭṭipupphiya⁴⁷²⁰ Thera spoke these verses.

⁴⁷¹⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷¹⁵ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. ⁴⁷² {⁴⁷⁵}, Kummāsādāyaka ("Barley-Porridge Donor")

⁴⁷¹⁶ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁴⁷¹⁷ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁴⁷¹⁸ lit., "going," elsewhere translated as "flying" given the context

⁴⁷¹⁹ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

⁴⁷²⁰ *sappi*, lit., ghee, clarified butter (*gī tel*)

The legend of Paṭṭipupphiya⁴⁷²¹ Thera is finished.

457. {460.}⁴⁷²² Gandhapūjaka⁴⁷²³ [Edit](#)

When the pyres were constructed various scents⁴⁷²⁴ were [then] gathered. Happy, with pleasure in [my] heart,

I offered⁴⁷²⁵ a handful of scents. (1) [4859]

In the hundred thousand aeons

since I worshipped that pyre [back then], I've come to know no bad rebirth:

that's the fruit of worshipping⁴⁷²⁶ pyres. (2) [4860]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4861]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4862]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4863]

Thus indeed Venerable Gandhapūjaka Thera spoke these verses.

The legend of Gandhapūjaka Thera is finished.

The Summary:

4721 lit., "went"

4722 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4723 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4724 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4725 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4726 lit., "going," elsewhere translated as "flying" given the context

Jagatī and 4727 Morahatthī, Āsanī, Ukkadhāraka, Akkamī, Vanakoraṇḍī, Chattada, Jātipūjaka,

and the elder Paṭṭipupphī, 4728

the tenth is Gandhapūjaka.

There are sixty-seven verses

which are counted by those who know.

The Jagatidāyaka Chapter, the Forty-Sixth

Sālakusumiya Chapter, the Forty-Seventh

458. {461.}4729 Sālakusumiya4730 [Edit](#)

When the Blessed One passed away — the one whose name was "Best Lotus" — when the funeral pyre was raised,

I offered 4731 a *saḥ*-flower 4732 there. (1) [4864]

In the hundred thousand aeons since I presented that flower,

I've come to know no bad rebirth:

that's the fruit of worshipping 4733 pyres. (2) [4865]

My defilements are [now] burnt up; all [new] existence is destroyed. Knowing well all the defilements,

I am living without constraint. (3) [4866]

Being in Best Buddha's presence was a very good thing for me.

4727 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4728 *sappi*, lit., ghee, clarified butter (*gī tel*)

4729 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4730 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4731 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4732 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4733 lit., "going," elsewhere translated as "flying" given the context

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4867]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4868]

Thus indeed Venerable Sālakusumiya Thera spoke these verses.

The legend of Sālakusumiya Thera is finished.

459. {462.}4734 Citapūjaka4735 [Edit](#)

When the Buddha 4736 was being burned, Sikhi, the Kinsman of the World,

I offered the funeral pyre

eight [sweet-smelling] champak flowers. (1) [4869]

In the thirty-one aeons since

I presented that flower [then],

I've come to know no bad rebirth:

that's the fruit of worshipping4737 pyres. (2) [4870]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4871]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4872]

The four analytical modes, and these eight deliverances,

4734 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4735 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4736 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4737 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4873]

Thus indeed Venerable Citapūjaka Thera spoke these verses.

The legend of Citapūjaka Thera is finished.

460. {463.}4738 Citakanibbāpaka4739 [Edit](#)

When the corpse was being burnt of Vessabhu [Buddha], the Great Sage, taking [sweetly-]scented water,

I put out the funeral pyre. (1) [4874]

In the thirty-one aeons since

I put out that funeral pyre,

I've come to know no bad rebirth:

that's the fruit of scented water. (2) [4875]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4876]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4877]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4878]

Thus indeed Venerable Citakanibbāpaka Thera spoke these verses.

The legend of Citakanibbāpaka Thera is finished.

4738 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4739 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

461. {464.}4740 Setudāyaka4741 [Edit](#)

Happy, with pleasure in [my] heart, I had a causeway constructed,

near the [meditation] walkway

of Vipassi, the Blessed One. (1) [4879]

In the ninety-one aeons since

I had that causeway made [back then], I've come to know no bad rebirth:

that is the fruit of a causeway. (2) [4880]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4881]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4882]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4883]

Thus indeed Venerable Setudāyaka Thera spoke these verses.

The legend of Setudāyaka Thera is finished.

462. {465.}4742 Sumanatālavaṇṭiya4743 [Edit](#)

I gave a fan of palmyra,4744

covered with jasmine flowers, to

4740 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4741 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4742 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4743 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4744 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Siddhattha, the Blessed One, [and]

bore it [for] the Greatly Famed One. (1) [4884]

In the ninety-four aeons since

I gave that palmyra fan then,

I've come to know no bad rebirth:

that's the fruit of palmyra fans. (2) [4885]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [4886]

My being in Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (3) [4887]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4888]

Thus indeed Venerable Sumanatālavāṇṭiya Thera spoke these verses.

The legend of Sumanatālavāṇṭiya Thera is finished.

463. {466.}4745 *Avanṭaphaliya*4746 [Edit](#)

The Blessed One, Hundred-Raycd One,4747 the Self-Become, Unconquered One, Seclusion-Lover,4748 Sambuddha,

went forth in order to seek food. (1) [4889]

[Holding] fruit in [my] hand I saw

the Bull of Men who had approached.

4745 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4746 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4747 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4748 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

Happy, with pleasure in [my] heart,

I gave [him] fruit with stems removed. (2) [4890]

In the ninety-four aeons since

I gave [him] that fruit [at that time], I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [4891]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [4892]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [4893]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [4894]

Thus indeed Venerable Avaṇṭaphaliya⁴⁷⁴⁹ Thera spoke these verses.

The legend of Avaṇṭaphaliya⁴⁷⁵⁰ Thera is finished.

464. {467.}4751 Labujadāyaka⁴⁷⁵² [Edit](#)

In the city, Bandhumatī,

I worked in a hermitage then.⁴⁷⁵³

I saw the Spotless One, Buddha,

[who] was traveling through the sky. (1) [4895]

Taking fruit of a breadfruit⁴⁷⁵⁴ [tree,] I gave [it] to the Best Buddha.

4749 lit., "going," elsewhere translated as "flying" given the context

4750 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4751 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4752 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4753 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4754 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

Standing in the sky, the Calm One, the Great Famed One accepted [it]. With a mind that was very clear, having given Buddha that fruit, productive of delight for me, bringing happiness in this world,

I then came to possess great joy and vast, ultimate happiness.

A gem was truly produced for

[me,] being reborn here and there.4755 (2-3) [4896-4898]4756

In the ninety-one aeons since

I gave [the Buddha] fruit back then, I've come to know no bad rebirth:

that is the fruit of giving fruit. (4) [4899]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [4900]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [4901]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [4902]

Thus indeed Venerable Labujadāyaka Thera spoke these verses.

The legend of Labujadāyaka Thera is finished.

465. {468.}4757 Pilakkhaphaladāyaka4758 [Edit](#)

Seeing Buddha in the forest,4759

Atthadassi, Greatly Famed One,

4755 lit., "going," elsewhere translated as "flying" given the context

4756 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4757 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4758 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4759 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened

happy, with pleasure in [my] heart,

I gave wave-leafed fig4760 fruit [to him]. (1) [4903]

In the eighteen hundred aeons since I gave fruit [to the Buddha], I've come to know no bad rebirth:

that is the fruit of giving fruit. (2) [4904]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4905]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4906]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4907]

Thus indeed Venerable Pilakkhaphaladāyaka Thera spoke these verses.

The legend of Pilakkhaphaladāyaka Thera is finished.

466. {469.}4761 Sayampaṭibhāṇiya4762 [Edit](#)

"Who is not pleased after seeing the God of Gods, the Bull of Men, shining like a dinner-plate tree,

[when he's] going along the road? (1) [4908]

Who is not pleased after seeing

him shining the light of knowledge, driving away [all] the darkness, ferrying many folks across? (2) [4909]

cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4760 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

4761 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4762 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

Who is not pleased after seeing the Leader of the World going

with one hundred thousand masters, [and] lifting up many beings? (3) [4910]

Who is not pleased after seeing

[him] beat the drum of the Teaching, sounding4763 the roar of a lion,

crushing groups of ford-worshippers?4764 (4) [4911]

Who is not pleased after seeing

[all the gods] including Brahmā

come all the way from Brahmā’s world, asking [Buddha] subtle questions? (5) [4912]

Who is not pleased after seeing

[the world] with [its] gods imploring, [both] hands pressed together for him, enjoying merit due to that? (6) [4913]

Who is not pleased after seeing all the people come together, attending on4765 the Eyeful One?

Invited,4766 he does not waver. (7) [4914]

Who is not pleased after seeing numerous drums bellowing, [and] rutting elephants trumpeting,

when he’s entering the city? (8) [4915]

Who is not pleased after seeing

the All-Bright One4767 always shining, [and] raised spots4768 becoming level,

when he is going on the road?4769 (9) [4916]

Who is not pleased after seeing

[him] instructing every being,

4763 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4764 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

4765 lit., “going,” elsewhere translated as “flying” given the context

4766 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

4767 *sappi*, lit., ghee, clarified butter (*gī tel*)

4768 lit., “went”

4769 reading *sañcālesi* with BJTS for PTS *sañjālesi*

being heard throughout the cosmos,4770

when the Blessed One⁴⁷⁷¹ is speaking?" (10) [4917]

In the hundred thousand aeons

since I praised the Buddha [like that], I've come to know no bad rebirth:

that is the fruit of praising [him]. (11) [4918]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (12) [4919]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (13) [4920]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (14) [4921]

Thus indeed Venerable Sayampañibhāṇiya Thera spoke these verses.

The legend of Sayampañibhāṇiya Thera is finished.

467. {470.}4772 Nimittevākyāraṇiya⁴⁷⁷³ [Edit](#)

Plunged into the Himalayas, I'm reciting mantras back the, [and] fifty-four thousand students

attended on me [in that place]. (1) [4922]

They all learned by heart,⁴⁷⁷⁴ true knowers,⁴⁷⁷⁵

⁴⁷⁷⁰ lit., "fell down"

⁴⁷⁷¹ lit., "meritorious"

⁴⁷⁷² *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁴⁷⁷³ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. ⁴⁷² {⁴⁷⁵}, Kummāsādāyaka ("Barley-Porridge Donor")

⁴⁷⁷⁴ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁴⁷⁷⁵ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

were masters of Vedic science;⁴⁷⁷⁶ having come of their own accord,⁴⁷⁷⁷ They dwelt in the Himalayas. (2) [4923]

The Son of a God, Greatly Famed, falling from Tusitā [heaven],⁴⁷⁷⁸ was reborn in a mother's womb,

attentive [and] remembering. (3) [4924]

When the Buddha⁴⁷⁷⁹ was being born, the ten-thousand world-system quaked,
[and] those who were blind obtained⁴⁷⁸⁰ eyes,⁴⁷⁸¹
when the Leader was being born. (4) [4925]

This entire [great bountiful]⁴⁷⁸² earth quaked in every manner.⁴⁷⁸³
Having heard the sound of shouting,
the populace was frightened [then]. (5) [4926]

All the people came together,
and They came into my presence.
“The [great bountiful] earth has quaked, what will this be the result of ?” (6) [4927]

I answered them, “Don’t be frightened;
there is nothing for you to fear. Let all of you be confident;
this omen portends happiness. (7) [4928]

[This great bountiful] earth quakes through contact⁴⁷⁸⁴ with [one of] eight causes. Likewise [this] sign is [also] seen:
there’s a huge effulgence [of light]. (8) [4929]

Without a doubt a Best Buddha,
an Eyeful One, will [soon] be born!”

⁴⁷⁷⁶ lit., “going,” elsewhere translated as “flying” given the context
⁴⁷⁷⁷ *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*
⁴⁷⁷⁸ *sappi*, lit., ghee, clarified butter (*gī tel*)

⁴⁷⁷⁹ lit., “went”

⁴⁷⁸⁰ reading *sañcālesi* with BJTS for PTS *sañjālesi*

⁴⁷⁸¹ lit., “fell down”

⁴⁷⁸² lit., “meritorious”

⁴⁷⁸³ here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

⁴⁷⁸⁴ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

Having [thus] informed the people,
I spoke about the five precepts.⁴⁷⁸⁵ (9) [4930]

Hearing of the five precepts,⁴⁷⁸⁶ and a Buddha’s birth, hard to obtain, happy [and] full of excitement,⁴⁷⁸⁷
their hair stood on end in delight.⁴⁷⁸⁸ (10) [4931]

In the ninety-two aeons since

I explained the signs [at that time], I’ve come to know no bad rebirth:

There I saw [him], the Sambuddha,
the Flood-Crosser, Undefined One. (2) [4937]

Happy, with pleasure in [my] heart, I offered4796 that reed-flower to
the Great Hero, Worthy of Gifts,4797
the Pitier of the Whole World.4798 (3) [4938]

In the thirty-one aeons since
I presented [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [4939]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (5) [4940]

4792 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4793 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

4794 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4795 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4796 lit., "going," elsewhere translated as "flying" given the context

4797 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4798 *sappi*, lit., ghee, clarified butter (*gī tel*)

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [4941]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [4942]

Thus indeed Venerable Naḷamāliya Thera spoke these verses.

The legend of Naḷamāliya Thera is finished.

was flying⁴⁸⁰¹ through the sky [back then]. (1) [4943]

In the Himalayan region,

there was a large natural lake. My palace was [located] there,

bound up with [my] good⁴⁸⁰² karma. (2) [4944]

Having gone out from the palace, I saw the Leader of the World, bright like a blue water lily,⁴⁸⁰³

blazing up like a fire-altar. (3) [4945]

[Thinking,] "I'll worship⁴⁸⁰⁴ the Leader," [though] I searched⁴⁸⁰⁵ I saw no flower.

4799 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4800 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4801 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4802 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4803 lit., "going," elsewhere translated as "flying" given the context

4804 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4805 *sappi*, lit., ghee, clarified butter (*gī tel*)

Bringing pleasure to [my] own heart,

I worshipped [him], the Teacher, [then]. (4) [4946]

With the gem [I had] on my head,⁴⁸⁰⁶

I worshipped⁴⁸⁰⁷ [him], the World-Leader: "Let there be a lucky result

of this offering⁴⁸⁰⁸ of a gem." (5) [4947]

Padumuttara, World-Knower, Sacrificial Recipient,

the Teacher, standing in the sky,

spoke this verse [about me then]: (6) [4948]

"Let your thought have a good result; let you receive huge happiness. Because of offering⁴⁸⁰⁹ this gem,

let you experience great fame." (7) [4949]

Having said this, the Blessed One,

the one whose name was "Best Lotus,"

the Best Buddha [then] flew away,⁴⁸¹⁰

to where [his] mind directed [him]. (8) [4950]

Sixty aeons the lord of gods, I exercised divine rule.

And another hundred times I

was a monarch who turns the wheel. (9) [4951]

When I had become a god who remembered [his] former karma, a gemstone comes to be for me,
[which functioned as] my source of light.4811 (10) [4952]

Eighty-six thousand women [then] were [married to me as] my wives, with varied clothes and jewelry
and wearing earrings made of gems,

4806 lit., "went"

4807 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4808 lit., "fell down"

4809 lit., "meritorious"

4810 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou-
sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

4811 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

with long eyelashes, lovely smiles4812 and slim waists, pleasant to look at.4813 [They're] constantly waiting on me:

that's the fruit of offering gems. (11-12) [4953-4954]

Well-made4814 things to adorn [myself]

are [coming] to me as I wish,

made of gold and made of gemstones,

[and] likewise made out of rubies. (13) [4955]

Delightful gabled huts and caves, and beds that are very costly, discerning what I am thinking,

are produced according to wish. (14) [4956]

The gain for them is well-received who get to listen [to Buddha,]

the Merit-Field for humankind,

the Medicine for all that breathe. (15) [4957]

My karma too was [so] well done, which is that I saw the Leader.

I am freed from [all] suffering;4815

[I've] attained the unshaking state. (16) [4958]

In whichever womb I'm reborn, [whether] it's human or divine, on all sides are the seven gems;

there is light for me all the time. (17) [4959]

Because of that gem-offering,4816

having enjoyed [great] good fortune,4817

the knowledge-light is seen by me;

I've attained the unshaking state. (18) [4960]

In the hundred thousand aeons since I offered4818 that gem [to him], I've come to know no bad rebirth:

that's the fruit of offering gems.4819 (19) [4961]

4812 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4813 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

4814 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4815 lit., "on a flower"

4816 or perhaps flowers? Or both, i.e. trees in bloom?

4817 *khiddāratiyā*

4818 *tīdase*, i.e., in Tāvatiṃsa heaven

4819 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (20) [4962]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (21) [4963]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (22) [4964]

Thus indeed Venerable Mañipūjaka Thera spoke these verses.

The legend of Mañipūjaka Thera is finished.

470. {473.}4820 Ukkāsatika4821 [Edit](#)

The Blessed One named Kosika, Meditator, Trance-Loving One, Buddha, Seclusion-Lover, Sage,

lived on Cittakūṭa4822 back then. (1) [4965]

Plunged4823 into the Himalayas, attended by troops of women,

I saw [him], Kosika Buddha,

like the moon on the fifteenth day.4824 (2) [4966]

With4825 a hundred flaming[-torches,]4826

I waited on [him] at that time.

4820 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4821 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4822 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4823 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4824 lit., "going," elsewhere translated as "flying" given the context

4825 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4826 *sappi*, lit., ghee, clarified butter (*gī tel*)

Remaining seven nights and days,

on the eighth [day] I departed.4827 (3) [4967]

With a pleased heart, having worshipped the Self-Become, Unconquered One, Kosika Buddha, [when] he rose,

I [also] gave one meal [to him]. (4) [4968]

Through that karma for the World's Best, the Biped-Lord, the Bull of Men,

I was reborn in Tusitā:4828

that is the fruit of [that] one meal. (5) [4969]

During the day and also at

night, there is always light for me;

on all sides for a hundred leagues,

I am permeated by light. (6) [4970]

In the fifty-fifth aeon hence

I was a king who turns the wheel, lord of the grove of rose-apples,4829 victorious on [all] four sides.4830 (7) [4971]

My city at that time was rich, prosperous and well-constructed.

[It measured] thirty leagues in length,

and [it was] twenty leagues in width. (8) [4972]

[My] city was named Sobhana;4831

[it] was built by Vissakamma.

[It] did not lack for the ten sounds,4832

well-accompanied by cymbals.4833 (9) [4973]

No[thing] in that city was [made of]4834 sticks [or of] vines [or of] clay.

4827 lit., "went"

4828 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4829 lit., "fell down"

4830 lit., "meritorious"

4831 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou-
sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

4832 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4833 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4834 °*vikutī*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

Everything was made out of gold,

[and] it was shining all the time. (10) [4974]

Four rampart walls surrounded [it]; They were constructed out of gems. In the middle, a palmyra

pond4835 was made by Vissakamma. (11) [4975]

[There were] ten thousand ponds [as well], covered with pink and blue lotus,

covered with white lotuses [too],

[all] exuding varied perfumes. (12) [4976]

In the ninety-four aeons since

I carried those torches4836 [for him], I've come to know no bad rebirth:

the fruit of carrying torches. (13) [4977]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (14) [4978]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (15) [4979]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (16) [4980]

Thus indeed Venerable Ukkāsatika Thera spoke these verses.

The legend of Ukkāsatika Thera is finished.

4835 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4836 lit., “on a flower”

471. {474.}4837 Sumanavijaniya4838 [Edit](#)

With4839 a fan [covered in] jasmine, I fanned the superb Bodhi at

the foot of the superb Bodhi4840

of Vipassi, the Blessed One. (1) [4981]

In the eleven aeons since

I fanned that superb Bodhi [tree], I've come to know no bad rebirth:

that is the fruit of a fanning. (2) [4982]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4983]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4984]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4985]

Thus indeed Venerable Sumanavijaniya Thera spoke these verses.

The legend of Sumanavijaniya Thera is finished.

4837 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4838 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4839 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4840 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

472. {475.}4841 Kummāsādāyaka4842 [Edit](#)

When Vipassi, the Sage So Great, was going about as [he] wished, seeing [that his] bowl was empty,

I filled [it] with barley porridge.4843 (1) [4986]

In the ninety-one aeons since

I gave that alms food at that time, I've come to know no bad rebirth:

that's the fruit of barley porridge. (2) [4987]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4988]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4989]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4990]

Thus indeed Venerable Kummāsādāyaka Thera spoke these verses.

The legend of Kummāsādāyaka Thera is finished.

4841 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4842 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4843 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

473. {476.}4844 Kusatṭhakadāyaka4845 [Edit](#)

Happy, with pleasure in my heart,

I gave eight tickets for alms food4846

to Kassapa, the Blessed One,

the Brahmin, the Perfected One.4847 (1) [4991]

Within the [present] aeon, since

I gave those eight meal-tickets [then], I've come to know no bad rebirth:

that's the fruit of eight meal-tickets. (2) [4992]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4993]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4994]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [4995]

Thus indeed Venerable Kusatṭhakadāyaka Thera spoke these verses.

The legend of Kusaṭṭhakadāyaka Thera is finished.

4844 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4845 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

4846 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4847 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

474. {477.}4848 Giripunnāgiya4849 [Edit](#)

The Blessed One named Sobhita lived on Cittakūṭa4850 back then.

Taking [some] mountain laurel4851 [fruit,]

I worshipped4852 the Self-Become One. (1) [4996]

In the ninety-four aeons since

I worshipped4853 the Buddha [back then], I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (2) [4997]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [4998]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [4999]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [5000]

Thus indeed Venerable Giripunnāgiya Thera spoke these verses.

The legend of Giripunnāgiya Thera is finished.

4848 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4849 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

4850 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4851 *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

4852 lit., “going,” elsewhere translated as “flying” given the context

4853 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

475. {478.}4854 Vallikāraphaladāyaka4855 [Edit](#)

The Sambuddha named Sumana lived in Takkarā4856 at that time. Taking [some] *vallikāra*4857 fruit,
I gave [it] to the Self-Become. (1) [5001]

In the thirty-one aeons since

I gave [him] that fruit at that time, I've come to know no bad rebirth:

that is the fruit of giving fruit. (2) [5002]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [5003]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [5004]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [5005]

Thus indeed Venerable Vallikāraphaladāyaka4858 Thera spoke these verses.

The legend of Vallikāraphaladāyaka4859 Thera is finished.

4854 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4855 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

4856 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4857 *r'attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

4858 lit., “going,” elsewhere translated as “flying” given the context

4859 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

476. {479.}4860 Pānadhidāyaka4861 [Edit](#)

Anomadassi, Blessed One,

the World's Best One, the Bull of Men, gone out during the siesta,

got on the road, the Eyeful One. (1) [5006]

Taking a well-made pair of shoes, I [also] went along the road.

There I saw [him], the Sambuddha,

Carrying a Bowl, 4862 Good-Looking. 4863 (2) [5007]

Bringing pleasure to [my] own heart, taking out 4864 those shoes [that I had], placing them at the [Buddha's] feet,

I spoke these words [to him back then]: (3) [5008]

"Put on 4865 [these shoes], O Sage So Great, O Well-Gone-One, O Lord, O Guide.

I will receive the fruit from this;

let the purpose succeed for me!" (4) [5009]

Anomadassi, Blessed One,

the World's Best One, the Bull of Men, after having put on [those] shoes,

spoke these words [about me back then]: (5) [5010]

"This one who gave [these] shoes to me, [feeling well-] pleased by [his] own hands, I shall relate details of him;

[all of] you listen to my words:" (6) [5011]

Knowing that Buddha would speak, 4866 the gods all came together [there then],

4860 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4861 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4862 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4863 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4864 lit., "going," elsewhere translated as "flying" given the context

4865 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4866 *sappi*, lit., ghee, clarified butter (*gī tel*)

happy, stirred up with emotion,

thrilled, with their hands together. (7) [5012]

"Due to [this] offering of shoes, this one is going to be happy, and fifty-five [different] times,

he will exercise divine rule. (8) [5013]

A thousand times he'll be a king,

a king who turns the wheel [of law], [And there will be] much local rule, innumerable by counting. (9) [5014]

Aeons beyond measure from now, arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (10) [5015]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, knowing well all the defilements,

he'll reach nirvana, undefiled. (11) [5016]

Merit-filled, he'll be reborn in the world of the gods or of men; he will receive vehicles, which

resemble divine vehicles." (12) [5017]

My palaces and palanquins, ornamented elephants and

chariots yoked with thoroughbreds

are always appearing for me. (13) [5018]

[When] I'm departing from the house, I depart on⁴⁸⁶⁷ a chariot.

When my hair was being cut off,

I attained [my] arahantship. (14) [5019]

The gain for me was well-received, that [carefully] hiring merchants, [then] giving [just] one [pair of] shoes,

I've attained the unshaking state. (15) [5020]

During aeons beyond measure

since I gave [those] shoes [at that time], I've come to know no bad rebirth:

that's the fruit of [a pair of] shoes. (16) [5021]

⁴⁸⁶⁷ lit., "went"

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (17) [5022]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (18) [5023]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (19) [5024]

Thus indeed Venerable Pānadhīdayaka Thera spoke these verses.

The legend of Pānadhīdayaka Thera is finished.

In the past, in a forest grove,

I was a man who hunted deer. Searching after a *vāṭa*-deer,4870

I saw [the Buddha's] walkway [there]. (1) [5025]

Happy, with pleasure in my heart, taking sand in [my] lap-pocket,

I sprinkled [it] on the walkway

of the Well-Gone One, Splendid One.4871 (2) [5026]

In the thirty-one aeons since

I sprinkled that sand [at that time], I've come to know no bad rebirth:

that is the fruit of [giving] sand. (3) [5027]

4868 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4869 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

4870 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4871 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [5028]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [5029]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [5030]

Thus indeed Venerable Pulinacaṅkamiya Thera spoke these verses.

The legend of Pulinacaṅkamiya Thera is finished.

The Summary: Naḷamālī, Maṇidada,

Ukkāsatika, Vījanī,

Kummāsa and Kusatṭha [too], also Giripunnāgiya, Vallikāra,4872 Pānadhida

[and] then Pulīnacaṅkama:

five and ninety are the verses

that are counted by those who know.

The Naḷamāli Chapter, the Forty-Eighth

Paṇsukūla Chapter, the Forty-Ninth

478. {481.}4873 Paṇsukūlasaṇṇika4874 [Edit](#)

The Blessed One named Tissa was

a Self-Become One, Foremost Man.4875

4872 lit., “going,” elsewhere translated as “flying” given the context

4873 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4874 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

4875 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more

Leaving [behind] his robe of rags,

the Victor entered [his] dwelling.4876 (1) [5031]

Taking [my] bow which had been stretched,4877

wandering for the sake of food,4878

with4879 a circular sword4880 [as well,]

I entered into the grove [then]. (2) [5032]

There I saw [the Buddha’s] rag-robe, stuck up in the top of a tree.4881

Throwing down the bow right there,

having pressed my hands on [my] head, (3) [5033]

happy, with pleasure in [my] heart, and with a huge [amount of] joy, remembering the Best Buddha,

I worshipped [his] robe of rags [then]. In the ninety-two aeons since

I worshipped that rag-robe [back then,] I’ve come to know no bad rebirth:

that is the fruit of worshipping. (4) [5034-5035]4882

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [5036]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [5037]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5038]

Thus indeed Venerable Paṇsukūlasaṇṇika Thera spoke these verses.

likely and I have translated accordingly. It is at any rate some food made out of barley.

4876 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4877 lit., "going," elsewhere translated as "flying" given the context

4878 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4879 *sappi*, lit., ghee, clarified butter (*gī tel*)

4880 lit., "went"

4881 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4882 lit., "fell down"

The legend of Paṇsukūlasaṇṇika Thera is finished.

479. {482.}4883 Buddhasaṇṇika4884 [Edit](#)

In [reading] marks4885 and history,4886

with glosses4887 [and] ritual law,

[I was] learned, mantra-knowing,4888

a master of the three Vedas. (1) [5039]

[Many] students came to me then, resembling a river stream.

I am teaching mantras to them,

night and day, [I am] not lazy. (2) [5040]

The Sambuddha named Siddhattha arose in the world at that time. Having driven out the darkness,

he displayed the light of knowledge. (3) [5041]

A certain one of my students

conversed with4889 my [other] students;

having heard the fact [he discussed],

They then announced [the fact] to me: (4) [5042]

"A Buddha's risen in the world,

an Omniscient One, World-Leader.

The people are turning to him;

we're not going to get [anything]."4890 (5) [5043]

"Buddhas are Born Spontaneously,4891

[those] Eyeful Ones, Greatly Famed Ones.

4883 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4884 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4885 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4886 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4887 lit., "going," elsewhere translated as "flying" given the context

4888 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4889 *sappi*, lit., ghee, clarified butter (*gī tel*)

4890 lit., "went"

4891 reading *sañcālesi* with BJTS for PTS *sañjālesi*

Why then don't I also [go] see

the Best Buddha, the World-Leader?"4892 (6) [5044]

Having taken my deer-leather,

[my] robes of bark, [and] water-pot,4893

departing from [my] hermitage,

I advised [my] students [like this]: (7) [5045]

"Like a glomerous fig tree bloom,4894

[and] like the rabbit in the moon,4895

[and] like the [mother's] milk of crows,4896

a World-Leader's hard to obtain. (8) [5046]

A Buddha's risen in the world! Even human birth's hard to get, and hearing's4897 very hard to get,

when both of them occur [at once]. (9) [5047]

A Buddha's risen in the world!

We'll get to see [him in] our lives.4898

Come, we will [now] all go into

the Sammāsambuddha's presence." (10) [5048]

They all were holding water-pots,

[and] dressed in rough [bark and] deer-hide.

They,4899 bearing weights of matted hair,4900

then departed from the forest. (11) [5049]

Looking but a plough's length ahead,4901

searching for ultimate meaning, coming like baby elephants,

[They were] without fear, like lions. (12) [5050]

4892 lit., "fell down"

4893 lit., "meritorious"

4894 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

4895 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4896 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4897 *°vikutṭi*; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

4898 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4899 lit., "on a flower"

4900 or perhaps flowers? Or both, i.e. trees in bloom?

4901 *khiddāratīyā*

Free of cares and unwavering,4902 clever and living peacefully, wandering about for gleanings,4903

They approached the Best of Buddhas. (13) [5051]

When a league and a half was left4904 [to go], illness arose in me. Remembering the Best Buddha,

I passed away [right] on the spot. (14) [5052]

In the ninety-four aeons since

I obtained that perception then, I've come to know no bad rebirth:

the fruit of perceiving Buddhas. (15) [5053]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (16) [5054]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (17) [5055]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (18) [5056]

Thus indeed Venerable Buddhasañña Thera spoke these verses.

The legend of Buddhasañña Thera is finished.

I, having plunged into a pond, served by various elephants, am pulling up lotus root there,

because [They're what] I'm eating then. (1) [5057]

4902 *tidase*, i.e., in Tāvatiṃsa heaven

4903 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

4904 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

4905 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4906 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

The Buddha4907 in that period bore the name Padumuttara.

Wearing cloth [dyed] red,4908 the Buddha

is traveling4909 through the sky [there], shaking [his] robes made out of rags.

Then I heard the sound [of his robes], [and] looking4910 upward [at the sky,]

I saw the Leader of the World. (2-3) [5058-5059]

Remaining in that very place, I invited the World-Leader: "Honey is flowing from the roots

[and] milk [and] oil4911 [flow] from the stems;

let the Buddha, the Eyeful One, with pity accept [some] from me."

Then the Teacher, Compassionate,

the Greatly Famed One, descended. (4-5a-b) [5060-5061]4912

The Eyeful One, with pity then, accepted [that] alms food of mine. Accepting [it], the Sambuddha

expressed [his] thanks to me [like this]: (5c-d, 6a-b) [5062]

"Be happy, O merit-filled one;

let your rebirth be accomplished. Due to this gift of lotus root,

may you receive huge happiness." (6c-f) [5063]

Having said that, the Sambuddha,

the one whose name was "Best Lotus,"

the Sambuddha, taking [that] food,

the Victor flew off4913 through the sky. (7) [5064]

Having taken [more] lotus root, I came [back] to my hermitage. Hanging that root up in a tree,

4907 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4908 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4909 lit., “going,” elsewhere translated as “flying” given the context

4910 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

4911 *sappī*, lit., ghee, clarified butter (*gī tel*)

4912 lit., “went”

4913 reading *sañcālesi* with BJTS for PTS *sañjālesi*

I remembered my offering. (8) [5065]

A massive wind[-storm] then arose:

it agitated4914 the forest.

The space was filled up with the noise

of thunderbolts bursting forth [there]. (9) [5066]

Then lightening falling [from the sky,] struck4915 [me right] on [top of] my head. [Because of that,] sitting down,

I passed away [right] on the spot. (10) [5067]

[Then] bound up with my good4916 karma, I was reborn in Tusitā.

[When] my [human] body fell down,

I delighted in the gods' world. (11) [5068]

Eighty-six thousand women [then,] decked out [in fine clothes and jewelry,] wait on me evening and morning:

the fruit of giving lotus root. (12) [5069]

Having come to a human womb, I am then happy all the time.

I have no lack of possessions:

the fruit of giving lotus root. (13) [5070]

Having [then] been pitied by him, the God of Gods, the Neutral One, all defilements are exhausted;

now there will be no more rebirth. (14) [5071]

In the hundred thousand aeons

since I gave that alms food back then, I've come to know no bad rebirth:

the fruit of giving lotus root. (15) [5072]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (16) [5073]

Being in Best Buddha's presence

4914 lit., “fell down”

4915 lit., “meritorious”

4916 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”

was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (17) [5074]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (18) [5075]

Thus indeed Venerable Bhisadāyaka Thera spoke these verses.

The legend of Bhisadāyaka Thera is finished.

481. {484.}4917 Nāṇatthavika4918 [Edit](#)

My well-made hermitage was [there,]

in the southern Himalayas. Searching for ultimate meaning,

I'm then living in the forest. (1) [5076]

Satisfied with roots and with fruit, whether [I] receive [them] or not, searching for a [proper] teacher,4919

I am living alone [just then]. (2) [5077]

The Sambuddha named Sumedha arose in the world at that time.

[While] preaching the Four Noble Truths;

he ferried many folks across. (3) [5078]

I did not hear of the Buddha,4920 and no one told me [about him]. When the eighth year had elapsed, I

heard [of] the Leader of the World. (4) [5079]

After bringing wood for the fire, having swept out the hermitage,

4917 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4918 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4919 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4920 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

having taken [my] shoulder yoke,4921

I set out from the forest [then]. (5) [5080]

Staying over a single night⁴⁹²² in villages and [also] towns, little by little I approached

the [city named] Candavatī.⁴⁹²³ (6) [5081]

The Buddha⁴⁹²⁴ in that period

was Sumedha, the World-Leader. Preaching the state of deathlessness, he's lifting up many beings. (7) [5082]

Stepping past the mass of people, worshipping the dispensation,⁴⁹²⁵ placing deer-hide on one shoulder

I praised the Leader of the World: (8) [5083]

"You're the Teacher for those who breathe, the Banner, the Flag and the Pole;

you are the Goal, the Solid Ground,

the Island,⁴⁹²⁶ the Best of Bipeds. (9) [5084]

The twenty-first Recitation Portion

Sharp in philosophy,⁴⁹²⁷ Hero, you ferry the people across.

There's no other star in the world

that is higher [than you,] O Sage. (10) [5085]

It is possible to measure

the ocean⁴⁹²⁸ with a blade of grass,⁴⁹²⁹

but not ever could one measure

your knowledge, O Omniscient One. (11) [5086]

It's possible to lift the earth onto a comparable sphere,

⁴⁹²¹ lit., "going," elsewhere translated as "flying" given the context

⁴⁹²² *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

⁴⁹²³ *sappi*, lit., ghee, clarified butter (*gī tel*)

⁴⁹²⁴ lit., "went"

⁴⁹²⁵ reading *sañcālesi* with BJTS for PTS *sañjālesi*

⁴⁹²⁶ lit., "fell down"

⁴⁹²⁷ lit., "meritorious"

⁴⁹²⁸ here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

⁴⁹²⁹ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

but not ever could one measure

your wisdom, O Omniscient One. (12) [5087]

It's possible to measure [all] space with a rope or by the inch, but not ever could one measure

your good conduct, Omniscient One. (13) [5088]

The water in the great ocean,
[and] space of this [bountiful] earth,
are [both things] that can be measured;
you're beyond measure, Eyeful One." (14) [5089]

With [those] six verses having praised the Greatly Famed, Omniscient One, having pressed [both] hands together,
I then remained [there] silently. (15) [5090]

The one whom They call "Sumedha,"⁴⁹³⁰
Very Wise⁴⁹³¹ [and] Intelligent,⁴⁹³²
seated in the monks' Assembly,
spoke these verses [about me then]: (16) [5091]

"This one who has praised my knowledge, [feeling-]well pleased by [his] own hands, I shall relate details of him;
[all of] you listen to my words: (17) [5092]

For seventy-seven aeons
he'll delight in the world of gods.
A thousand times the lord of gods,
he will exercise divine rule. (18) [5093]

Also, a different hundred times, he'll be a king who turns the wheel. [And there will be] much local rule, innumerable by counting. (19) [5094]

[Whether] born human or divine, being fitted with good⁴⁹³³ karma, with intentions not lacking thought,
he will be one with sharp wisdom. (20) [5095]

⁴⁹³⁰ *y'enicchakā*, following BJTS Sinhala gloss *kāṃāti tānaka*

⁴⁹³¹ °*vikutṭ*°: I take this to evoke a mattress (*tālikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

⁴⁹³² reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

⁴⁹³³ lit., "on a flower"

In thirty thousand aeons [hence], arising in Okkāka's(Ikshvaku's) clan,
the one whose name is Gotama
will be the Teacher in the world. (21) [5096]

Having departed from the house, he will go forth, having nothing. Being [only] seven years old,
he will attain⁴⁹³⁴ arahantship." (22) [5097]

As far back as I remember,⁴⁹³⁵
ever since I reached discretion,⁴⁹³⁶
in the interval⁴⁹³⁷ I don't know
any thinking that's not lovely. (23) [5098]

Transmigrating, in every life, I experience good fortune.

I have no lack of possessions:

[that's] the fruit in praising knowledge. (24) [5099]

The three fires⁴⁹³⁸ are blown out in me; all [new] existence is destroyed; knowing well all the defilements,

I am [now] dwelling undefiled. (25) [5100]

In the thirty thousand aeons

since I praised [the Buddha's] knowledge, I've come to know no bad rebirth:

[that's] the fruit in praising knowledge. (26) [5101]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (27) [5102]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (28) [5103]

The four analytical modes, and these eight deliverances,

⁴⁹³⁴ or perhaps flowers? Or both, i.e. trees in bloom?

⁴⁹³⁵ *khīḍḍāratiyā*

⁴⁹³⁶ *tīdase*, i.e., in Tāvātimsa heaven

⁴⁹³⁷ *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

⁴⁹³⁸ *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

six special knowledges mastered,

[I have] done what the Buddha taught! (29) [5104]

Thus indeed Venerable Nāṇatthavīka Thera spoke these verses.

The legend of Nāṇatthavīka Thera is finished.

482. {485.}4939 Candanamāliya⁴⁹⁴⁰ [Edit](#)

Giving up the five sense pleasures,⁴⁹⁴¹ forms which are dear and delightful; giving up eight hundred million,

I went forth into homelessness. (1) [5105]

After going forth I gave up

bad karma⁴⁹⁴² [done] with the body. Giving up bad conduct through words, I dwelt upon a river's banks. (2) [5106]

[Then] the Best Buddha approached me, living alone⁴⁹⁴³ [near that river].

I did not know, "he's the Buddha;"

I gave [him] a friendly welcome.4944 (3) [5107]

Giving [him that] friendly welcome,

I [then] asked [him] his name and clan: "Are you a god, a music-nymph,

or4945 [even] generous Indra? (4) [5108]

Or else who are you? Son of whom?

[Like] God Himself4946 has come here [now], you're shining in all directions,

like the sun [when it is] rising. (5) [5109]

4939 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4940 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

4941 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4942 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4943 lit., "going," elsewhere translated as "flying" given the context

4944 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

4945 *sappi*, lit., ghee, clarified butter (*gī tel*)

4946 lit., "went"

[Marks of] wheels with one thousand spokes are seen on your foot, happy one.4947

Who then are you? The son of whom? How [then] can we [come to] know that? Please declare [your] name and [your] clan;

please [do] relieve [me] of my doubts!" (6) [5110]4948

"I'm not a god, a music-nymph, nor [even] generous Indra,

and I do not exist as God:

I am superior to them. (7) [5111]

In the past I burst asunder

their sphere, the chains of sense pleasures;4949

having destroyed all defilements,

the best Awakening's attained.4950 (8) [5112]

After hearing those words of his,

I spoke these words [to him back then]: "If you're a Buddha, O Great Sage,

please sit down [here], Omniscient One. I am going to worship4951 you;

you're the Ender of Suffering. (9) [5113]4952

Spreading out my deer-hide leather, I gave it to the Teacher [then].

The Blessed One sat down there like

a lion in a mountain cave. (10) [5114]

Quickly ascending a mountain,

I gathered a mango [tree]'s fruit, a beautiful *sa*/ flower and

[some] very costly sandalwood. (11) [5115]

Quickly taking all of that, I approached the Leader of the World. Giving the fruit to the Buddha,

I offered [him that] *sa*-flower. (12) [5116]

4947 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4948 lit., "fell down"

4949 lit., "meritorious"

4950 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

4951 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

4952 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

Anointing [him with] sandalwood,4953

I then worshipped [him], the Teacher, happy, with pleasure in [my] heart,

[and] with a huge [amount of] joy. (13) [5117]

Seated on [my] deer-leather [robe], Sumedha, Leader of the World,

[then] praised my karma at that time,

causing me to smile4954 [about that]: (14) [5118]

"Due to this gift of [mango] fruit, [and] of both perfume [and] flowers, for twenty-five hundred aeons

he will delight in the gods' world.

With intentions not lacking thought,4955

he will be very powerful.4956 (15) [5119]4957

For twenty-six hundred aeons

he will delight in the gods' world. He'll be a king who turns the wheel, victorious on [all] four sides.4958 (16) [5120]

The City known as Vebhāra, constructed by Vissakamma, will be entirely made of gold,

adorned with various gemstones. (17) [5121]

By means of that very method, he'll transmigrate judiciously. Being happy in every place, [whether] as a god or human, when he obtains [his] last rebirth,

he will be [born as] a brahmin. (18) [5122]4959

Having departed from the house he will be one without a home. Mastering special knowledges,4960

he'll reach nirvana, undefiled." (19) [5123]

4953 °*vikutī*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

4954 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4955 lit., “on a flower”

4956 or perhaps flowers? Or both, i.e. trees in bloom?

4957 *khidḍāratiyā*

4958 *tidase*, i.e., in Tāvatiṃsa heaven

4959 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

4960 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

Having said that, that Sambuddha, Sumedha, Leader of the World, while I meditated [on him,]

[then] departed into the sky. (20) [5124]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatiṃsa [then]. [5125]4961

Having fallen from Tusitā,

I was born in a mother’s womb.

There is no lack of possessions,

[even] when I am in the womb. (21) [5126]

Food and [also] drink are enjoyed, even when I’m in mother’s womb; due to my desire They’re produced

for [my] mother as [she] wishes. (22) [5127]

When I was [only] five years old, I went forth into homelessness.

I attained [my] arahantship

while [my] hair was being cut off. (23) [5128]

Searching out [my] former karma, I did not see [it] like a child;4962

I remembered karma for

[the whole] thirty thousand aeons. (24) [5129]

“Praise to you, O Well-Bred Person!4963

Praise to you, Ultimate Person! Coming in your dispensation,

I’ve attained the unshaking state. (25) [5130]

In the thirty thousand aeons

since I worshipped4964 the Buddha [then], I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (26) [5131]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (27) [5132]

4961 lit., “*pūjā*”

4962 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

4963 or “I do not know,” *na jānāmi*

4964 *parijāho*

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (28) [5133]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (29) [5134]

Thus indeed Venerable Candanamāliya Thera spoke these verses.

The legend of Candanamāliya Thera is finished.

483. {486.}4965 Dhātupūjaka4966 [Edit](#)

When the World’s Lord reached nirvana, Siddhattha, Leader of the World,

having summoned my relatives,

I worshipped4967 [that Buddha’s] relics. (1) [5135]

In the ninety-four aeons since

I worshipped4968 [those] relics [back then], I’ve come to know no bad rebirth:

that’s the fruit of relic-worship. (2) [5136]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [5137]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [5138]

4965 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4966 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

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4967 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

4968 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (5) [5139]

Thus indeed Venerable Dhātupūjaka Thera spoke these verses.

The legend of Dhātupūjaka Thera is finished.

484. {487.}4969 Puḷinuppādaka4970 [Edit](#)

On a Himalayan mountain, [I'm] Devala the ascetic.

My meditation walkway there

was made by non-human beings.4971 (1) [5140]

Bearing a weight of matted hair, carrying a water-pot then, searching for ultimate meaning,

I departed from the forest. (2) [5141]

Eighty-six thousand students [there,]

waited upon me at that time.

Well-known together with their deeds,4972

They are living in the forest. (3) [5142]

Going out from the hermitage, I made a stupa out of sand. Assembling various flowers,

I worshipped4973 that stupa then. (4) [5143]

Bringing pleasure to [my] heart there, I [re-]entered the hermitage.

All [my] students, come together,

questioned me [about] what that meant:4974 (5) [5144]

4969 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

4970 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

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4972 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

4973 lit., "going," elsewhere translated as "flying" given the context

4974 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

"[All of] us would like to find out which deity you're honoring

[at that] stupa made out of sand:

being asked, please tell [that] to us."4975 (6) [5145]

"The Eyeful Ones, Greatly Famed Ones, have no views4976 [and] no magic spells;4977 They're the ones I am honoring,
the Best Buddhas, Greatly Famed Ones." (7) [5146]

"In what way are They Great Heroes, Omniscient Ones, Lords of the World? What do They look like?4978 What conduct?
In what way are They Greatly Famed?" (8) [5147]

"Buddhas have thirty-two great marks, and also forty [adult] teeth.4979
Their eyes with heifer-eyelashes4980
resemble wild licorice fruits.4981 (9) [5148]

And when those Buddhas are walking,4982
They look but a plough's length ahead.4983
They do not have a person's voice;4984
their euphonic sound4985 is not heard. (10) [5149]

Also, when those Well-Gone-Ones walk, They lift up [one foot at a time],4986 [always] starting [with] the right foot: that is the nature of Buddhas. (11) [5150]

And those Buddhas are not afraid, [just] like lions, the kings of beasts.

4975 *sappi*, lit., ghee, clarified butter (*gī tel*)

4976 lit., "went"

4977 reading *sañcālesi* with BJTS for PTS *sañjālesi*

4978 lit., "fell down"

4979 lit., "meritorious"

4980 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

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4982 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

4983 *°vikutṭṭṭ*: I take this to evoke a mattress (*tālikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

4984 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

4985 lit., "on a flower"

4986 or perhaps flowers? Or both, i.e. trees in bloom?

They do not [ever] praise themselves, and don't revile living beings. (12) [5151]

They are free of pride and contempt, the same for all living beings. Buddhas [only] praise selflessly:
that is the nature of Buddhas. (13) [5152]

And [when] Buddhas are being born, They radiate light [from themselves],
[and] in six [different] ways4987 They cause

this whole [bountiful] earth to quake. (14) [5153]

And They are [able to] see hell, and hell is cooled off at that time.

A massive cloud rains forth [as well]:

that is the nature of Buddhas. (15) [5154]

Such-like are those Great Elephants, Incomparable, 4988 of Great Fame;

in beauty They are unsurpassed, 4989

the Thus-Gone-Ones, Beyond Measure.” (16) [5155]

All of [my] students, respectful,

[then] expressed [their] thanks for my speech, and 4990 likewise went along [with me,]

as far as They could [and] had strength. (17) [5156]

Wishing for [their] own [good] karma, They’re worshipping [that] sand [stupa]. Having faith in that speech [of mine],

their minds drifted 4991 to Buddhahood. (18) [5157]

Then a God’s Son, Greatly Famous, fell down from Tusitā heaven.

He was born in a mother’s womb,

making the ten-thousand [worlds] quake. (19) [5158]

I stood on the walkway which was near [my] hermitage [at that time]. All [my] students, having gathered,

came into my presence [just then]. (20) [5159]

4987 *khiḍḍāratiyā*

4988 *tīdase*, i.e., in Tāvatiṃsa heaven

4989 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

4990 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

4991 lit., “*pūjā*”

“The earth, bull-like, is bellowing; it’s roaring like the king of beasts. It’s shaking 4992 like a crocodile;

what will this be the result of ?” (21) [5160]

“The Buddha 4993 I detailed [for you,]

close to the stupa made of sand, the Blessed One, the Teacher, now

has been born in a mother’s womb.” (22) [5161]

Discussing the Teaching for them, [and] having detailed the Great Sage, exhorting [my] own students [there], I sat in lotus position. (23) [5162]

[All] my strength was [then] exhausted, due to a serious 4994 illness. Remembering the Best Buddha,

I passed away [right] on the spot. (24) [5163]

All [of my] students assembled; They made [me] a pyre at that time, and taking my mortal remains, 4995

They lifted [me] onto the pyre. (25) [5164]

Having attended to the pyre,
hands pressed together on [their] heads, wounded⁴⁹⁹⁶ by the arrows of grief,
come together They lamented. (26) [5165]

While They were wailing [uselessly,]⁴⁹⁹⁷
I [then] came [back] to the pyre [there]. "I am your [dead] teacher, wise ones;
do not lament [my passing on]. (27) [5166]

Endeavor for the highest good, night and day not being lazy. Don't be negligent, all of you;
your moment⁴⁹⁹⁸ is offered to you." (28) [5167]

⁴⁹⁹² *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

⁴⁹⁹³ or "I do not know," *na jānāmi*

⁴⁹⁹⁴ *parijāho*

⁴⁹⁹⁵ lit., "in the city, Śrāvasti,"

⁴⁹⁹⁶ *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influen- tial")

⁴⁹⁹⁷ *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

⁴⁹⁹⁸ *samādhikusalo ahaṇ*

Exhorting [my] own students [thus], I returned to the world of gods.

For eighteen aeons [after that]

I delighted in the gods' world. (29) [5168]

And [then] a hundred times I was

a king who turns the wheel [of law]. Also another hundred times,

I was a king who turns the wheel. Also another hundred times

I [then] exercised divine rule. (30) [5169]⁴⁹⁹⁹

In the remaining aeons I

transmigrated as god or man.⁵⁰⁰⁰

I've come to know no bad rebirth:

that's the fruit of generating.⁵⁰⁰¹ (31) [5170]

As in the month of Kattikā,⁵⁰⁰² many trees are in full flower, likewise in that very season,

I have flowered as a great sage. (32) [5171]

Vigorous effort's the yoked ox, carrying perfect peace for me.⁵⁰⁰³

Like elephants with broken chains

I am dwelling without constraint. (33) [5172]

In the hundred thousand aeons

since I praised the Buddha [back then], I've come to know no bad rebirth:

that's the fruit of praising [Buddhas]. (34) [5173]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (35) [5174]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (36) [5175]

The four analytical modes,

4999 *iddhipādesu kovido*

5000 lit., "did *pūjā*"

5001 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

5002 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

5003 *mahābhisakkasankāso*

and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (37) [5176]

Thus indeed Venerable Puḷinuppādaka Thera spoke these verses.

The legend of Puḷinuppādaka Thera is finished.

485. {488.}5004 Taraṇiya5005 [Edit](#)

Atthadassi, the Blessed One,

the Self-Become One, World-Leader, the Thus-Gone-One then came up to the banks of river Vinatā.5006 (1) [5177]

A water-dwelling5007 tortoise then, [I had] come out from the water.

I went up to the World-Leader,

the Buddha; he desired to cross. (2) [5178]

"Let the Buddha climb onto me, O Atthadassi, O Great Sage;

I will carry you across; you

are the Ender of Suffering." (3) [5179]

Discerning what I was thinking, Atthadassi, the Greatly Famed, after climbing onto my back,

stood [there], the Leader of the World. (4) [5180]

As far back as I remember,5008

ever since I reached discretion,5009

I have not had such happiness

as when his soles [then] touched⁵⁰¹⁰ [my back]. (5) [5181]

5004 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5005 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5006 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5007 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5008 lit., "going," elsewhere translated as "flying" given the context

5009 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

5010 *sappi*, lit., ghee, clarified butter (*gī tel*)

After crossing, the Sambuddha, Atthadassi, the Greatly Famed, remaining on the river bank,
spoke these verses [about me then]: (6) [5182]

"Just as I ferry folks across

the stream of doubt which is the mind, this turtle king, full of merit,

ferries me across [the river]. (7) [5183]

Through this Buddha-ferrying and practice of loving-heartedness,

for eighteen hundred aeons he

will delight in the world of gods. (8) [5184]

Coming [back] here from the gods' world, incited by [his] wholesome roots,

sitting down on a single seat,

he'll cross over the stream of doubt. (9) [5185]

As with a seed which is planted, in a field which is bountiful:⁵⁰¹¹

when it rains,⁵⁰¹² with proper support,⁵⁰¹³

fruit pleases the cultivator;

so too [within] this Buddha-field, preached by the Sammāsambuddha: when it rains,⁵⁰¹⁴ with proper support,

the fruit will be pleasing to me." (10-11) [5186-5187]

I am one bent on exertion,

calmed,⁵⁰¹⁵ devoid of grounds for rebirth,⁵⁰¹⁶

knowing well all the defilements,

I am [now] living, undefiled. (12) [5188]

In the eighteen hundred aeons since I did that karma back then, I've come to know no bad rebirth:

that is the fruit of ferrying. (13) [5189]

5011 lit., "went"

5012 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5013 lit., "fell down"

5014 lit., "meritorious"

5015 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

5016 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (14) [5190]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (15) [5191]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (16) [5192]

Thus indeed Venerable Taraṇiya Thera spoke these verses.

The legend of Taraṇiya Thera is finished.

486. {489.}5017 Dhammaruṇī5018 [Edit](#)

When Dipaṅkara was Buddha, the Victor said of Sumedha:

"Aeons beyond measure from now,

this one will become a Buddha. (1) [5193]

The one named Māyā's going to be the birth-mother of this [person]; Suddhodhana the father's name;

this one will be [named] Gotama. (2) [5194]

Being one bent on exertion, having practiced austerities,

the Sambuddha will awaken5019

Great Famed, at the Bodhi tree's roots.5020 (3) [5195]

5017 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5018 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5019 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5020 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

Upatissa⁵⁰²¹ and Kolita⁵⁰²²

will be the [two] chief followers;⁵⁰²³

the one whose name is Ānanda

will attend upon this Victor. (4) [5196]

Khemā and Uppalavaṇṇā

will be chief female followers;⁵⁰²⁴

Citta and Ālavaka will

be the chief pious laymen.⁵⁰²⁵ (5) [5197]

Khujjuttarā, Nandamātā

will be chief pious laywomen;⁵⁰²⁶

the Bodhi tree of this Hero

is known as the Āśvattha tree.”⁵⁰²⁷ (6) [5198]

After having heard those words of

the Great Sage, the Unequaled One,⁵⁰²⁸

overjoyed, [both] gods⁵⁰²⁹ and men, are

praising [him], hands pressed together. (7) [5199]

At that time I was a young man, well-educated, named Megha.⁵⁰³⁰

Having heard [that] best prophesy for Sumedha, [then] a great sage, cultivating confidence in Sumedha, ^{font}⁵⁰³¹ of compassion,

[when] that hero renounced the world,⁵⁰³²

I renounced right along with [him]. (8-9) [5200-5201] Restrained⁵⁰³³ in the monastic rules,⁵⁰³⁴

⁵⁰²¹ lit., “going,” elsewhere translated as “flying” given the context

⁵⁰²² *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

⁵⁰²³ *sappi*, lit., ghee, clarified butter (*gī tel*)

⁵⁰²⁴ lit., “went”

⁵⁰²⁵ reading *sañcālesi* with BJTS for PTS *sañjālesi*

⁵⁰²⁶ lit., “fell down”

⁵⁰²⁷ lit., “meritorious”

⁵⁰²⁸ here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

⁵⁰²⁹ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

⁵⁰³⁰ *y’enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

⁵⁰³¹ °*vikut*°: I take this to evoke a mattress (*tālikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

5032 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

5033 lit., “on a flower”

5034 or perhaps flowers? Or both, i.e. trees in bloom?

and [also] in the five senses,

he lived pure, mindful, a hero,

doer of what the Victor taught.5035 (10) [5202]

[While] I was living in that way,

I strayed away5036 from the good road, urged into bad behavior by

a certain evil friend [of mine]. (11) [5203]

Having been controlled by reason,5037

I fell from the dispensation;5038

afterward, by that bad friend, the

murder of [my] mother was schemed. (12) [5204]

I did no-interval karma,5039

and I killed with an evil mind;

I fell from there [right into] hell,5040

born in a very cruel [place]. (13) [5205]

Being gone to that woeful state,5041

I long transmigrated in pain,5042

not seeing the Hero again,

Sumedha, the Bull among Men. (14) [5206]

In this aeon, in the ocean, I was a *timirṅgala* fish.5043

Having seen a ship in the sea,

I approached it looking for food. (15) [5207]

Seeing me, the traders, afraid, remembered the Best of Buddhas; I heard a huge sound shouted out,

“Gotama!” [They cried in terror]. (16) [5208]

Recalling the past perception,

I passed away [right] on the spot. I was reborn in Śrāvastī,

a brahmin in a high-ranked clan. (17) [5209]

5035 *khiddhāratiyā*

5036 *tidase*, i.e., in Tāvātimsa heaven

5037 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

5038 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

5039 lit., “*pūjā*”

5040 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

5041 or “I do not know,” *na jānāmi*

5042 *parijāho*

5043 lit., “in the city, Śrāvasti,”

My name was Dhammaruci [then], a loather of every evil.

Having seen the Lamp of the World, being [only] seven years old, (18) [5210]

I went to great Jetavana, 5044

[and] went forth into homelessness. I approach the Buddha three times [every] night, also [every] day. (19) [5211]

Seeing [me], seeing [me.] the Sage called [me] “long time Dhammaruci.” After that I told the Buddha

[how my] past karma had progressed: (20) [5212]

Very long, marked with hundreds of good deeds, 5045

conditions [then] gradually 5046 purified. Today I am looking closely indeed,

I am seeing your body without compare. (21) [5213] 5047

Very long, darkness is destroyed by it. 5048

Through guarding 5049 purity, the stream 5050 has been cleansed. Very long, [now] purified without fault,

is the eye made out of knowledge, O Great Sage. (22) [5214]

A long time, [now] come together with you; not destroyed, again the interval was long; today, again come together with you,

O Gotama, deeds do not [just] disappear. (23) [5215]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (24) [5216]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (25) [5217]

5044 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, “very wealthy” or “very influential”)

5045 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

5046 *samādhikusalo ahaṇ*

5047 *iddhipādesu kovido*

5048 lit., “did *pūjā*”

5049 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

5050 *bojjhaṅgaratanissaro*, a play on the “seven gems” (the wheel, etc.) of the wheel-turning monarch

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (26) [5218]

Thus indeed Venerable Dhammaruṇī Thera spoke these verses.

The legend of Dhammaruṇī Thera is finished.

487. {490.}5051 Sālamaṇḍapiya5052 [Edit](#)

Plunged into a *sa*/ [tree] forest, I had a well-made hermitage,

which was covered with *sa*/ flowers;

I live in the woods at that time. (1) [5219]

The Blessed One, Piyadassi,

Self-Become One, the Chief Person, Seclusion-Lover, Sambuddha,

came into the *sa*/-forest then. (2) [5220]

Departing from the hermitage, I went into the forest [then]. Searching for roots and fruit [to eat],

I'm roaming in the forest then. (3) [5221]

There I saw [him], the Sambuddha, Piyadassi, Greatly Famed One,

well-seated, attaining [the goal],

shining [light] in the great forest. (4) [5222]

Having placed four sticks of wood [there], building a well-made pavilion

above the Buddha [at that time,]

I covered [it] with *sa*/ flowers. (5) [5223]

For seven days I held up [that]

sa/-flower-covered pavilion.

Bringing pleasure to [my] heart there,

I worshipped [him], the Best Buddha. (6) [5224] At that time the Blessed One [then]

5051 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5052 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

rose up from [his] meditation.5053

Looking but a plough's length ahead,5054

the Ultimate Person sat down. (7) [5225]

Named Varuṇa, the follower of Piyadassi, the Teacher,

with one hundred thousand masters,5055

then approached the Guide, [the Buddha]. (8) [5226]

Piyadassi, the Blessed One,

the World's Best One, the Bull of Men, seated in the monks' Assembly,

the Victor then displayed a smile.⁵⁰⁵⁶ (9) [5227]

Anuruddha, the attendant, of Piyadassi, the Teacher,

placed his robe on one shoulder,

[then] asked [this] of [him], the Great Sage: (10) [5228]

"What is the cause, O Blessed One, of the smiling of the Teacher?

When what reason was being known

did you display that, O Teacher?" (11) [5229]

"This young man who held for me a floral canopy for a week:

having remembered his karma,

I displayed [that] smile [at that time]. (12) [5230]

"I do not see [sufficient] space for that good karma⁵⁰⁵⁷ to ripen. In the world of gods or men

there is not [found] sufficient space. (13) [5231]

When [this] good-karma⁵⁰⁵⁸ possessor is living in the world of gods,

as far as his [whole] retinue,

there will be a *sa*/ canopy. (14) [5232]

⁵⁰⁵³ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁵⁰⁵⁴ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁵⁰⁵⁵ lit., "going," elsewhere translated as "flying" given the context

⁵⁰⁵⁶ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

⁵⁰⁵⁷ *sappi*, lit., ghee, clarified butter (*gī tel*)

⁵⁰⁵⁸ lit., "went"

As befits [this one's] good karma,⁵⁰⁵⁹

being [there] he'll be delighted by dances which are [all] divine,

and by songs [and] speeches [as well]. (15) [5233]

As far as his [whole] retinue,

there will be many⁵⁰⁶⁰ [fine] perfumes, and a rain [made of] *sa*/ flowers

will be raining all the time [there]. (16) [5234]

When this man has fallen from there, he will go to the human state.

Here too a floral canopy

will be carried all of the time. (17) [5235]

And here [too] dance as well as song, well-accompanied by cymbals, 5061 will attend on him constantly:

that's the fruit of Buddha-*pūjā*. (18) [5236]

Also, when the sun is rising,

a downpour of *sa/* will rain forth. Connected with [his] good karma, 5062

[that rain] will rain all of the time. (19) [5237]

[After] eighteen hundred aeons, arising in Okkāka's (Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (20) [5238]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, knowing well all the defilements,

he'll reach nirvana, undefiled. (21) [5239]

There will be a *sa/* canopy

for this one who grasps the Teaching, [and] that [*sa/*] canopy will be there

for him being burnt on a pyre." (22) [5240]

Detailing the result [for me], Piyadassi [Buddha], Great Sage,

5059 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5060 lit., "fell down"

5061 lit., "meritorious"

5062 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thousand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

preached Dharma to [my] retinue,

refreshing [them] with Dharma-rain. (23) [5241]

For thirty aeons among the gods, I exercised divine rule, and sixty plus four times I was

a king who turns the wheel [of law]. (24) [5242]

Coming here from the world of gods, I'm receiving huge happiness.

Here too [there's] a *sa/* canopy:

that's the fruit of a canopy. 5063 (25) [5243]

This is the final time for me;

[my] last rebirth is proceeding. 5064

Even here a *sa/* canopy

exists [for me] all of the time. (26) 5065

Having pleased [him], the Sage So Great, Gotama, Bull of the Śākyas,

I've attained the unshaking state,

beyond [all] conquest and defeat. (27) [5244]

In the eighteen hundred aeons

since I worshipped5066 the Buddha [then], I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (28) [5245]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (29) [5246]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (30) [5247]

The four analytical modes, and these eight deliverances,

5063 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

5064 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

5065 °*vikut*°; I take this to evoke a mattress (*tālikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

5066 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

six special knowledges mastered,

[I have] done what the Buddha taught! (31) [5248]

Thus indeed Venerable Sālamaṇḍapiya Thera spoke these verses.

The legend of Sālamaṇḍapiya Thera is finished.

The Summary: Naḷamālī, Maṇidada,

Ukkāsatika, Vījanī,

Kummāsa and Kusaṭṭha [too], also Giripunnāgiya, Vallikāra,5067 Pānadhida

[and] then Pulīnacaṅkama:

five and ninety are the verses

that are counted by those who know.

The Paṇsukūla Chapter, the Forty-Ninth

Kiṅkhanipupphiya5068 Chapter, the Fiftieth

488. {491.}5069 Tīṇikiṅkhanipupphiya5070 [Edit](#)

I saw the Buddha, Stainless One, Vipassi, Leader of the World, shining like a dinner-plate tree,
sitting on a mountainside. (1) [5249]

Taking three *kiṅkhani* 5071 flowers, I offered [them to the Buddha].

Having worshipped 5072 the Sambuddha,

I went off, my face to the south. (2) [5250]

5067 lit., "on a flower"

5068 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5069 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5070 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5071 *rattambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5072 lit., "going," elsewhere translated as "flying" given the context

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatiṃsa [then]. (3) [5251]

In the ninety-one aeons since

I did *pūjā* to [that] Buddha,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [5252]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [5253]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [5254]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [5255]

Thus indeed Venerable Tīṇikiṅkhanipupphiya 5073 Thera spoke these verses.

The legend of Tīṇikiṅkhanipupphiya 5074 Thera is finished.

In the Himalayan region,

there's a mountain named Udaka.5077

There I saw [the Buddha's] rag-robe,

stuck up in the top of a tree.5078 (1) [5256]

5073 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

5074 *sappi*, lit., ghee, clarified butter (*gī tel*)

5075 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5076 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5077 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5078 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

Plucking three *kiṅkhani*5079 flowers, [that were growing there] at that time, happy, [and] with a happy heart,

I offered [them] to [that] rag-robe. (2) [5257]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatiṃsa [then]. (3) [5258]

In the ninety-one aeons since

I did *pūjā* to [that] Buddha,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (4) [5259]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [5260]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [5261]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [5262]

Thus indeed Venerable Paṇsukūlapūjaka Thera spoke these verses.

The legend of Paṇsukūlapūjaka Thera is finished.

5079 lit., "going," elsewhere translated as "flying" given the context

I was then a forest-worker,5082

as were5083 father and grandfathers.5084

[Earning] my living killing beasts,5085

no wholesomeness5086 exists for me. (1) [5263]

In the area where I lived,

Tissa, Chief Leader of the World, Eyeful One, compassionately

showed [me] three [of his own] footsteps. (2) [5264]

And having seen the stepping feet of the Teacher known as5087 Tissa, happy, [and] with a happy heart,

I pleased my heart [about his] feet. (3) [5265]

Seeing a *koranḍa*5088 in bloom,

foot-drinker growing in the earth,5089

taking a sprig with [flowers,] I

did *pūja* to [those] best of feet. (4) [5266]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatiṃsa [then]. (5) [5267]

In whichever womb I'm reborn, [whether] it's human or divine, I have5090 *k'oranḍa*-colored skin;

I'm radiantly beautiful.5091 (6) [5268]

5080 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5081 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

5082 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5083 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5084 lit., "going," elsewhere translated as "flying" given the context

5085 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

5086 *sappi*, lit., ghee, clarified butter (*gṛ̥tel*)

5087 lit., "went"

5088 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5089 lit., "fell down"

5090 lit., "meritorious"

5091 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou-

In the ninety-two aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of worshipping 5092 feet. (7) [5269]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (8) [5270]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (9) [5271]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (10) [5272]

Thus indeed Venerable Koraṇḍapupphiya Thera spoke these verses.

The legend of Koraṇḍapupphiya Thera is finished.

491. {494.}5093 Kiṇṣukapupphiya5094 [Edit](#)

Seeing a pūṣa tree 5095 in bloom, stretching out hands pressed together, recalling Siddhattha Buddha,

I offered *pūjā* in the sky. (1) [5273]

Due to that karma done very well, with intention and [firm] resolve,

sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

5092 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

5093 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more

individual poems than does the PTS edition dictating the main numbering of this translation.

5094 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5095 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

discarding [my] human body,

I went to Tāvātimsa [then]. (2) [5274]

In the thirty-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [5275]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [5276]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [5277]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [5278]

Thus indeed Venerable Kiṇṣukapupphiya Thera spoke these verses.

The legend of Kiṇṣukapupphiya Thera is finished.

492. {495.}5096 Upaḍḍhadussadāyaka5097 [Edit](#)

Named Sujāta, the follower of Padumuttara Buddha,5098 searching for a robe made of rags,

is always5099 going5100 [through] the trash. (1) [5279]

In the city, Hamsavatī,

I was the hireling of others.

5096 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5097 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

5098 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5099 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5100 lit., "going," elsewhere translated as "flying" given the context

Having given [him] half a cloth,

I saluted [him] with my head. (2) [5280]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (3) [5281]

Thirty-three times the lord of gods, I exercised divine rule [there]. Seventy-seven times I was

a king who turns the wheel [of law]. (4) [5282]

[There was also] much local rule, innumerable by counting. Because of giving half a cloth,

I rejoice with nothing to fear.5101 (5) [5283]

And today [if] I am wishing,

[in] the woods or [on] a mountain, I am covered in *khoma*-cloth:

that is the fruit of half a cloth. (6) [5284]

In the hundred thousand aeons since I gave that donation then, I've come to know no bad rebirth:

that is the fruit of half a cloth. (7) [5285]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (8) [5286]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (9) [5287]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (10) [5288]

Thus indeed Venerable Upaḍḍhadussadāyaka Thera spoke these verses.

The legend of Upaḍḍhadussadāyaka Thera is finished.

5101 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

493. {496.}5102 Ghatamaṇḍadāyaka5103 [Edit](#)

Seeing the Blessed One, Well-Thought,5104 the World's Best One, the Bull of Men, entered into the great forest,

tormented by internal pain,5105

bringing pleasure to [my own] heart,

I presented cream from some ghee.5106 (1) [5289]5107

From doing and heaping [that] up,5108 the river [named] Bhāgīrathī,5109 [and] even the four great oceans

are supplying [ghee-]cream to me. (2) [5290]

And even this [whole] awful earth, beyond measure, beyond counting, discerning what I am thinking,

turns into honey and sugar.5110 (3) [5291]

These trees on [all] four continents, foot-drinkers growing in the earth, 5111 discerning what I am thinking,

turn into 5112 wishing-trees [for me]. (4) [5292]

Fifty times the lord of the gods, I exercised divine rule [there]. And fifty-one times I was [then]

a king who turns the wheel [of law]. [And I enjoyed] much local rule,

innumerable by counting. (5) [5293] 5113

5102 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5103 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5104 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5105 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5106 lit., "going," elsewhere translated as "flying" given the context

5107 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

5108 *sappi*, lit., ghee, clarified butter (*gī tel*)

5109 lit., "went"

5110 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5111 lit., "fell down"

5112 lit., "meritorious"

5113 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou-

In the ninety-four aeons since

I gave [him] that gift at that time, I've come to know no bad rebirth:

that's the fruit of the cream from ghee. (6) [5294]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (7) [5295]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (8) [5296]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [5297]

Thus indeed Venerable Ghatamaṇḍadāyaka Thera spoke these verses.

The legend of Ghatamaṇḍadāyaka Thera is finished.

Happy, with pleasure in [my] heart, I filled the drinking-water jug
for the superb monks' Assembly
of Padumuttara Buddha. (1) [5298]

On a mountain top or bad road5116
or in [any] space on the earth, if I wish for drinking water,
quickly it is produced for me. (2) [5299]

sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

5114 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more
individual poems than does the PTS edition dictating the main numbering of this translation.

5115 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5116 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

In the hundred thousand aeons since I gave that donation then, I've come to know no bad rebirth:
that's the fruit of giving water. (3) [5300]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (4) [5301]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [5302]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [5303]

Thus indeed Venerable Udakadāyaka Thera spoke these verses.

The legend of Udakadāyaka Thera is finished.

In the Himalayan region,

there's a mountain named Samaṅga.5119

I had a well-built hermitage

furnished with halls of leaves [there then]. (1) [5304]

Named Nārada, with matted hair, [I] practiced fierce austerities.

Fourteen thousand5120 students [back then]

are worshipping5121 me [in that place]. (2) [5305]

5117 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5118 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5119 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley," BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5120 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5121 lit., "going," elsewhere translated as "flying" given the context

Being off in solitude [then,]

I contemplated [in this way]:

"All of the people worship5122 me

[but] I don't worship anyone. (3) [5306]

I do not have an advisor;

there is no one who speaks to me;

no teacher [and no] preceptor,

I come to a home in the woods. (4) [5307]

There is not a teacher for me whom I am giving honor to,

and serving with respectful heart;

my forest-dwelling's meaningless. (5) [5308]

I'll search for one to give gifts to, and to be respected [by me];

I will live [enjoying] his help,

whom no one will find blameworthy.5123 (6) [5309]

[Very] near my hermitage,

there was a river with high banks, with good slopes, which was beautiful

[and] strewn about with pure white sand. (7) [5310]

Having approached it at that time, the river named named Amarika, after piling up [some] sand, I

built a stupa [out of that] sand. (8) [5311]

"Those [men] who were the Sambuddhas, Enders of Becoming, Sages,

I'll make [this] with the marks of a

stupa such-like [those built] for them." (9) [5312]

Having built [my] stupa of sand, [as though] I made it out of gold,

I covered [it] 5124 with 5125 three thousand

gold-colored *kihkhani* 5126 flowers. (10) [5313]

I am praising evening and morn,

filled with joy, hands pressed together.

5122 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

5123 *sappi*, lit., ghee, clarified butter (*gī tel*)

5124 lit., "went"

5125 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5126 lit., "fell down"

As though facing the Sambuddha,

I worshipped [that] stupa of sand. (11) [5314]

When defilements get produced 5127 [or]

pre-occupations with the house, 5128

I recall [that] well-made 5129 stupa,

and always look at [them like this]: (12) [5315]

"Living 5130 having depended on

the Meaning-Conveyor, 5131 the Guide, 5132

it's not appropriate for you

to live with 5133 defilements, Good Sir. 5134 (13) [5316]

When I bend down at the stupa, then respect arises in me;

I drive out bad reflections 5135 like

an elephant pained 5136 by the goad. (14) [5317]

The King of Death 5137 [then] trampled me, conducting [my] life 5138 in that way. Passing away 5139 [right] on the spot,

I went to the world of Brahmā. (15) [5318]

Dwelling there for the whole lifespan, 5140

I was born among the thirty. 5141

Eighty times the lord of the gods,

I exercised divine rule [there]. (16) [5319] And [then] three hundred times I was

5127 lit., "meritorious"

5128 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou-
sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

5129 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

5130 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

5131 °*vikutī*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

5132 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

5133 lit., “on a flower”

5134 or perhaps flowers? Or both, i.e. trees in bloom?

5135 *khiddāratiyā*

5136 *tīdase*, i.e., in Tāvatiṃsa heaven

5137 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

5138 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

5139 lit., “*pūjā*”

5140 *maḥāpakkho*, lit., “one of the great faction” “one with a powerful party,”

5141 or “I do not know,” *na jānāmi*

a king who turns the wheel [of law], [and I enjoyed] much local rule, innumerable by counting. (17) [5320]

I'm enjoying the results of

three [thousand] *kihkhani* 5142 flowers. Twenty-two thousand [people are] waiting on me in [every] life. (18) [5321]

Due to worshipping 5143 the stupa,

I am not soiled with dirt and dust; 5144

my limbs are not exuding sweat; I'm radiantly beautiful. (19) [5322]

O! the stupa well-made by me; Amarika River's well-seen! Having built a stupa of 5145 sand,

I've attained the unshaking state. (20) [5323]

“Field” or “Not-Field” aren't [distinguished]

by a person seeking the pith, 5146

who desires to do wholesome deeds;

[his] practice is [thus] accomplished. 5147 (21) [5324]

Just as a person with great strength is able to cross a river; 5148

carrying a protective stick,

he would spring across a large lake, so I, depending on this stick,

will cross the great sea [of being]:

through [his] effort and energy

a man would cross over the sea. (22-23) [5325-5326]

And so too the karma I did,

which was [my] little protection; 5149

depending on [that] karma done,

I crossed over re-becoming.5150 (24) [5327]

5142 *pariḷāho*

5143 lit., "in the city, Śrāvasti,"

5144 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

5145 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

5146 *samādhikusalo ahaṇ*

5147 *iddhipādesu kovido*

5148 lit., "did *pūjā*"

5149 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

5150 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

When [my] last rebirth was attained, incited by [my] wholesome roots,

I am reborn in Śrāvasti,5151

in a wealthy [clan] with big halls.5152 (25) [5328]

My mother and father had faith, gone to the Buddha for refuge;

They had both seen the [deathless] state, turning to the dispensation. (26) [5329]

Taking bark5153 from the Bodhi [tree]

They built a stupa [made of] gold.

They're praising it evening and morn,

face to face with the Śākya's Son. (27) [5330]

They passed three watches of the night, praising the Buddha's appearance, outside5154 the stupa made of gold,

on a day when the moon was full.5155 (28) [5331]

I, having seen the [gold] stupa, remembered the stupa of sand. Sitting down on a single seat,

I attained [my] arahantship. (29) [5332]

The Twenty-Second Recitation Portion

Searching for him, the [Great] Hero, I saw the *Dhamma*'s general.5156

Having departed from the house,

I went forth in that one's presence. (30) [5333]

Being [only] seven years old, I attained [my] arahantship. Knowing [my] virtue, the Buddha,

the Eyeful One, [then] ordained [me]. (31) [5334]

The work has been completed by me, even when [I] was a child; what's to be done was done by me,

in the Buddha's5157 dispensation. (32) [5336]5158

5151 *mahābhisakkasaṅkāso*

5152 *dosavyādhitikicchako*

5153 °*viphāḷako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*

5154 *diṭṭhigaṇḍa*°

5155 *lokapajjoto*

5156 *sanarāmarasakkato*

5157 *narādicco*

5158 lit., “in”

All hate [and] fear is in the past; all bonds overcome, [I'm] a sage. I'm you're follower, Great Hero:

the fruit of a golden stupa.5159 (33) [5337]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [5338]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [5339]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [5340]

Thus indeed Venerable Puḷinathūpiya5160 Thera spoke these verses.

The legend of Puḷinathūpiya5161 Thera is finished.

496. {499.}5162 Naḷakuṭīkadāyaka5163 [Edit](#)

In the Himalayan region,

there's a mountain named Bhārika.5164

The Self-Become One, Nārada,

dwelt at the roots of a tree then. (1) [5341]

Having fashioned a house of reeds, I covered it with grass [as thatch], [and] clearing a walkway I [then]

gave [them] to the Self-Become One. (2) [5342]

5159 *s'ugatūpago*, lit., “approaching well-being”. Could also be read as: through morals approaching the Well- Gone-One

5160 *nibbāti*, or “he cools off ”

5161 *mahāssādan*

5162 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

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1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

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Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatiṃsa [then]. (3) [5343]

There my well-constructed mansion, fashioned as a little reed hut,

[measured] sixty leagues in length, [and]

[it measured] thirty leagues in width. (4) [5344]

I delighted in the gods' world throughout fourteen aeons [back then], and [later] seventy-one times,

I exercised divine rule [there]. (5) [5345]

And thirty-four times [after that,] I was a king who turns the wheel. [There was also] much local rule, innumerable by counting. (6) [5346]

Ascending the Teaching-palace, in all ways a fine metaphor, 5165

I would live [there where I'm] wishing,

in the Buddha's 5166 dispensation. (7) [5347]

In the thirty-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

the fruit of a little reed hut. (8) [5348]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (9) [5349]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (10) [5351]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (11) [5352]

5165 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5166 lit., "going," elsewhere translated as "flying" given the context

Thus indeed Venerable Naḷakuṭṭikadāyaka Thera spoke these verses.

The legend of Naḷakuṭṭikadāyaka Thera is finished.

I was formerly a hunter,
wandering in the woods back then. I saw the Buddha, Stainless One,
[who was] Master of Everything. (1) [5353]

Carrying a *piyāla* fruit,
I gave [it] to the Best Buddha, the Field of Merit, the Hero,
[feeling well-]pleased by [my] own hands. (2) [5354]

In the thirty-one aeons since
I gave [him] that fruit at that time, I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [5355]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (4) [5356]

Being in Best Buddha's presence was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (5) [5357]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5358]

Thus indeed Venerable Piyālapaladāyaka Thera spoke these verses.

The legend of Piyālapaladāyaka Thera is finished.

The summary:

Kiṅkhani5169 and Paṇṣukūla,

5167 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

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5169 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen ka*)

Koraṇḍapupphī,5170 Kiṇṣuka, Upaḍḍhadussī, Ghatada, Udaka, Thūpakāraka, Naḷāgārī is the ninth one, Piyālapaladāyaka.

There are one hundred verses [here], and nine [verses] more than that [too].

The Kiṅkhanipupphiya Chapter, the Fiftieth.5171

Then there is the Summary of Chapters: Metteyya Chapter, Bhaddāli,5172

and Sakiṇṣammajjaka too;

one chapter [called] Vibheṭṭakī, Jagatī, Sālapupphiya,

Naḷamāla, Paṇsukūla,

and thus⁵¹⁷³ Kiṅkhaṇipupphiya.⁵¹⁷⁴

There are eighty-two verses [here]

and also fourteen hundred [more].

The Ten Chapters⁵¹⁷⁵ called Metteyya.⁵¹⁷⁶

The Fifth Hundred⁵¹⁷⁷ is finished.⁵¹⁷⁸

aharayak, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁵¹⁷⁰ *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

⁵¹⁷¹ lit., “going,” elsewhere translated as “flying” given the context

⁵¹⁷² *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

⁵¹⁷³ *sappi*, lit., ghee, clarified butter (*gī tel*)

⁵¹⁷⁴ lit., “went”

⁵¹⁷⁵ reading *sañcālesi* with BJTS for PTS *sañjālesi*

⁵¹⁷⁶ lit., “fell down”

⁵¹⁷⁷ lit., “meritorious”

⁵¹⁷⁸ here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thousand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”

Kaṇḍikāra Chapter, the Fifty-First

498. {501.}5179 Tṭhikaṇḍikārapupphiya5180 [Edit](#)

The Sambuddha named Sumedha, Bearing the Thirty-two Great Marks, Seclusion-Lover, Sambuddha, came up to the Himalayas. (1) [5359]

Plunged into the Himalayas,
the Chief, Compassionate, the Sage, getting into lotus posture,⁵¹⁸¹
sat down, the Ultimate Person. (2) [5360]

I was a sorcerer⁵¹⁸² back then,
[one who could] travel through the sky;
taking my well-made trident I
was going through the sky [right there]. (3) [5361]

Like fire [burning] on a mountain, like the moon on the fifteenth day,⁵¹⁸³ the Buddha blazed forth in the woods, like a regal *sa*/ tree in bloom. (4) [5362]

Coming down from atop the woods,
the Buddha’s rays filled [all of] space,⁵¹⁸⁴

with the color of a reed-fire.5185

Seeing [that], I pleased [my own] heart. (5) [5362]

Wandering, I saw a flower,

a dinner-plate5186 with divine scent. Carrying three [of those] flowers

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5182 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

5183 lit., “going,” elsewhere translated as “flying” given the context

5184 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

5185 *sappi*, lit., ghee, clarified butter (*gī tel*)

5186 lit., “went”

I offered5187 [them] to the Buddha.5188 (6) [5363]

Through Buddha’s majestic power, [just] then those three flowers of mine, stems turned upward, petals downward,
They’re making shade for the Teacher. (7) [5364]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,
I went to Tāvātimsa [then]. (8) [5365]

There my well-constructed mansion
was known [by the name] “Dinner-Plate.”5189
It [measured] sixty leagues in length,
[and it was] thirty leagues in width. (9) [5366]

A hundred thousand pinnacles,
a mil-*kaṇḍa*5190 cent-*bheṇḍu*5191 [large], made of gold, covered in flags,
appeared for me on that mansion. (10) [5367]

Palanquins made out of crystal,
made of gold [or] made of gemstones, and also made out of rubies,
go where I wish5192 if I should wish. (11) [5368]

And there was an expensive bed, which had an assembled5193 mattress, with a wool blanket5194 on one end,
and furnished with [lots of] pillows. (12) [5369]

Going out from the palace, I’m wandering in divine travels, going according to [my] wish,

honored by the gods' assembly. (13) [5370]

5187 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5188 lit., "fell down"

5189 lit., "meritorious"

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5192 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

5193 °*vikutṭi*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

5194 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

I stand on flowers5195 underneath;

a canopy is above me.

A hundred leagues on every side

is covered with dinner-plate [trees].5196 (14) [5371]

[There] sixty thousand instruments wait on me evening and morning.

They're attending me constantly,

by night and day They're not lazy. (15) [5372]

I delight in play and pleasures;5197

desiring desires, I rejoice

due to the dances and singing,

the percussion and speeches there. (16) [5373]

Eating and drinking there I'm then rejoicing among the thirty,5198 together with troops of women

I rejoice in [my] great mansion.5199 (17) [5374]

And five hundred [different] times, I exercised divine rule [there].

And three hundred [different] times, I was a king who turns the wheel. [And I enjoyed] much local rule,

innumerable by counting. (18) [5375]5200

Transmigrating from birth to birth, I receive many possessions.

I have no lack of possessions:

that's the fruit of Buddha-*pūjā*. (19) [5376]

I transmigrate in [just] two states:

that of a god, or of a man.

I know no other rebirth [state]:

that's the fruit of Buddha-*pūjā*. (20) [5377]

I am born in the two [high] clans, kṣatriyan and also brahmin.

I don't get born in lesser clans:

that's the fruit of Buddha-*pūjā*. (21) [5378]

5195 lit., "on a flower"

5196 or perhaps flowers? Or both, i.e. trees in bloom?

5197 *khīḍḍāratiyā*

5198 *tīdase*, i.e., in Tāvatiṃsa heaven

5199 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

5200 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

Elephant- [and] horse-vehicles, palanquins [and] chariots [too], I am receiving all of that:

that's the fruit of Buddha-*pūjā*. (22) [5379]

Troops of slaves [and] troops of slave-girls, and women who are all decked out,

I am receiving all of that:

that's the fruit of Buddha-*pūjā*. (23) [5380]

Silk material, woolen stuff,

khoma cloth and cotton [goods too], I am receiving all of that:

that's the fruit of Buddha-*pūjā*. (24) [5381]

New clothing and fruit which is fresh, pure⁵²⁰¹ food of foremost tastiness,

I am receiving all of that:

that's the fruit of Buddha-*pūjā*. (25) [5382]

[People saying,] "eat this, enjoy

this, please lie down on this [fine] bed," I am receiving all of that:

that's the fruit of Buddha-*pūjā*. (26) [5383]

Everywhere I'm given honor⁵²⁰² [and] I have very lofty fame, always in the majority,⁵²⁰³

my retinue has no factions. I'm the best of [my] relatives:

that's the fruit of Buddha-*pūjā*. (27) [5384]⁵²⁰⁴

I'm not aware of⁵²⁰⁵ cold [nor] heat, [and] burning fever⁵²⁰⁶ is not known. Likewise there is not found in me,

suffering of the mind [or] heart. (28) [5385]

Having been the color of gold,

I transmigrate from birth to birth. I do not know a bad color:

that's the fruit of Buddha-*pūjā*. (29) [5386]

⁵²⁰¹ lit., "*pūjā*"

⁵²⁰² *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

5203 or "I do not know," *na jānāmi*

5204 *parijāho*

5205 lit., "in the city, Śrāvastī,"

5206 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

Falling down from the world of gods, incited by [my] wholesome roots,

I am reborn in Śrāvastī, 5207

in a wealthy [clan] with big halls. 5208 (30) [5387]

Giving up the five sense pleasures, 5209

I went forth into homelessness. Being [only] seven years old,

I attained [my] arahantship. (31) [5388]

Knowing [my] virtue, the Buddha,

the Eyeful One, [then] ordained [me]. A young boy worthy of honor:

that's the fruit of Buddha-*pūjā*. (32) [5389]

The "divine eye" is purified;

I'm skilled in meditative states. 5210

Special knowledges perfected:

that's the fruit of Buddha-*pūjā*. (33) [5390]

Analytical modes attained, skilled in the magical powers, 5211 perfect in special knowledges:

that's the fruit of Buddha-*pūjā*. (34) [5391]

In the thirty thousand aeons

since I worshipped 5212 the Buddha [then], I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (35) [5392]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (36) [5393]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (37) [5394]

The four analytical modes, and these eight deliverances,

5207 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

5208 *samādhikusalo ahaṇ*

5209 *iddhipādesu kovido*

5210 lit., "did *pūjā*"

5211 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

5212 *bojjhaṅgaratan’issaro*, a play on the “seven gems” (the wheel, etc.) of the wheel-turning monarch

six special knowledges mastered,

[I have] done what the Buddha taught! (38) [5395]

Thus indeed Venerable Tīṇikaṇikārapupphiya Thera spoke these verses.

The legend of Tīṇikaṇikārapupphiya Thera is finished.

499. {502.}5213 Ekapattadāyaka5214 [Edit](#)

In the city, Hamsavatī,

I was a potter [at that time].

I saw the Buddha, Stainless One,

the Flood-Crosser, Undefined One. (1) [5396]

I gave to [him,] the Best Buddha,

a well-fashioned bowl made of clay. Giving [that] bowl to the Buddha,5215

the Honest One,5216 the Neutral One, (2) [5397]

being reborn in existence,

I’m receiving plates5217 made of gold, and flat bowls5218 made of silver, gold,

and also [some] made out of gems; (3) [5398]

I’m enjoying [all these] dishes:5219

that is the fruit of good5220 karma.

I am [the owner of]5221 bowls made

for the famous and the wealthy. (4) [5399]

As with a seed which is planted, in a field which is bountiful:5222

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5219 *sappi*, lit., ghee, clarified butter (*gī tel*)

5220 lit., “went”

5221 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5222 lit., “fell down”

when it rains,5223 with proper support,5224

fruit pleases the cultivator;

so too is this bowl-donation,

[well-]planted in the Buddha-field:

when it rains the joy-bringing [rain,]5225

the fruit will be pleasing to me. (5-6) [5400-5401]

As far as [merit-]fields exist —

even the Assemblies5226 and groups5227 —

the Buddha-field has no equal,5228

giving [great] happiness5229 to all.5230 (7) [5402]

Praise to you, O Well-Bred Person!5231

Praise to you, Ultimate Person! After giving a single bowl,

I've attained the unshaking state. (8) [5403]

In the ninety-one aeons since

I gave [him] that bowl at that time, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (9) [5404]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (10) [5405]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (11) [5406]

The four analytical modes, and these eight deliverances,

5223 lit., “meritorious”

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5230 or perhaps flowers? Or both, i.e. trees in bloom?

six special knowledges mastered,

[I have] done what the Buddha taught! (12) [5407]

Thus indeed Venerable Ekapattadāyaka Thera spoke these verses.

The legend of Ekapattadāyaka Thera is finished.

500. {503.}5232 Kāsumāriphaladāyaka5233 [Edit](#)

I saw the Buddha, Stainless One,

the World's Best One, the Bull of Men, sitting down on a mountainside,

shining like a dinner-plate tree.5234 (1) [5408]

Happy, with pleasure in [my] heart, hands pressed together on [my] head, gathering *kāsumāri*5235 fruit,

I gave [it] to the Best Buddha. (2) [5409]

In the thirty-one aeons since

I gave that fruit [to the Buddha], I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [5410]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [5411]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [5412]

The four analytical modes, and these eight deliverances,

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5235 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [5413]

Thus indeed Venerable Kāsumāriphaladāyaka Thera spoke these verses.

The legend of Kāsumāriphaladāyaka Thera is finished.

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Apadana3.7

[Tipitaka](#) >> [Sutta Pitaka](#) >> [Khuddaka Nikaya](#) >> [Apadana](#) >> **Apadana 3.7 Therapadana**

Source : J.S.Walters

Note : Presented as it is ; Not proof read

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501. {504.}5236 Avaṭaphaliya5237 [Edit](#)

The Blessed One, Hundred-Rayed One, 5238 the Self-Become, Unconquered One, rising up from [his] solitude,
went forth in order to seek food. (1) [5414]

[Holding] fruit in [my] hand, I saw the Bull of Men who had approached. Happy, with pleasure in [my] heart,
I gave [him] fruit with stems removed. (2) [5415]

In the ninety-four aeons since
I gave [him] that fruit [at that time], I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [5416]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (4) [5417]

Being in Best Buddha's presence was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (5) [5418]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5419]

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Thus indeed Venerable Avaṭaphaliya Thera spoke these verses.

The legend of Avaṭaphaliya Thera is finished.

I saw the golden Sambuddha, Sacrificial Recipient,
 who had entered onto the road,
 shining like a dinner-plate tree. (1) [5420]

In the ninety-one aeons since
 I gave [him] *pāra*-fruit⁵²⁴¹ back then, I've come to know no bad rebirth:
 that is the fruit of giving fruit. (2) [5421]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
 I am living without constraint. (3) [5422]

Being in Best Buddha's presence was a very good thing for me.
 The three knowledges are attained;
 [I have] done what the Buddha taught! (4) [5423]

The four analytical modes, and these eight deliverances,
 six special knowledges mastered,
 [I have] done what the Buddha taught! (5) [5424]

Thus indeed Venerable Pāraphaliya⁵²⁴² Thera spoke these verses.

The legend of Pāraphaliya⁵²⁴³ Thera is finished.

⁵²³⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵²⁴⁰ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

⁵²⁴¹ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁵²⁴² *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁵²⁴³ lit., "going," elsewhere translated as "flying" given the context

I saw the Leader of the World, shining like a dinner-plate tree,⁵²⁴⁶ like the moon on the fifteenth day,⁵²⁴⁷
 blazing forth like a tree of lamps. (1) [5425]

Having taken a citron fruit

I [then] gave it to the Teacher,
he Worthy of Gifts,5248 the Hero,
[feeling well-] pleased by [my] own hands. (2) [5426]

In the thirty-one aeons since
I gave [him] that fruit at that time, I've come to know no bad rebirth:
that is the fruit of giving fruit. (3) [5427]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (4) [5428]

Being in Best Buddha's presence was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (5) [5429]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (6) [5430]

Thus indeed Venerable Mātuluṅgaphaladāyaka Thera spoke these verses.

The legend of Mātuluṅgaphaladāyaka Thera is finished.

5244 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5245 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

5246 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5247 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5248 lit., "going," elsewhere translated as "flying" given the context

504. {507.}5249 Ajelaphaladāyaka5250 [Edit](#)

The Sambuddha named Ajjuna5251
lived in the Himalayas then,
he Endowed with Good Behavior,
Skilled in Meditation,5252 the Sage. (1) [5431]

Taking a water-jug's worth5253 of
ajela,5254 *jī'v'ajī'v'ak'a*,
[and] taking umbrella-leaves [too],5255

I gave [them] to the Teacher [then]. (2) [5432]

In the ninety-four aeons since

I gave [him] that fruit at that time, I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [5433]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [5434]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [5435]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [5436]

Thus indeed Venerable Ajelaphaladāyaka⁵²⁵⁶ Thera spoke these verses.

5249 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5250 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

5251 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5252 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5253 lit., "going," elsewhere translated as "flying" given the context

5254 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

5255 *sappi*, lit., ghee, clarified butter (*gī tel*)

5256 lit., "went"

The legend of Ajelaphaladāyaka⁵²⁵⁷ Thera is finished.

505. {508.}5258 Amorphaliya⁵²⁵⁹ [Edit](#)

I gave a fruit [called] *amora*⁵²⁶⁰

to the Gold-Colored Sambuddha, Sacrificial Recipient,

who had entered onto the road. (1) [5437]

In the ninety-one aeons since

I gave [him] that fruit at that time, I've come to know no bad rebirth:

that is the fruit of giving fruit. (2) [5438]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [5439]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [5440]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [5441]

Thus indeed Venerable Amorphaliya5261 Thera spoke these verses.

The legend of Amorphaliya5262 Thera is finished.

5257 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5258 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5259 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5260 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5261 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5262 lit., "going," elsewhere translated as "flying" given the context

506. {509.}5263 Tālapaliya5264 [Edit](#)

The Blessed One, Hundred-Rayed One,5265 the Self-Become, Unconquered One, rising up from [his] solitude, went forth in order to seek food. (1) [5442]

[Holding] fruit in [my] hand, I saw the Bull of Men who had approached. Happy, with pleasure in [my] heart,

I gave [him] a palmyra fruit. (2) [5443]

In the ninety-four aeons since

I gave [him] that fruit [at that time], I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [5444]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [5445]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [5446]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [5447]

Thus indeed Venerable Tālapaliya Thera spoke these verses.

The legend of Tālapaliya Thera is finished.

5263 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5264 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5265 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

507. {510.}5266 Nāḷikeradāyaka5267 [Edit](#)

In the city, Bandhumatī,

I worked in a hermitage then.5268

I saw the Spotless One, Buddha,

[who] was traveling through the sky. (1) [5448]

Having taken a coconut,

I gave [it] to the Best Buddha. Standing in the sky, the Calm One,

the Great Famed One accepted [it]. (2) [5449]

With a mind that was very clear, having given Buddha that fruit, productive of delight for me, bringing happiness in this world, I then came to possess great joy and vast, ultimate happiness.

A gem was truly produced for

[me,] being reborn here and there.5269 (3-4) [5450-5451]

In the ninety-one aeons since

I gave [the Buddha] fruit back then, I've come to know no bad rebirth:

that is the fruit of giving fruit. (5) [5452]

The divine eye is purified;

I'm skilled in meditative states.5270

Special knowledges perfected:

that is the fruit of giving fruit. (6) [5453]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (7) [5454]

Being in Best Buddha's presence

5266 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5267 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5268 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5269 *rattambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5270 lit., "going," elsewhere translated as "flying" given the context

was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (8) [5455]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [5456]

Thus indeed Venerable Nāḷikeradāyaka Thera spoke these verses.

The legend of Nāḷikeradāyaka Thera is finished.

The Summary: Kaṇḍikār', and Ekapatta,

Kāsumārī, thus Āvaṭa,

Pāra5271 and Mātuluṅga [too], Ajela, also Amora,5272

Tāla and thus Nāḷikera:

the verses that are counted here [number just] one hundred verses, avoiding [any] less or more.5273

The Kaṇḍikāra Chapter, the Fifty-First5274

Kureṇḍijyaphaladāyaka5275 Chapter, the Fifty-Second

508. {511.}5276 Kureṇḍijyaphaladāyaka5277 [Edit](#)

I was formerly a hunter,

wandering in the woods back then. I saw the Buddha, Stainless One,

[who was] Master of Everything. (1) [5457]

5271 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

5272 *sappi*, lit., ghee, clarified butter (*gī tel*)

5273 lit., "went"

5274 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5275 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5276 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5277 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Carrying *kureñjiya* 5278 fruit,

I gave [it] to the Best Buddha, the Field of Merit, the Hero,

[feeling well-]pleased by [my] own hands. (2) [5458]

In the thirty-one aeons since

I gave [him] that fruit at that time, I've come to know no bad rebirth:

that is the fruit of giving fruit. (3) [5459]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [5460]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [5461]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [5462]

Thus indeed Venerable Kureñjiyaphaladāyaka 5279 Thera spoke these verses.

The legend of Kureñjiyaphaladāyaka 5280 Thera is finished.

509. {512.} 5281 Kapitthaphaladāyaka 5282 [Edit](#)

I gave a fruit [called] wood-apple 5283 to the Gold-Colored Sambuddha, Sacrificial Recipient,

who had entered onto the road. (1) [5463]

5278 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5279 lit., "going," elsewhere translated as "flying" given the context

5280 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

5281 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5282 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

5283 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

In the ninety-one aeons since

I gave [him] that fruit at that time, I’ve come to know no bad rebirth:

that is the fruit of giving fruit. (2) [5464]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [5465]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [5466]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [5467]

Thus indeed Venerable Kapitthaphaladāyaka Thera spoke these verses.

The legend of Kapitthaphaladāyaka Thera is finished.

510. {513.}5284 Kosumbhaphaliya5285 [Edit](#)

I gave a margosa5286 [fruit] to

the Golden-Colored Sambuddha, the God of Gods, the Bull of Men,

who had entered onto the road. (1) [5468]

In the thirty-one aeons since

I gave [him] that fruit at that time, I’ve come to know no bad rebirth:

that is the fruit of giving fruit. (2) [5469]

My defilements are [now] burnt up;

all [new] existence is destroyed.

5284 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5285 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5286 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Like elephants with broken chains,

I am living without constraint. (3) [5470]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [5471]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [5472]

Thus indeed Venerable Kosumbhaphaliya⁵²⁸⁷ Thera spoke these verses.

The legend of Kosumbhaphaliya⁵²⁸⁸ Thera is finished.

511. {514.}5289 Ketakapupphiya⁵²⁹⁰ [Edit](#)

The Ultimate Person dwelt on the banks of Vinatā⁵²⁹¹ River.

I saw the Buddha, Stainless One,

the Calm One,⁵²⁹² Very Composed One.⁵²⁹³ (1) [5473]

Happy, with pleasure in [my] heart,

I [then] worshipped⁵²⁹⁴ the Best Buddha with a flower of the screw-pine,⁵²⁹⁵

with a honey[-scented] fragrance. (2) [5474]

In the ninety-one aeons since

I gave [him] that flower back then,

5287 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5288 lit., "going," elsewhere translated as "flying" given the context

5289 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5290 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5291 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5292 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

5293 lit., “going,” elsewhere translated as “flying” given the context

5294 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

5295 *sappi*, lit., ghee, clarified butter (*gī tel*)

I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (3) [5475]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [5476]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [5477]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [5478]

Thus indeed Venerable Ketakapupphiya Thera spoke these verses.

The legend of Ketakapupphiya Thera is finished.

512. {515.}5296 Nāgapupphiya5297 [Edit](#)

I gave an ironwood5298 flower

to the Gold-Colored Sambuddha, Sacrificial Recipient,

who had entered onto the road. (1) [5479]

In the ninety-one aeons since

I gave [him] that flower back then, I’ve come to know no bad rebirth:

that is the fruit of giving fruit. (2) [5480]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [5481]

5296 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5297 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

5298 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [5482]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [5483]

Thus indeed Venerable Nāgapupphiya Thera spoke these verses.

The legend of Nāgapupphiya Thera is finished.

513. {516.}5299 Ajjunapupphiya5300 [Edit](#)

On Candabhāgā River's bank, I was a *kinnara*5301 back then.

I saw the Buddha, Stainless One,

the Self-Become, Unconquered One. (1) [5484]

Happy, with pleasure in [my] heart,

awe-struck,5302 with hands pressed together, taking an arjuna5303 flower,

I worshipped5304 the Self-Become One. (2) [5485]

Due to that karma done very well, with intention and [firm] resolve, leaving my *kinnara* body,

I went to Tāvātimsa [then]. (3) [5486]

Thirty-four times the lord of gods, I exercised divine rule [there].

And ten times a wheel-turning king,

5299 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5300 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5301 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5302 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5303 lit., "going," elsewhere translated as "flying" given the context

5304 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

I exercised overlordship.5305 (4) [5487]

[There was also] much local rule, innumerable by counting.

[Like] a seed sown⁵³⁰⁶ in a good field

is mine in the Self-Become One. (5) [5488]

Wholesome [karma] exists for me; I went forth into homelessness. Today I'm worthy of homage

in the Buddha's⁵³⁰⁷ dispensation. (6) [5489]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (7) [5490]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (8) [5491]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [5492]

Thus indeed Venerable Ajjunapupphiya Thera spoke these verses.

The legend of Ajjunapupphiya Thera is finished.

514. {517.}5308 Kuṭajapupphiya⁵³⁰⁹ [Edit](#)

In the Himalayan region,

there's a mountain named Cāvala.⁵³¹⁰

⁵³⁰⁵ *sappi*, lit., ghee, clarified butter (*gī tel*)

⁵³⁰⁶ lit., "went"

⁵³⁰⁷ reading *sañcālesi* with BJTS for PTS *sañjālesi*

⁵³⁰⁸ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³⁰⁹ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

⁵³¹⁰ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

The Buddha named Sudassana

was living on the mountainside. (1) [5493]

Taking Himalayan flowers,

I traveled through the sky [back then]. I saw the Buddha, Stainless One,
the Flood-Crosser, 5311 the Undefined. 5312 (2) [5494]

Taking a winter-cherry bloom,
I placed it on [his] head [just] then. I offered [it] to the Buddha,
the Self-Become One, the Great Sage. (3) [5495]

In the thirty-one aeons since
I offered 5313 [him] that flower,
I've come to know no bad rebirth:
that's the fruit of Buddha-*pūjā*. (4) [5496]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (5) [5497]

Being in Best Buddha's presence was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (6) [5498]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (7) [5499]

Thus indeed Venerable Kuṭajapupphiya Thera spoke these verses.

The legend of Kuṭajapupphiya Thera is finished.

5311 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5312 lit., "going," elsewhere translated as "flying" given the context

5313 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

515. {518.}5314 Ghosasañña5315 [Edit](#)

I was a deer-hunter back then, within a grove in the forest.
I saw the Buddha, Stainless One,
honored by the gods' assembly. 5316 (1) [5500]

Explaining the Four Noble Truths,
he was preaching the deathless state. I heard the honey[-sweet] Teaching
of Sikhi, Kinsman of the World. (2) [5501]

I pleased [my] heart in the sound of the Unequaled, the Peerless One. 5317
After having pleased [my] heart there,

I crossed existence, hard to cross. (3) [5502]

In the thirty-one aeons since

I obtained that perception then, I've come to know no bad rebirth:

that's the fruit of perceiving sound. (4) [5503]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [5504]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [5505]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [5504 (5506)]5318

5314 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5315 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5316 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5317 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5318 lit., "going," elsewhere translated as "flying" given the context

Thus indeed Venerable Ghosasañña Thera spoke these verses.

The legend of Ghosasañña Thera is finished.

516. {519.}5319 Sabbaphaladāyaka5320 [Edit](#)

[My] name [back then] was Varuṇa, a brahmin master of mantras.

After throwing away5321 ten sons,5322

I plunged into the forest then. (1) [5505]

Making a well-built hermitage, well-proportioned [and] beautiful, constructing a hall of leaves [there], I am living in the forest. (2) [5506]

Padumuttara, World-Knower, Sacrificial Recipient,

with a desire to lift me up,

[then] came up to my hermitage. (3) [5507]

Throughout that forest grove, there was a huge effulgence [of his light].

By the Buddha's special powers⁵³²³

he lit up the forest back then. (4) [5508]

After seeing that⁵³²⁴ miracle

of the Best Buddha, Neutral One, taking a satchel made of leaves,⁵³²⁵

I filled [it] with fruit at that time. (5) [5509]

Having gone up to the Buddha,

I gave [him the fruit] with the bag.⁵³²⁶

⁵³¹⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁵³²⁰ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

⁵³²¹ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁵³²² *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁵³²³ lit., "going," elsewhere translated as "flying" given the context

⁵³²⁴ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

⁵³²⁵ *sappi*, lit., ghee, clarified butter (*gī tel*)

⁵³²⁶ lit., "went"

The Buddha, with pity for me,

spoke these words [to me at that time]: (6) [5510]

"After bringing a *khāṇ*-load,⁵³²⁷ you, come along behind me [now], and when the Assembly eats⁵³²⁸ it, there will be good karma⁵³²⁹ for you. (7) [5511]

Taking that satchel [of leaves],⁵³³⁰ I

gave [it] to the monks' Assembly.

After having pleased [my] heart there, I was reborn in Tusitā. (8) [5512]

There, bound up with [my] good⁵³³¹ karma, I am enjoying, all the time,

dances and songs [performed for me],

also speeches which are divine. (9) [5513]

In whichever womb I'm reborn, [whether] it's human or divine, I have no lack of possessions:

that is the fruit of giving fruit. (10) [5514]

Having given the Buddha fruit,⁵³³²

I am exercising lordship

through the four great continents,

including oceans and mountains. (11) [5515]

As far as They, the flocks of birds, are flying across the sky, They

too obey⁵³³³ my authority:

that is the fruit of giving fruit. (12) [5516]

[All] the spirits,⁵³³⁴ ghosts,⁵³³⁵ and demons, the *kumbhaṇḍas* and *garuḷas*,

5327 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5328 lit., "fell down"

5329 lit., "meritorious"

5330 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou- sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

5331 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

5332 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

5333 °*vikutṭ*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

5334 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

5335 lit., "on a flower"

throughout [that] grove in the forest, approach [in order to] serve me. (13) [5517]

Turtles [and] dogs⁵³³⁶ [and] honey-bees, both gadflies⁵³³⁷ and mosquitos;⁵³³⁸ They too obey⁵³³⁹ my authority:

that is the fruit of giving fruit. (14) [5518]

The birds that are called Suparṇas⁵³⁴⁰ born to birds [but] having great strength, They too go to me for refuge:

that is the fruit of giving fruit. (15) [5519]

Cobra-gods who have long lives, superpowers, [also] great fame; They too obey my authority:

that is the fruit of giving fruit. (16) [5520]

Lions and tigers and leopards,

bears,⁵³⁴¹ wolves,⁵³⁴² *k'ara bānā* bears;⁵³⁴³ They too obey my authority:

that is the fruit of giving fruit. (17) [5521]

Those who live in herbs⁵³⁴⁴ and in grass,⁵³⁴⁵

also those who live in the sky;

They all go to me for refuge:

that is the fruit of giving fruit. (18) [5522]

Hard to see⁵³⁴⁶ [and] very subtle, deep, very well explicated;

having seen [that Teaching] I dwell:

that is the fruit of giving fruit. (19) [5523]

The eight deliverances seen,

I am [now] dwelling, undefiled;

energetic, intelligent:

5336 or perhaps flowers? Or both, i.e. trees in bloom?

5337 *khiddār'atī'yā*

5338 *tīdase*, i.e., in Tāvatiṃsa heaven

5339 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

5340 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

5341 lit., "*pūjā*"

5342 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

5343 or "I do not know," *na jānāmi*

5344 *pariḷāho*

5345 lit., "in the city, Śrāvastī,"

5346 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

that is the fruit of giving fruit. (20) [5524]

Those Buddha's sons, with the eight fruits, free of flaws [and] very famous,

I am [now also] one of them:

that is the fruit of giving fruit. (21) [5525]

Mastering special knowledges, incited by [my] wholesome roots, knowing well all the defilements,

I am [now] living, undefiled. (22) [5526]

Three knowledges, powers⁵³⁴⁷ attained, are Buddha's sons, the greatly famed, who are endowed with "divine ear":

I am [now also] one of them. (23) [5527]

In the hundred thousand aeons,

since I gave [him] that fruit back then, I've come to know no bad rebirth:

that is the fruit of giving fruit. (24) [5528]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (25) [5529]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (26) [5530]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (27) [5531]

Thus indeed Venerable Sabbaphaladāyaka Thera spoke these verses.

The legend of Sabbaphaladāyaka Thera is finished.

5347 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

517. {520.}5348 Padumadhāriya5349 [Edit](#)

Close to the Himalayan range,

there's a mountain named Romasa.5350

The Buddha known as Sambhava

then dwelt there in the open air. (1) [5532]

Coming out of [my] residence,

I brought5351 [him] a lotus [flower]. Having brought a single one,

I went forward into rebirth. (2) [5533]

In the thirty-one aeons since

I offered5352 [him] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [5534]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [5535]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [5536]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [5537]

Thus indeed Venerable Padumadhāriya Thera spoke these verses.

The legend of Padumadhāriya Thera is finished.

The Summary:

5348 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5349 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

5350 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5351 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

5352 lit., “going,” elsewhere translated as “flying” given the context

Kureñjiya and Kapittha, Kosumbha, also Ketaka, Nāgapupph’, also Ajjuna, Kuṭajī, Ghosasaññaaka, and Sabbaphalada Thera, then Padumadhārika [tenth]:

there are eighty verses here, plus

three verses more than that [number].

The Kureñjiyaphaladāyaka Chapter, the Fifty-Second5353

Tiṇadāyaka5354 Chapter, the Fifty-Third

518. {521.}5355 Tiṇamuṭṭhidāyaka5356 [Edit](#)

In the Himalayan region,

there’s a mountain named Lambaka.5357

The Sambuddha, Upatissa,

walked back and forth in open air. (1) [5538]

I was a deer-hunter back then, within a grove in the forest.

Having seen that God among Gods,

I then gave a handful of grass. (2) [5539]

Giving [it] to the Buddha to

sit on, I pleased [my own] heart [there]. Saluting the Sambuddha, I

[then] departed, facing the north. (3) [5540]

Not long after, a king of beasts5358

injured me where I had traveled.5359

5353 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

5354 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

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5357 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper

garment made out of it.

5358 lit., “going,” elsewhere translated as “flying” given the context

5359 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

Being brought down by [that] lion,

I passed away [right] on the spot. (4) [5541]

Near [when] I did that karma for the Best Buddha, the Undefined, 5360 quick like 5361 an arrow [just] released,

I went to the world of the gods. (5) [5542]

[My] lovely sacrificial post 5362

created by good 5363 karma there

was mil-*kaṇḍa* 5364 cent-*bheṇḍu* 5365 [large]

made out of gold, covered in flags. (6) [5543]

Radiating its brilliant light,

like the risen hundred-rayed [sun], it's crowded with divine maidens.

I [greatly] enjoyed [myself there]. (7) [5544]

Falling from the world of the gods, incited by [my] wholesome roots, coming back to the human state,

I attained [my] arahantship. 5366 (8) [5545]

In the ninety-four aeons since

I gave [him a place to] sit down, I've come to know no bad rebirth:

the fruit of a handful of grass. (9) [5546]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (10) [5547]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (11) [5548]

5360 *sappi*, lit., ghee, clarified butter (*gī tel*)

5361 lit., “went”

5362 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5363 lit., “fell down”

5364 lit., “meritorious”

5365 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

5366 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (12) [5549]

Thus indeed Venerable Tīṇamuṭṭhidāyaka Thera spoke these verses.

The legend of Tīṇamuṭṭhidāyaka Thera is finished.

519. {522.}5367 Pecchadāyaka5368 [Edit](#)

I gifted one [thing called] *peccha*,⁵³⁶⁹

with [great] pleasure, with [both my] hands, to Vipassi, the Blessed One,

the World's Best One, the Neutral One. (1) [5550]

Elephant [and] horse vehicles, divine vehicles are obtained; due to that gift of a *peccha*,

I attained [my] arahantship. (2) [5551]

In the ninety-one aeons since

I gave [him] that *peccha* back then, I've come to know no bad rebirth:

the fruit of giving a *peccha*. (3) [5552]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (10) [5553]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (11) [5554]

The four analytical modes, and these eight deliverances,

5367 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5368 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5369 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

six special knowledges mastered,

[I have] done what the Buddha taught! (12) [5555]

Thus indeed Venerable Pecchadāyaka5370 Thera spoke these verses.

The legend of Pecchadāyaka5371 Thera is finished.

520. {523.}5372 Saraṇāgamaniya5373 [Edit](#)

We boarded a boat at that time, monk and I,5374 an *ajīvaka*.

When the boat was broken [to bits,]

that Buddhist monk gave me refuge. (1) [5556]

In the thirty-one aeons since

he gave refuge to me [back then], I've come to know no bad rebirth:

the fruit of going for refuge. (2) [5557]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [5558]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [5559]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [5560]

Thus indeed Venerable Saraṇāgamaniya Thera spoke these verses.

The legend of Saraṇāgamaniya Thera is finished.

5370 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5371 lit., "going," elsewhere translated as "flying" given the context

5372 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5373 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

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521. {524.}5375 Abbhañjanadāyaka5376 [Edit](#)

In the city, Bandhumatī,

I lived in the royal garden.

I was then clothed in deer-leather,5377

carrier of a water-pot. (1) [5561]

I saw the Buddha, Stainless One,

the Self-Become, Unconquered One, Energetic,5378 Meditator,

Lover of Trances, the Master,5379

Successful in All the Pleasures, Flood-Crosser, the Undeified One. Having seen [him,] pleased and happy,

I gave some unguent5380 [to him.] (2-3) [5562-5563]

In the ninety-four aeons since

I gave [him] that unguent then, I've come to know no bad rebirth:

that is the fruit of unguent. (4) [5564]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [5565]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [5566]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [5567]

5375 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5376 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5377 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5378 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5379 lit., "going," elsewhere translated as "flying" given the context

5380 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Thus indeed Venerable Abbhañjanadāyaka Thera spoke these verses.

The legend of Abbhañjanadāyaka Thera is finished.

522. {525.}5381 Supaṭadāyaka5382 [Edit](#)

Vipassi, Leader of the World, was rising from [his] siesta.

Giving a good piece of light cloth,5383

I [then] delighted in heaven. (1) [5568]

In the ninety-one aeons since

I gave [him] that good piece of cloth,5384

I've come to know no bad rebirth:

the fruit of a good piece of cloth.5385 (2) [5569]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [5570]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [5571]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [5572]

Thus indeed Venerable Supaṭadāyaka5386 Thera spoke these verses.

The legend of Supaṭadāyaka5387 Thera is finished.

5381 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5382 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

5383 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5384 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5385 lit., "going," elsewhere translated as "flying" given the context

5386 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

5387 *sappi*, lit., ghee, clarified butter (*gī tel*)

523. {526.}5388 Daṇḍadāyaka5389 [Edit](#)

Plunged into the forest, the woods,

I cut down [some] bamboo back then. Having taken a walking stick,5390

I gave it to the Assembly.5391 (1) [5573]

Due to the pleasure in [my] heart, honored with, "happiness to you!," having given that walking stick,

I departed, facing the north. (2) [5574]

In the ninety-four aeons since

I gave [the monks] that stick back then, I've come to know no bad rebirth:

that's the fruit of giving a stick. (3) [5575]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [5576]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [5577]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [5578]

Thus indeed Venerable Daṇḍadāyaka Thera spoke these verses.

The legend of Daṇḍadāyaka Thera is finished.

5388 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5389 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

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5390 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5391 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

524. {527.}5392 Girinelapūjaka5393 [Edit](#)

I was formerly a hunter,

wandering in the woods back then. I saw the Buddha, Stainless One,

[who was] Master of Everything. (1) [5579]

Happy, with pleasure in [my] heart, I offered5394 a *girinil*5395 bloom

for the Compassionate One, the

Delighter,5396 Friend of All Beings.5397 (2) [5580]

In the thirty-one aeons since

I offered5398 [him] that flower then, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (3) [5581]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [5582]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [5583]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [5584]

Thus indeed Venerable Girinelapūjaka Thera spoke these verses.

The legend of Girinelapūjaka Thera is finished.

5392 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5393 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

5394 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5395 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5396 lit., "going," elsewhere translated as "flying" given the context

5397 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

5398 *sappi*, lit., ghee, clarified butter (*gī tel*)

525. {528.}5399 Bodhisammajjaka5400 [Edit](#)

Formerly I took Bodhi leaves, fallen in the stupa-courtyard,

and [having swept,] threw [them] away.

I [then] obtained twenty virtues:5401 (1) [5585]

Through the power of that karma, transmigrating from birth to birth, I transmigrate in [just] two states:

that of a god, or of a man. (2) [5586]

Falling from the world of the gods, having come to the human state, I'm being born in [just] two clans:

the kṣatriyan and the brahmin. (3) [5587]

I possess perfected limbs, [with proper] length and circumference; I'm very handsome [and] splendid,

[with] complete limbs, no[thing] lacking. (4) [5588]

In the world of gods or of men, in whichever place I'm reborn, I am golden-colored for life,

to be compared with molten gold.5402 (5) [5589]

Due to5403 well-thrown-out Bodhi leaves, all of the time my outer skin

is pliable [and] soft [and] smooth,5404

[and] fine like a very young boy's.5405 (6) [5590]

When my body has arisen

in whatever state of rebirth,5406

5399 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

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5401 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

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5404 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

5405 *sappi*, lit., ghee, clarified butter (*gī tel*)

5406 lit., "went"

I am not soiled with dirt and dust:5407

the result of5408 thrown-away leaves. (7) [5591]

When there is heat or burning wind, [or] through the heat of fire on it,

on my body no sweat's released:

the result of thrown-away leaves. (8) [5592]

On [my] body there's no ringworm,5409

rashes,5410 abscesses,5411 leprosy,5412

and likewise [neither] moles5413 [nor] boils:5414

the result of thrown-away leaves. (9) [5593]

And it has another virtue, being reborn life after life;

in [my] body there's no disease:5415

the result of thrown-away leaves. (10) [5594]

And it has another virtue, being reborn life after life;

there's no torment born of the mind:

the result of thrown-away leaves. (11) [5595]

And it has another virtue, being reborn life after life;

for it there are no enemies:5416

the result of thrown-away leaves. (12) [5596]

And it has another virtue, being reborn life after life; there is no lack of possessions:

the result of thrown-away leaves. (13) [5597] And it has another virtue,

5407 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5408 lit., "fell down"

5409 lit., "meritorious"

5410 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou- sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, porti on, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

5411 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

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5412 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

5413 *°vikutṭi*; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

5414 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

5415 lit., "on a flower"

5416 or perhaps flowers? Or both, i.e. trees in bloom?

being reborn life after life;

there is no fear in the water,

nor from5417 fire, from kings, [and] from thieves. (14) [5598]

And it has another virtue, being reborn life after life;

slaves [and] slave-girls are serving [me,]

in accordance with [their own] hearts.5418 (15) [5599]

When he's5419 born in a human state, with whatever measure lifespan, that lifespan does not then decline,

it lasts the lifespan's full extent. (16) [5600]

Moving about inside and out, those from [my] city and country, are all engaged5420 all of the time,

wishing to grow and be happy.5421 (17) [5601]

I'm wealthy, famous, splendidous;

on the side of my relatives.

Free of trembling and fear of ghosts,5422

from every life [to each new] life. (18) [5602]

Gods [and] men [and] titans5423 [as well], music-nymphs, spirits5424 [and] demons;5425 They are protecting [me] always, transmigrating in existence. (19) [5603]

Having enjoyed both [kinds of] fame, in the world of gods and of men,

at the end I have [now] attained

peaceful, unsurpassed nirvana. (20) [5604]

For a rich man making merit, specifying the Sambuddha,
or the Bodhi of the Teacher,

5417 *khiddār'atī'yā*

5418 *tīdase*, i.e., in Tāvatiṃsa heaven

5419 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

5420 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

5421 lit., "*pūjā*"

5422 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

5423 or "I do not know," *na jānāmi*

5424 *pariāho*

5425 lit., "in the city, Śrāvastī,"

5426 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

what is there that's hard to obtain? [5605]5427

Being better than the others in path-fruit in the religion,

in trance, special knowledge, virtue;

I reach nirvana, undefined. (21) [5606]

Formerly, with a happy mind,

I threw away [those] Bodhi leaves;5428

endowed with these twenty [virtues]5429

I am existing all the time. (22) [5607]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (23) [5608]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (24) [5609]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (25) [5610]

Thus indeed Venerable Bodhisammajjaka Thera spoke these verses.

The legend of Bodhisammajjaka Thera is finished.

The Victor, Padumuttara, was a Master of Everything. Rising up from meditation,5432

5427 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

5428 *samādhikusalo ahaṇ*

5429 *iddhipādesu kovido*

5430 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5431 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

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“filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

the World-Leader walked back and forth. (1) [5611]

Having taken a *khāri*-load,

I was carrying fruit [just] then.

I saw the Buddha, Stainless One,

the Great Sage, walking back and forth. (2) [5612]

Happy, with pleasure in [my] heart, hands pressed together on [my] head, saluting [him], the Sambuddha,

I gave [him] a castor-oil fruit.5433 (3) [5613]

In the hundred thousand aeons, since I gave that fruit at that time, I've come to know no bad rebirth:

that's the fruit of castor-oil [fruit]. (4) [5614]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [5615]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [5616]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [5617]

Thus indeed Venerable Āmaṇḍaphaladāyaka Thera spoke these verses.

The legend of Āmaṇḍaphaladāyaka Thera is finished.

In this [present] lucky aeon

Brahmā's Kinsman, Greatly Famed One,

5433 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

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1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

named Kassapa through [his] lineage,5436

Best Debater,5437 [Buddha] arose. (1) [5617]5438

Possessing Eighty Lesser Marks, Bearing the Thirty-Two Great Marks, Having5439 a Fathom-Wide Aura,

Gone into a Net of Light-Rays,5440 (2) [5618]

as Comforting5441 as is the moon, Maker of Light [just] like the sun, Quenching [just] as does a raincloud,

a Mine of Gems like the ocean, (3) [5619]

Through morals like earth; through wisdom like the sky; through meditation5442

like Himalaya; like the wind

[he does] not stick to anything. (4) [5620]

At one time he, the Sage So Great, Confident among Multitudes,5443 is explaining the [Noble] Truths,

[and] lifting up the populace. (5) [5621]

I was then a millionaire's son in Benares, very famous.

Back then I was the master5444 of

considerable wealth and grain. (6) [5622]

[While] wandering about on foot,

I came up to the "Deer-Park"5445 [grove].

There I saw the such-like Buddha,

[who was] preaching the deathless state, in distinct [and] delightful words,

5436 *kummāsa*, Skt. *kulmāsa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

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5441 lit., “went”

5442 reading *sañcālesi* with BJTS for PTS *sañjālesi*

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5445 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, porti on, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

with the [sweet] tone of a cuckoo, with the noise of a swan [or] drum,

making the people understand. (7-8) [5623-5624]

Having seen that God Above Gods,

and hearing his honey[-sweet] words, having abandoned no small wealth,

I went forth into homelessness. (9) [5625]

Thus gone forth, in not a long time, being a very learned [monk],

I became a *Dhamma*-preacher,

having diverse intelligence. (10) [5626]

Amidst large multitudes I [then], happy-hearted, repeatedly, 5446 extolled the Buddha’s gold color,

skilled at extolling [his] beauty: 5447 (11) [5627]

“This is Buddha, the Undefined, 5448

Unconfused One, 5449 With Doubt Cut Out, 5450

he whose Karma is All Destroyed, 5451

Freed in the End of Conditions. 5452 (12) [5628]

This is Buddha, the Blessed One;

he’s the Unsurpassed, the Lion,

the Turner of the Brahma-wheel 5453

for the world including the gods; (13) [5629]

Tame, the Tamer, the Peaceful One,

the Appeaser, 5454 Blown Out, 5455 the Sage, 5456

the Quencher 5457 and the Comforted, 5458

5446 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

5447 *y’enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

5448 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

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5450 lit., “on a flower”

5451 or perhaps flowers? Or both, i.e. trees in bloom?

5452 *khiddā’ati’yā*

5453 *tidase*, i.e., in Tāvatiṃsa heaven

5454 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

5455 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

5456 lit., “*pūjā*”

5457 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

5458 or “I do not know,” *na jānāmi*

the Comforter5459 of the people; (14) [5630]

The Hero, the God, the Wise One, Wisdom, Compassionate, Master, the Conqueror, and the Victor,

Not Being Reborn,5460 Homeless One;5461 (15) [5631]

Lust-less One,5462 Unshaking, Smart One,5463

Undeluded, Unequaled,5464 Sage,5465

Yoke-Bearer,5466 Bull, the Elephant, Lion, Indra5467 among gurus; (16) [5632]

Passionless One,5468 Stainless One,5469 God,5470

God of Speakers,5471 Fault-Renouncer,5472

Unobstructed5473 and Free of Grief,5474

Unequaled,5475 Restrained,5476 the Pure One;5477 (17) [5633]

the Brahmin,5478 the Monk5479 [and] the Lord,5480

the Physician5481 [and] the Surgeon,5482

Warrior,5483 Buddha, Sacred Lore,5484

5459 *pariḷāho*

5460 lit., “In the city, Śrāvastī,”

5461 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, “very wealthy” or “very influential”)

5462 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

5463 *samādhikusalo ahaṇ*

5464 *iddhipādesu kovido*

5465 lit., “did *pūjā*”

5466 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

5467 *bojjhaṅgaratan’issaro*, a play on the “seven gems” (the wheel, etc.) of the wheel-turning monarch

5468 *mahābhi’sakkasaṅkā’so*

5469 *dosa’vy’ādhitika’cchak’o*

5470 °*viphālako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*

5471 *diṭṭhigaṇḍa°*

5472 *lokapajjoto*

5473 *sanar’āmar’a’sakk’at’o*

5474 *narādicco*

5475 lit., “In”

5476 *s'ugatūpago*, lit., “approaching well-being”. Could also be read as: through morals approaching the Well- Gone-One

5477 *nibbāti*, or “he cools off ”

5478 *mahā'ssādaṇ*

5479 *mahār'a'saṇ*

5480 lit., “to the Well-Gone-One

5481 reading *māse atṭhadinesv-ahaṃ* with BJTS for PTS *māse atṭhadine svaha*

5482 *paṇidhāya*, or “firm resolve”, Sinh. *prārthanāva*

5483 PTS *yahiṇ tahiṇ*; BJTS *tahiṃ tahiṃ*

5484 lit., “my mother was fragrant through her body”

Unshaking,5485 the Glad One,5486 the Free;5487 (18) [5634]

Upholder,5488 Ready,5489 the Slayer,5490 the Doer,5491 the Guide,5492 Explainer,5493 the Gladdener,5494 the Enjoyer,5495

the Cutter,5496 the Hearer,5497 the Praised;5498 (19) [5635]

Unobstructed5499 and Extensive,5500

Unconfused One,5501 Not Uncertain,5502

Lust-less,5503 Unstained,5504 the Companion,5505

Goer,5506 the Speaker,5507 Explainer;5508 (20) [5636]

the Crosser,5509 the Meaning-Maker,5510

the Builder,5511 [also] the Tearer,5512

Attainer,5513 Bearer,5514 Beloved,5515

Slayer,5516 Energetic,5517 Ascetic,5518 (21) [5637]

5485 #389 {392}, above, esp. vv.66-71 [3648-3653]

5486 or “cultivating [those] four in the Teaching”

5487 lit., “destruction of the outflows”

5488 or “one who had gone forth”: *pabbajito*

5489 this verse is in a more complex meter, with twelve-syllable feet.

5490 lit., “here”

5491 BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for an incomplete hundred (*sātakam*).

5492 BJTS places this statement above the summary, rather than after it

5493 *dhāretha*, lit., “carry” “recall” “remember” “regard”

5494 *sampahaṇsitā*

5495 *bhottā*, BJTS reads *bhettā* (“the Breaker”)

5496 *chettā*

5497 *sotā*

5498 *pa'saṇsitā*

5499 *akhilo*

5500 *visālo*. BJTS reads *visallo* (“Free of Pain”)

5501 *anigho*

5502 *akathaṅkathī*, ilt. "not saying, 'why'?"

5503 *anejo*

5504 *virajo*

5505 *khattā*. BJTS reads *khantā* ("Meek" "Docile")

5506 reading *gantā* with BJTS for PTS *gandhā* ("Scented")

5507 reading *v'attā* with BJTS for PTS *mettā* ("Love")

5508 *pakā'sit'a*

5509 *t'ār'et'a*

5510 reading *atthakāretā* with BJTS (and PTS alt.) for PTS repetition of *tāretā* ("the Crosser")

5511 *k'ār'et'a*

5512 *sampadāletā*, BJTS *sampadālitā*

5513 *pāpetā*

5514 *sahitā*, or "Endurer"

5515 reading *k'antā* with BJTS for PTS repetition of *hantā*, which both texts read as the next word in the verse

5516 *hant'a*

5517 reading *ātāpi* with BJTS for PTS *tātāpi* ("also the Protector")

5518 *t'āpaso*, this makes nine syllables in the line, which needs to be chanted as eight by contracting "slayer"

Even-Minded5519 [and] Impartial,5520

Self-Dependent,5521 Home of Kindness,5522

Wonderfully Peaceful,5523 Honest,5524

Doer of the Deed,5525 Seventh Sage;5526 (22) [5638]

Crossed Beyond Doubt,5527 Free of Conceit,5528

the Boundless One,5529 Beyond Compare,5530

Traveled the Roads of All Sayings,5531

Attained the Truth to Know,5532 Victor.5533 (23) [5639]

[Buddha's] palace brings deathlessness in the best hardwood of beings;5534

the powerful have faith in the

Buddha, Teaching and Assembly." (24) [5640]

By means of virtues such as these,

I did [my] preaching of *Dhamma*,5535

praising amidst the multitudes

the Three Worlds' Unsurpassed Refuge. (25) [5641]

Falling from there, in Tusitā, having enjoyed great happiness, falling from there, among people,

I'm born with a very good scent. (26) [5642]

My wind,5536 the fragrance of my mouth,

into "slair"

5519 *samacitt'o*

5520 'samasamo, (following BJTS Sinh. gloss; the cpd. could also be *samasamo*, "Always the Same"

5521 *a'sahāyo*, lit., "Friendless"

5522 reading *dayāsayo* (and following gloss) with BJTS for PTS *dayāyaso* ("famous for kindness" "kind-famed")

5523 *accherasanto*

5524 *akuho*, lit., "free of deceit" "upright"

5525 *k'atāvī*, i.e. an arahant, one who has done what should be done

5526 *i'si'satt'amo*

5527 *nittiṇṇak'aṅkho*

5528 *nimmāno*

5529 *appameyya*, lit., "not to be measured"

5530 *anupama*, lit., "he for whom there is no metaphor"

5531 *sabbavākyapathātīto*, lit., "he for whom the roads of all sayings are in the past"

5532 *saccaneyyantago*, lit., "he who has gone to the end of truths to be understood [or instructed, led carried, guided (gerund of *neti*)]"

5533 *jīno*

5534 *sattasāravare*. BJTS construes this as modifying the palace, but the Pāli seems to me more ambiguous than that. Cf. the use of *sattasāra*° as a Buddha-epithet in v. [5887] and [6287]

5535 reading *akaṃ dhammakathaṃ ahaṃ* with BJTS for PTS *ahaṃ dhammakathaṃ ahaṃ* ("I Dhamma-preaching

I")

5536 *nissāso*, following BJTS gloss *māgē piṭataṭa heḷana vātaya* ("the wind that I throw down/cast away to my exterior")

likewise too [my] body odor,

and the scent of [my] sweat, always surpasses5537 all [other] perfumes. (27) [5643]

My mouth-fragrance always is of pink [and] blue lotus and jasmine. And so too my body[-odor],

always blowing very calmly.5538 (28) [5644]

All of you, minds concentrated, listen to my [words], I'll extol all of that most amazing fruit

for one who [praised] virtue's value.5539 (29) [5645]

Having told the Buddha's virtues with kindness when people gather, bound up with a honey-sweet sound,5540

I am happy in every place, (30) [5646]

famous, happy, [also] held dear, splendid, lovely to look at,

a speaker, not disregarded,

free of faults and also [most] wise. (31) [5647]

When life ends,5541 nirvana's easy to reach for Buddha's devotees.

I'm telling the cause of their [ease];

listen to that5542 [now] truthfully: (32) [5648]

I saluted in due form the

Blessed One's fame for peacefulness. Because of that I am famous⁵⁵⁴³

[when] I am reborn here and there. (33) [5649]

5537 reading *sabbagandhe* "tiseti (= *atisayati*) with BJTS for PTS *sabbagandho ti seti* ("it lies down 'all good scents' ") and following BJTS Sinhala gloss

5538 BJTS reads *ādisanto* ("announcing") for *atisanto*

5539 reading *guṇatthavassa sabbam taṃ phalaṃ tu paramambhūtaṃ* with BJTS for PTS *guṇatthavassapupphan taṃ phalaṃ tu param abbhutaṃ* ("that fruit which is extremely miraculous floweri
ng in the meaning of virtue" [?]), and followed BJTS gloss: *buddha guṇakīṭiyāge ē siyalu vipāka atīśaya vismayajanaka ya*.

5540 the fourth (in translation third) foot of the text seems to be corrupt. IPTS reads *rasaddhavisamāyuto*,

"bound up with the pure taste." BJTS reads (typographical error?) *saradvadhanisamāyuto* (= *rasad- hvanisaāmyuto* ?). In both cases the alts. are even more uncertain. I translate the
BJTS Sinhala gloss, *mad- hura svaradhvani yukta vūyem* (- *mihirihaddha āttem*), "i becoming bound with the sweet sound (I have asweet sound)"

5541 reading *khīṇe ayusi* with BJTS for PTS *khīṇ' ev' āyu pi* ("life is certainly destroyed too")

5542 lit., "all of you listen to that" (2nd pers. pl. imp.)

5543 *ya'sassī*

[I] am happy because⁵⁵⁴⁴ I praised the Buddha who ends suffering,⁵⁵⁴⁵

[and] peaceful, unconditioned Truth,⁵⁵⁴⁶

giving happiness to beings. (34) [5650]

Declaring the Buddha's virtue, bound up with joy in the Buddha,

I made⁵⁵⁴⁷ [him] dear to self and to

others; therefore I am held dear. (35) [5651]

Overcoming evil rivals⁵⁵⁴⁸

in the rival-strewn⁵⁵⁴⁹ people-flood, praising⁵⁵⁵⁰ virtue I lit up the

Leader; therefore I'm splendidous. (36) [5652]

Telling⁵⁵⁵¹ the Sambuddha's virtue, I made him lovely to people,⁵⁵⁵²

as is the moon in the autumn;⁵⁵⁵³

therefore I'm⁵⁵⁵⁴ lovely to look at. (37) [5653]

With all [my] words I praised Buddha,⁵⁵⁵⁵

to the extent [I] was able;⁵⁵⁵⁶

therefore I speak eloquently,⁵⁵⁵⁷

[and] have diverse intelligence. (38) [5654]

With the great Teaching I restrained those fools who, afflicted with doubt,⁵⁵⁵⁸ treat the Sage So Great with contempt; therefore I'm not disregarded. (39) [5655]

Through the virtues of the Buddha,

⁵⁵⁴⁴ lit., "therefore [I] am happy"

⁵⁵⁴⁵ *dukkhantakaraṇaṃ* 'Buddhaṃ, lit "the Buddha who makes an end to suffering"

⁵⁵⁴⁶ *dhammaṃ*, or "Teaching"

⁵⁵⁴⁷ *janayaṃ*, lit., "I produced"

⁵⁵⁴⁸ or "heretics": *kutitthiye*

5549 reading *titthikākiṇṇe* with BJTS for PTS *titthikākiṇṇo* ("I am strewn with rivals")

5550 *v'adanto*, lit., "saying," "telling"

5551 reading *v'adam* with BJTS (and PTS alt.) for PTS *varaṇ* ("excellent")

5552 reading *janassa* with BJTS (and PTS alts.) for PTS *°jinassa* ("of the Victor")

5553 reading *sarado va sasaṅko 'haṇ* with BJTS for PTS *saraṇ divasasanko 'haṇ* ("I am the moon in the day for a lake" [?])

5554 lit., "I was"

5555 lit., "the Well-Gone-One," *sugataṇ*

5556 *y'athā'sattiv'a'sena*

5557 *v'āgīso*, "[I am one] with mastery of speech"

5558 reading *vimatippattā* with BJTS for PTS *vimatiṇ pattā*, though the latter conveys (somewhat ungrammatically) the same sense

I drove5559 out beings' defilements. I am [now] free of defilements,

as a result of that karma. (40) [5656]

A preacher who recalls Buddha, I brought Buddha to listeners.

Therefore I'm endowed with wisdom, contemplating subtle meanings. (41) [5657]

All [my] defilements are destroyed; [I've] crossed the ocean of being.5560

Like fire, [I] have no attachments; I will realize nirvana. (42) [5658]

Within just this [present] aeon

since I [thus] praised [him], the Buddha, I've come to know no bad rebirth:

that's the fruit of praising Buddhas. (43) [5659]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (44) [5660]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (45) [5661]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (46) [5662]

Thus indeed Venerable Sugandha Thera spoke these verses.

The legend of Sugandha Thera is finished.

The Summary:

Tiṇada and Pecchada5561 too, Saraṇ', Abbhāṇjanappada, Pūpaṭi5562 and Daṇḍadāyī, and likewise tooNelapūjī,

5559 reading *apades' 'ahaṇ* with BJTS (and PTS alt.) for PTS *apaniṇ* (same meaning, fr. *apaneti*)

5560 *tiṇṇa'samsār'a'sāgar'o*

5561 BJTS reads *mañcado* ("Mañcada")

5562 BJTS reads *supaṭṭa* ("Supaṭṭa")

Bodhisammajak',5563 Āmaṇḍa, and tenth Sugandha, a brahmin. Altogether counted here are
one hundred twenty-three verses.

The Tīṇadāyaka Chapter, the Fifty-Third

Kaccāna Chapter, the Fifty-Fourth

528. {531.}5564 Mahākaccāna5565 [Edit](#)

The Victor, Padumuttara,
Lust-less,5566 Unconquered Vanquisher,5567
the Leader came into being,
one hundred thousand aeons hence. (1) [5663]

The Hero, with Lotus-Leaf Eyes,5568
with a Mouth as Pure as the Moon,5569
Shining like a Mountain of Gold,5570
Bright as the Sun when it's Blazing,5571 (2) [5664]

Transporting Beings' Eyes [and] Minds,5572
Adorned with the Excellent Marks,5573
Traveled the Roads of All Sayings,5574
Honored by People and the Gods,5575 (3) [5665]

5563 this is the BJTS reading for PTS *bodhisammajako* ("Bodhisammajaka")
5564 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more
individual poems than does the PTS edition dictating the main numbering of this translation.
5565 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5566 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of
"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5567 *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper
garment made out of it.

5568 lit., "going," elsewhere translated as "flying" given the context

5569 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

5570 *sappi*, lit., ghee, clarified butter (*gī tel*)

5571 lit., "went"

5572 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5573 lit., “fell down”

5574 lit., “meritorious”

5575 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

Sambuddha, waking beings up,5576

Eloquent One,5577 Sweet-Sounding One,5578

Compassion’s Continuous Nest,5579

Confident among Multitudes,

is preaching the sweet Teaching [there], taking up the Four Noble Truths.5580

He is lifting up those with breath,

when They’re sunk in delusion’s muck. (4-5) [5666-5667]

Being an ascetic, alone,

[my] home was Himalaya then. I saw the Victor, traveling5581

the world of humans through the sky. (6) [5668]

Having gone into his presence,

I [then] heard [him] preaching *Dhamma*

[and] praising the great virtue of

one of that Hero’s followers: (7) [5669]

“Whereby5582 this [monk] Kaccāyana5583

provides lengthy5584 explanations

of what’s been said by me5585 in brief, he gladdens multitudes, and me.

I see no other follower

[or] anyone [preaching] this way.

Thus he’s top, in that foremost place;5586

so should you consider5587 [him], monks.” (8-9) [5670-5671]

At that time, being astonished, having heard that lovely speaking, going to the Himalayas,

bringing back a heap of flowers,

5576 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

5577 *y’enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

5578 *°vikutṭṭ*: I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

5579 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

5580 lit., “on a flower”

5581 or perhaps flowers? Or both, i.e. trees in bloom?

5582 *khiḍḍār’ati’yā*

5583 *tidase*, i.e., in Tāvatiṃsa heaven

5584 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

5585 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

5586 lit., “*pūjā*”

5587 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

having worshipped5588 the World’s-Refuge,5589

I aspired [to attain] that place.

At that time, discerning my wish,

the Refuge-less One5590 prophesied: (10-11) [5672-5673]

“All of you, look at this great sage,5591

skin the color of polished gold,

hair growing upward, broad-shouldered,5592 standing steadfast,5593 hands together,5594 with eyes which are full of laughter,

at home in praising the Buddha,5595

grasping the Teaching superbly,5596

resembling sprinkled ambrosia.5597 (12-13) [5673-5674]5598

Hearing [of] Kaccāna’s virtue,

he stands [there] wishing for that place. When very far in the future,

the Sage So Great is Gotama, Worthy heir to that one’s *Dhamma*, *Dhamma*’s legitimate offspring,

[this one] will be that Teacher’s follower;

his name will be Kaccāna [then]. (14-15) [5675-5676]

Very learned, with great knowledge, clever at conclusions,5599 a sage,

he will attain that [wished-for] place,

as this has been foretold5600 by me.” (16) [5677]

In the hundred thousand aeons since I did that karma back then, I’ve come to know no bad rebirth:

that’s the fruit of Buddha-*pūjā*. (17) [5678]

I transmigrate in [just] two states:

5588 or “I do not know,” *na jānāmi*

5589 *parijāho*

5590 lit., “in the city, Śrāvastī,”

5591 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, “very wealthy” or “very influen- tial”)

5592 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

5593 *samādhikusalo ahaṇ*

5594 *iddhipādesu kovido*

5595 lit., “did *pūjā*”

5596 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

5597 *bojjhaṅgaratan’issaro*, a play on the “seven gems” (the wheel, etc.) of the wheel-turning monarch

5598 *mahābhi'sakkasaṅkā'so*

5599 *dosa'vy'ādhitika'chak'o*

5600 °*viphāḷako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*

that of a god, or of a man.

I don't go to other rebirths:

that's the fruit of Buddha-*pūjā*. (18) [5679]

[When human] I'm born in two clans:

the kṣatriyan or the brahmin.

I don't get born in lesser clans:

that's the fruit of Buddha-*pūjā*. (19) [5680]

Now, in [my] final existence, I was born in Ujjain city,5601 sharp, a master of the Vedas, the son of Tiriṭivaccha,5602

who was the brahmin counsellor5603

of the [king], Pajjota Caṇḍa;5604

my mother's Candapaduma;5605

[I'm] Kaccāna, with superb skin. (20-21) [5681-5682]

Dispatched by the earth's protector5606

to [go and] invite the Buddha, having seen the Heap of Virtue, Leader, Door to Freedom City,5607

and having heard his flawless speech which cleanses the muck of rebirth,

I attained deathless peacefulness,

with five hundred [associates]. (22-23) [5683-5684]

Clever at conclusions by birth, very wealthy and good-looking,

I was placed in that foremost place

of the Well-Gone-One, the Wise One.5608 (24) [5685]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (25) [5686]

Being in Best Buddha's presence

5601 *diṭṭhigaṇḍa°*

5602 *lokapajjoto*

5603 *sanar'amar'a'sakk'at'o*

5604 *narādicco*

5605 lit., “in”

5606 *s'ugatūpago*, lit., “approaching well-being”. Could also be read as: through morals approaching the Well- Gone-One

5607 *nibbāti*, or “he cools off ”

5608 *mahā'ssādaṇ*

was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (26) [5687]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (27) [5688]

Thus indeed Venerable Mahākaccāna Thera spoke these verses.

The legend of Mahākaccāna Thera is finished.

529. {532.}5609 Vakkali5610 [Edit](#)

One hundred thousand aeons hence a Leader arose [in the world],

Superior-Named,5611 Boundless One,5612

whose name was Padumuttara. (1) [5689]

[His] speech had lotus-attributes,5613 skin5614 was stainless like a lotus;5615 [Buddha was] Unsoiled by the World, like a pink lotus by water. (2) [5690]

Wise One,5616 with eyes like lotus leaves,5617

Beloved as is a lotus,5618

he had a superb lotus scent;5619

therefore his [name was] "Best Lotus."5620 (3) [5691]

5609 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

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5615 *sappi*, lit., ghee, clarified butter (*gī tel*)

5616 lit., "went"

5617 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5618 lit., "fell down"

5619 lit., "meritorious"

5620 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou- sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, porti on, lump, a small

The World's Best One, Free of Conceit,⁵⁶²¹

proverbial⁵⁶²² Eyes for the Blind,⁵⁶²³

Virtue-Treasure,⁵⁶²⁴ the Mask of Peace,⁵⁶²⁵

Ocean of Compassionate Thoughts,⁵⁶²⁶ (4) [5692]

Praised by Brahmā, titans [and] gods,⁵⁶²⁷

the Great Hero, the Best Person,⁵⁶²⁸

Crowded by Men Along with Gods,⁵⁶²⁹

once, dwelling among people,⁵⁶³⁰ he (5) [5693]

delighted the whole multitude with [his] very fragrant speaking

and [with his] voice, [sweet as] honey,

[while] praising [his] own follower: (6) [5694]

"Intent on faith, with a good mind, [and] greedy for my appearance,⁵⁶³¹ there's no other as [much] like that

as is this monk [named] Vakkali." ⁵⁶³² (7) [5695]

Back then I was a brahmin's son, in the city, Hamsavatī.

After hearing [the Buddha's] speech,

I longed [to have] that place [myself]. (8) [5696]

Inviting the Stainless One, the

Thus-Gone-One, with [his] followers, after feeding [them] for a week,

I covered [them] with [new] cloth [robes]. (9) [5697]

Bowing [my] head to the [Buddha], sunk in [his] limitless ocean

measure), hundred *bheṇḍu* [tall? thick?]." .

⁵⁶²¹ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

⁵⁶²² *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

⁵⁶²³ °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

⁵⁶²⁴ reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

⁵⁶²⁵ lit., "on a flower"

⁵⁶²⁶ or perhaps flowers? Or both, i.e. trees in bloom?

⁵⁶²⁷ *khiḍḍār'atī'y'a*

⁵⁶²⁸ *tidase*, i.e., in Tāvatiṃsa heaven

⁵⁶²⁹ *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

⁵⁶³⁰ *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

⁵⁶³¹ lit., "pūjā"

⁵⁶³² *maḥāpakkho*, lit., "one of the great faction" "one with a powerful party,"

of virtue, overflowing with joy,

I spoke these words [to him just then]: (10) [5698]

"O [Great] Sage, seven days ago,

you praised the one who is foremost among the monks possessing faith;

I'll [someday] be the same as [him]." (11) [5699]

When that was said, the Great Hero, whose Vision is Unobstructed,

the Sage So Great uttered this speech

to the [assembled] multitude: (12) [5700]

"All of you, look at this young man,

clothed in polished gold[-colored clothes],⁵⁶³³

gold brahmin's cord⁵⁶³⁴ on [his] torso,

transporting people's eyes [and] minds. (13) [5701]

Very far into the future,

this one will be the follower

of Gotama [Buddha], Great Sage,

foremost of those intent on faith. (14) [5702]

[Whether] born human or divine, avoiding every torment [there], furnished with every possession,

he will transmigrate happily. (15) [5703]

In one hundred thousand aeons, arising in Okkāka's [Ikshvaku's] clan,

the one whose name is Gotama

will be the Teacher in the world. (16) [5704]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring, the one whose name is Vakkali

will be the Teacher's follower. (17) [5705]

Due to that karma's excellence,⁵⁶³⁵ and [my] intention and resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (18) [5706]

Transmigrating from birth to birth, being happy in every place,

⁵⁶³³ or "I do not know," *na jānāmi*

⁵⁶³⁴ *pariḷāho*

⁵⁶³⁵ lit., "in the city, Śrāvastī,"

I was born in a certain⁵⁶³⁶ clan,

in the city of Śrāvastī. (19) [5707]

At the feet of the Great Sage, [my parents], frightened by goblin-fears,⁵⁶³⁷ wretched-minded laid me down [there], sleeping stretched out flat [on my back], as tender as fresh butter is,
soft like a [new-]born lotus sprout. "O Lord, we're giving you this [boy];
please support him,⁵⁶³⁸ O [World-]Leader." (20-21) [5708-5709]

Refuge for those who are frightened, the [Great] Sage then accepted me with his hand, soft as a lotus,
which was webbed and marked with conch shells. (22) [5710]

Since that time I was [then] guarded by him who's Guarded by No One;⁵⁶³⁹ freed from all grounds for rebirth,⁵⁶⁴⁰ I
[am] reared up with [great] happiness. (23) [5711]

[Each] moment I'm deprived of [him], the Well-Gone-One, I long [for him]; [being only] seven years old,
I went forth into homelessness. (24) [5712]

Dissatisfied, I'm longing for
his form possessing all good [traits],⁵⁶⁴¹
produced by all the perfections,⁵⁶⁴²
the highest home of good fortune.⁵⁶⁴³ (25) [5713]

Knowing my love for Buddha's form, the Victor then admonished me: "Enough, Vakkali! Why delight
in form, rejoiced over by fools? (26) [5714]

The one who sees the great Teaching, that man who's wise is seeing me;

⁵⁶³⁶ *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

⁵⁶³⁷ *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

⁵⁶³⁸ *samādhikusalo ahaṇ*

⁵⁶³⁹ *iddhipādesu kovido*

⁵⁶⁴⁰ lit., "did *pūjā*"

⁵⁶⁴¹ *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

⁵⁶⁴² *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

⁵⁶⁴³ *mahābhi'sakkasaṅkā'so*

[but] not seeing the great Teaching, he also is not seeing me. (27) [5715]

Endless danger is the body, likened to a poisonous tree; the abode of every disease,
it's just a heap of suffering. (28) [5716]

Tiring of form, seeing [it as]
the rising and falling of parts,⁵⁶⁴⁴
happily, one is going to reach
the end of all the defilements." (29) [5717]

Being thus instructed by him,

by the Leader, the Friendly Sage, having ascended Vulture's Peak,⁵⁶⁴⁵

I meditated in a cave.⁵⁶⁴⁶ (30) [5718]

The Great Sage, standing at the foot of the mountain, [then] said to me, "O Vakkali," [and] being thrilled, hearing the word⁵⁶⁴⁷ of the Victor,

I leapt right off that mountainside, varied hundreds of man-lengths [high], then through the Buddha's majesty,

I reached the ground, comfortably. (31-32) [5719-5720]

Once again he preached the *Dhamma*, the rising and falling of parts;

[and this time,] grasping the Teaching,

I attained [my] arahantship. (33) [5721]

Then amidst a great multitude,

the One Gone to the End of Death, Great-Minded One, appointed me

foremost of those intent on faith. (34) [5722]

In the hundred thousand aeons since I did that [good] karma then, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (35) [5723]

My defilements are [now] burnt up;

all [new] existence is destroyed.

⁵⁶⁴⁴ *dosa'vy'ādhitīkic'chak'o*

⁵⁶⁴⁵ °*vīphāḷako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

⁵⁶⁴⁶ *ditṭhigaṇḍa*°

⁵⁶⁴⁷ *lokapajjoto*

Like elephants with broken chains,

I am living without constraint. (36) [5724]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (37) [5725]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (38) [5726]

Thus indeed Venerable Vakkali Thera spoke these verses.

The legend of Vakkali Thera is finished.

The Victor, Padumuttara, was a Master of Everything.

He rose in the space of the world,5650

like the sun in the autumn sky. (1) [5727]

With [his] word-rays he awakens the lotuses [called] things to know.

With his thought-rays the Leader cleans

the muck [known as] the defilements. (2) [5728]

The fame of the rivals is slain, like firefly-light5651 [by] the sun;

he sheds the light of truthfulness5652

like a gem [reflects] the sunlight. (3) [5729]

Like the ocean for gems, he is the future for the virtuous;

5648 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5649 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5650 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5651 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5652 lit., "going," elsewhere translated as "flying" given the context

like a rain-cloud for living things,

he rains by the cloud of Teaching. (4) [5730]

I was a magistrate5653 back then, in the city named "Haṃsa;"5654 approaching I heard the Teaching,

of the one named "Superb Lotus,"5655

who was purifying5656 my mind

[while] explaining the virtue of

a follower who'd done the deed,5657

the admonisher of the monks. (5-6) [5731-5732]

Delighted,5658 happy,5659 having heard, [then] inviting the Thus-Gone-One, having fed [him] with his students,

I aspired [to attain] that place. (7) [5733]

Then the Greatly Fortunate One, loudly as a swan or drum, said,5660 "look at him, a great minister, skilled in examining [cases],

fallen down in front of my feet,

his body hair5661 growing upward,

rain-cloud-colored5662 [and] broad-shouldered,5663

with pleasant[-looking] eyes [and] face, (8-9) [5734-5735]

with an extensive entourage, bound for kingship, very famous. With kindness⁵⁶⁶⁴ he is wishing

for the place of this deed-doer.⁵⁶⁶⁵ (10) [5736]

⁵⁶⁵³ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

⁵⁶⁵⁴ *sappi*, lit., ghee, clarified butter (*gī tel*)

⁵⁶⁵⁵ lit., "went"

⁵⁶⁵⁶ reading *sañcālesi* with BJTS for PTS *sañjālesi*

⁵⁶⁵⁷ lit., "fell down"

⁵⁶⁵⁸ lit., "meritorious"

⁵⁶⁵⁹ here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou- sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, porti on, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

⁵⁶⁶⁰ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

⁵⁶⁶¹ *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

⁵⁶⁶² *°vikutr°*; I take this to evoke a mattress (*tūlikā°*) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

⁵⁶⁶³ reading *uddalomika°* with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

⁵⁶⁶⁴ lit., "on a flower"

⁵⁶⁶⁵ or perhaps flowers? Or both, i.e. trees in bloom?

Because of this alms-giving⁵⁶⁶⁶ [done] with intention and [firm] resolve,⁵⁶⁶⁷ for one hundred thousand aeons

he won't be born in a bad state.⁵⁶⁶⁸ (11) [5737]

Divine fortune⁵⁶⁶⁹ among the gods; greatness [when born] among humans: having enjoyed that, through the rest,⁵⁶⁷⁰ he will attain [his] nirvana. (12) [5738]

In one hundred thousand aeons, arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (13) [5739]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring, the one whose name is Kappina

will be the Teacher's follower." (14) [5740]

And so, having performed good deeds, in the Victor's dispensation, discarding [my] human body,

I went to Tāvātimsa [then]. (15) [5741]

Having commanded righteously⁵⁶⁷¹ [both] divine and human kingdoms, I was born close to Benares,

in a clan of servants who weave.⁵⁶⁷² (16) [5742]

With a following of thousands, together with [my] chief queen, I [then] attended on five hundred

Buddhas enlightened by themselves.⁵⁶⁷³ (17) [5743]

Having fed [them] for three months, we⁵⁶⁷⁴ afterward gave [them] the three robes. Fallen from there we all of us

5666 *khīḍḍar'atī'y'a*

5667 *tidase*, i.e., in Tāvatiṃsa heaven

5668 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

5669 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

5670 lit., "*pūjā*"

5671 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

5672 or "I do not know," *na jānāmi*

5673 *pariḷāho*

5674 lit., "in the city, Śrāvastī,"

arose among the thirty [gods].5675 (18) [5744]

Fallen from there we all came back to human existence again.

We're born5676 in Kukkuṭa city,

to the side of Himalaya. (19) [5745]

My name [at birth] was Kappina;

son of the king, very famous.

The rest were born in a clan of

ministers; They waited on me. (20) [5746]

The comfort of kingship5677 attained, I was rich in every pleasure.

Told by merchants, I got to know,5678

that the Buddha had arisen: (21) [5747]

"A Buddha's risen in the world; Unequaled,5679 the Single Person,5680 he's declaring the great Teaching: ultimate, deathless comfort. (22) [5748]

And his students are well-engaged, well-liberated, undefiled."

After hearing that good word, [and]

paying respect to the merchants, (23) [5749]

quitting5681 kingship, with ministers, I left, devoted to Buddha.5682

Seeing the great Canda River5683 —

full [of water] with level banks, a little rough, without supports,

a rushing current hard to cross —

recalling the Buddha's virtue,

I got across [it] in safety. (24-25) [5750-5751]

"If [he] Crossed the stream of being, Buddha, Knower, World's-End-Goer,

5675 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

5676 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

5677 *samādhikusalo ahaṇ*

5678 *iddhipādesu kovido*

5679 lit., “did *pūjā*”

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5682 *mahābhi’sakkasaṅkā’so*

5683 *dosa’vy’ādhitikic’chak’o*

due to the truthfulness of that,

let my journey be a success! (26) [5752]

If the Path is going to peace,

and release is peaceful comfort, due to the truthfulness of that,

let my journey be a success! (27) [5753]

If the monks⁵⁶⁸⁴ have crossed the wasteland, the unsurpassed field of merit,

due to the truthfulness of that,

let my journey be a success!” (28) [5754]

When that truth-wish⁵⁶⁸⁵ had been performed, the water went off from the road.

Thus in safety I crossed over

to the river’s beautiful bank. (29) [5755]

I saw the Buddha sitting down, like the sun [when it] is rising, blazing like a mountain of gold,

shining forth like a tree of lamps, (30) [5756]

surrounded by [his] followers

like the moon along with the stars, like the king of gods⁵⁶⁸⁶ raining forth

the gladdening sermon-water. (31) [5757]

Worshipping with the ministers, I went up to [him] on one side,

[and] then, discerning [what] we wished,

the Buddha preached the *Dhamma* [there]. (32) [5758]

Having heard the stainless Teaching, we [then] said [this] to the Victor:

“O Great Sage, please [now] ordain [us], we’re disgusted with existence.” (33) [5759]

“Well-preached, O monks, is the *Dhamma*, for you to make suffering end;

wander forth in celibacy,”

thus [indeed] spoke the Seventh Sage. (34) [5760]

When that was spoken, all of us took on the appearance of monks;

⁵⁶⁸⁴ *°viphāḷako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*

5685 *diṭṭhigaṇḍa*°

5686 *lokapajjoto*

we were [all then] fully ordained

stream-enterers in the teachings.5687 (35) [5761]

Then going to Jetavana,

the Guide gave instruction [to us]. [Thus] instructed by the Victor,

I attained [my] arahantship. (36) [5762]

Thereafter I admonished them,5688

the thousand monks [along with me]. [Then], because of my instruction,

They too were freed from defilements.5689 (37) [5763]

The Victor, pleased5690 by5691 that virtue, [then] placed in that foremost place, "Among the monk-admonishers,

Kappina's top," [he told] the folk. (38) [5764]

Karma done a hundred thousand

[aeons hence] showed me [its] fruit here:

well-liberated, arrow-quick,

I have destroyed my defilements. (39) [5765]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (40) [5766]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (41) [5767]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (42) [5768]

Thus indeed Venerable Mahākappina Thera spoke these verses.

The legend of Mahākappina Thera is finished.

5687 *sanar'āmar'a'sakk'at'o*

5688 *narādicco*

5689 lit., "in"

5690 *s'ugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well- Gone-One

5691 *nibbāti*, or "he cools off "

The Victor, Padumuttara,

the Sage, Knower of Every World, the One who had [Five] Eyes, arose

a hundred thousand aeons hence. (1) [5769]

The Admonisher,5694 Instructor,5695

Crosser-Over5696 of all that breathe, Skilled at Preaching,5697 [he], the Buddha,

caused many folks to cross [the flood]. (2) [5770]

Merciful,5698 Compassionate One,5699

Well-Wisher5700 of all that breathe, he established in the five precepts

all the rivals who had arrived. (3) [5771]

In this way he was Unconfused5701 and Very Well-Known5702 by rivals, Ornamented5703 by arahants

who were masters [and] neutral ones. (4) [5772]

The [body of the] Sage So Great rose up fifty-eight cubits5704 [tall]; he was Valuable Like Gold,5705

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5700 reading *sañcālesi* with BJTS for PTS *sañjālesi*

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5704 following BJTS, PTS reads *geru*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

5705 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

Bearing the Thirty-Two Great Marks. (5) [5773]

[People's] lifespan at that time was [fully] one hundred thousand years. Remaining [in the world] so long,

he ferried many folks across. (6) [5774]

I was then a millionaire's son in Hamsavatī, of great fame. Approaching the Lamp of the World, 5706

I heard the preaching of *Dhamma*. (7) [5775]

I was happy after hearing

the words of [the Buddha] praising his follower, the [monk who was]

appointing lodgings 5707 for the monks. (8) [5776]

[My] head bowed at the feet of the

Great Sage, I aspired to attain

that place, [foremost] among those who

do the Assembly's management. (9) [5777]

At that time the Great Hero spoke; 5708 he praised my karma [in this way]: "Who fed the Leader of the World,

with the Assembly, for a week, (10) [5778]

whose eyes are [just like] lotus leaves, lion-shouldered, with golden skin; fallen down in front of my feet,

he has wished for that [foremost] place. (11) [5779]

In one hundred thousand aeons, arising in Okkāka's (Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (12) [5780]

That Buddha's follower [will be]

well-known by the name of Dabba.

This one is going to be the top

assigner of the lodgings then." (13) [5781]

Due to that karma done very well, with intention and [firm] resolve,

5706 °*vikutī*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

5707 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

5708 lit., "on a flower"

discarding [my] human body,

I went to Tāvātimsa [then]. (14) [5782]

Three hundred times [the lord of gods,] I exercised divine rule [there],

and [then] five hundred times I was

a king who turns the wheel [of law]. (15) [5783]

[There was also] much local rule, innumerable by counting.

Through the power of that karma,

I was happy in every place. (16) [5784]

The Leader known as Vipassi, with Insight into Everything,⁵⁷⁰⁹

Charming-Eyed One, arose in the

world, ninety-one aeons ago. (17) [5785]

Evil-minded, I reproached a follower of that Neutral One

who had destroyed all defilements,

despite having known, "he is pure." (18) [5786]

Having provided meal-tickets,⁵⁷¹⁰

I offered rice [well-cooked] in milk to great sages, the followers

of that very Hero of Men.⁵⁷¹¹ (19) [5787]

During this auspicious aeon

Brahmā's Kinsman, Greatly Famed One, named Kassapa through [his] lineage,⁵⁷¹²

Best Debater,⁵⁷¹³ [Buddha,] arose. (20) [5788]

Lighting up the dispensation, overcoming evil rivals, instructing the instruct-able, he

reached nirvana,⁵⁷¹⁴ with followers.⁵⁷¹⁵ (21) [5789]

Hair-loosened, teary-faced, the gods,

were moved [and] They wept when the Lord

⁵⁷⁰⁹ or perhaps flowers? Or both, i.e. trees in bloom?

⁵⁷¹⁰ *khīḍḍār'atī'y'a*

⁵⁷¹¹ *tīdase*, i.e., in Tāvātimsa heaven

⁵⁷¹² *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

⁵⁷¹³ *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

⁵⁷¹⁴ lit., "*pūjā*"

⁵⁷¹⁵ *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

and students reached nirvana, [his]

dispensation reaching⁵⁷¹⁶ [its] goal: (22) [5790]

"Alas! We have little merit.

The *Dhamma*-Eye passes away.⁵⁷¹⁷

We'll not see the compliant ones,

we will not hear the great Teaching." (23) [5791]

[Just] then the whole of this [great] earth, which is unshaking, shook with shakes, and the ocean, as though in grief,⁵⁷¹⁸

was crying a piteous song. (24) [5792]

[And] drums in [all] four directions, were played by non-human beings; lightening burst out⁵⁷¹⁹ from everywhere,

frightening⁵⁷²⁰ [beings who were there]. (25) [5793]

Meteors⁵⁷²¹ fell down from the sky,

and he whose flag is smoke⁵⁷²² was⁵⁷²³ seen.

The wild beasts roared piteously,

and all the creatures born on earth. (26) [5794]

Seeing fierce omens⁵⁷²⁴ marking⁵⁷²⁵ the setting of the dispensation,⁵⁷²⁶

moved, we monks who [still remained] there, then thought [about it in this way]: (27) [5795]

"[Now], without our⁵⁷²⁷ dispensation, enough with life [itself for us]. Entering the forest we'll strive

in the Victor's dispensation." (28) [5796]

We saw a tall, superb mountain

[there] in the forest at that time.

⁵⁷¹⁶ or "I do not know," *na jānāmi*

⁵⁷¹⁷ *pariḷāho*

⁵⁷¹⁸ lit., "in the city, Śrāvastī,"

⁵⁷¹⁹ *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

⁵⁷²⁰ *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

⁵⁷²¹ *samādhikusalo ahaṇ*

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⁵⁷²⁶ *mahābhi'sakkasaṅkā'so*

⁵⁷²⁷ *dosa'vy'ādhitīkic'chak'o*

Ascending by a flight of stairs,⁵⁷²⁸

we fell down⁵⁷²⁹ on the flight of stairs. (29) [5797]

Then an elder⁵⁷³⁰ admonished us: "A Buddha's rising's hard to get; well-got for you is getting faith, the dispensation's small remnant.

Fallen down They're missing [their] chance, in the endless suffering-sea.

Therefore strong effort should be made

while the Sage's thought remains." (30-31) [5798-5799]

That elder was an arahant,

a non-returner followed him.⁵⁷³¹

Fixed in good morality, the

rest [of us] went to the gods' world. (32) [5800]

In the pure abode that one [monk]⁵⁷³² reached nirvana, crossed existence;⁵⁷³³ [but] I and Pukkusāti [too],

Sabhiya, likewise Bāhiya, so too Kumāra-Kassapa,

reborn here and there we are [now]5734

freed from the bonds of existence,

pitied by Gotama [Buddha]. (33-34) [5801-5802]

Born a Kusināraṇa Malla,

even in the womb I'm conscious. Dead mother5735 raised up on a pyre;

I was [one who] fell out5736 from that. (35) [5803]

I landed5737 on a pile of wood;5738

therefore I was known as "Dabba."5739

Through the strength of holy living,5740

5728 °*viphālako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

5729 *diṭṭhigaṇḍa*°

5730 *lokapajjoto*

5731 *sanar'āmar'a'sakk'at'o*

5732 *narādicco*

5733 lit., "in"

5734 *s'ugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well- Gone-One

5735 *nibbāti*, or "he cools off "

5736 *mahā'ssādaṇ*

5737 *mahār'a'saṇ*

5738 lit., "to the Well-Gone-One

5739 reading *māse aṭṭhadinesv-aham* with BJTS for PTS *māse aṭṭhadine svaha*

5740 *paṇidhāya*, or "firm resolve", Sinh. *prārthanāva*

I was freed, [just] seven years old. (36) [5804]

Due to the fruit of the milk-rice,5741

I'm endowed with the five fine traits;5742

due to reproaching the pure monk,5743

I was urged by many bad folks.5744 (37) [5805]

Now I am one who's passed beyond both merit and evil [karma]. Attaining supreme peacefulness,

I am [now] living, undefiled. (38) [5806]

Making the compliant ones laugh, I appointed lodgings [for them].

The Victor, pleased by5745 that virtue,

[then] placed me in that foremost place. (39) [5807]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (40) [5808]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (41) [5809]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (42) [5810]

Thus indeed Venerable Dabbamallaputta Thera spoke these verses.

The legend of Dabbamallaputta Thera is finished.

5741 PTS *yahiṇ tahiṇ*; BJTS *tahim tahim*

5742 lit., "my mother was fragrant through her body"

5743 #389 {392}, above, esp. vv.66-71 [3648-3653]

5744 or "cultivating [those] four in the Teaching"

5745 lit., "destruction of the outflows"

532. {535.}5746 Kumāra-Kassapa5747 [Edit](#)

One hundred thousand aeons hence the Leader arose [in the world],

the Hero, Friend of Every World,5748

who name was Padumuttara. (1) [5811]

Being a brahmin at that time, distinguished,5749 a Vedic master, wandering during siesta,

I saw the Leader of the World, explaining the Four [Noble] Truths, awakening the world with gods, praising in the multitude the

top of those with varied discourse. (2-3) [5812-5813]

At that time, with a gladdened heart, inviting [him], the Thus-Gone-One, decorating a pavilion

with [bolts] of cloth diversely dyed, lit up by various gemstones,

I fed [him] with the monks5750 [in it].

Having fed [them all] for a week diverse, foremost [and] tasty food, worshipping5751 [him] and followers with flowers of various hues,

falling down in front of [his] feet,

I aspired [to attain] that place. (4-6) [5814-5816]

Then the Excellent Sage,5752 Sole Hoard of the Taste of Compassion,5753 said: "Look at that excellent brahmin,

[with] face and eyes [like] lotuses,

5746 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5747 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5748 *kummāsa*, Skt. *kuḷmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5749 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5750 lit., "going," elsewhere translated as "flying" given the context

5751 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

5752 *sappi*, lit., ghee, clarified butter (*gī tel*)

5753 lit., "went"

possessing much joy and delight, [his] body hair growing upward, [his] large eyes extremely mirthful, greedy for my dispensation,

fallen down in front of my feet,

happily turned toward one [purpose:]5754

he's wishing for that [foremost] place

[of preachers with] varied discourse.5755 (7-9) [5617-5819]

In one hundred thousand aeons, arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (10) [5820]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, named Kumāra-Kassapa, he

will be the Teacher's follower. (11) [5821]

Through the power of that cloth with varied flowers and gems [as well],

he will attain the foremost [place]

of [preachers] with varied discourse." (12) [5822]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (13) [5823]

Touring5756 the space of existence like an actor upon the stage,5757

the son of a deer [named] Sākhā,5758

I entered the womb of a doe. (14) [5824]

[And] then while I was in the womb, [my mother's] turn to die stood nigh.5759

Turned out5760 by Sākhā, my mother

5754 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5755 lit., "fell down"

5756 lit., "meritorious"

5757 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou- sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, porti on, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

5758 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

5759 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

5760 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of

went to Nigrodha for refuge. (15) [5825]

By that deer-king [Nigrodha], she

was released from [her pending] death. Sacrificing his life [instead],

[Nigrodha] then advised me thus: (16) [5826]

"Only Nigrodha should be served;

don't keep company with Sākhā.5761

Better death in Nirodha[s care]

than life in [the care of] Sākhā." (17) [5827]

Instructed by that advice of the deer[-king], my mother and I, because of his advice,

to the delightful Tusitā heaven came5762

as though [we] had gone abroad, taking [our] house. (18-19) [5828]5763

Again, when Hero Kassapa's dispensation had reached [its] goal, ascending to a mountain-top

engaged in the Victor's teachings,5764 (20) [5829]

now, in Rājagaha5765 [city],

I was born in a wealthy5766 clan.

My mother, with [me in her] womb,

had gone5767 forth into homelessness. (21) [5830]

Finding out that [she] was pregnant, They approached Devadatta5768 then. He said, "let all of you banish5769

this Buddhist nun5770 who is evil." (22) [5831]

Now [she] too being shown mercy by the Lord of Sages,5771 Victor,

my mother's [living] happily

in a convent for Buddhist nuns. (23) [5832]

grass or wool (see RD., s.v.)

5761 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

5762 lit., "on a flower"

5763 or perhaps flowers? Or both, i.e. trees in bloom?

5764 *khiddār'ati'yā*

5765 *tidase*, i.e., in Tāvatisa heaven

5766 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

5767 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

5768 lit., "pūjā"

5769 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

5770 or "I do not know," *na jānāmi*

5771 *parijāho*

Finding that out, the Kosala earth-protector supported me, with the care given to a prince,⁵⁷⁷²

and by name I was "Kassapa." (24) [5833]

Because there was "Great Kassapa," I [was known as] "Boy Kassapa." Hearing Buddha's preaching that the body's the same as an anthill,⁵⁷⁷³ because of that my mind was freed from attachment altogether.

After taming King Pāyāsi,⁵⁷⁷⁴

I [then] attained that foremost place. (25-26) [5834-5835]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (27) [5836]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (28) [5837]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (29) [5838]

Thus indeed Venerable Kumāra-Kassapa Thera spoke these verses.

The legend of Kumāra-Kassapa Thera is finished.

533. {536.}5775 Bāhiya⁵⁷⁷⁶ [Edit](#)

One hundred thousand aeons hence the Leader arose [in the world],

⁵⁷⁷² lit., "in the city, Śrāvastī,"

⁵⁷⁷³ *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

⁵⁷⁷⁴ *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

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1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

the Great Light,⁵⁷⁷⁷ Chief of the Three Worlds,⁵⁷⁷⁸

who name was Padumuttara. (1) [5839]

My mind thrilled, having heard the Sage, praising the virtue of a monk

who had instant comprehension;5779

doing a deed for the Great Sage, having given alms for a week

to the Sage with [his] students, I

saluting [him], the Sambuddha,

then aspired [to attain] that place. (2-3) [5840-5841]

The Buddha5780 prophesied [of] me: “All of you look at this brahmin, fallen down in front of my feet,

broad-shouldered, contemplating [me], gold brahmin’s cord5781 on [his] torso, skin that’s white upon his body,

who has pouty,5782 copper-red lips,

teeth that are white, sharp and even, with the utmost strength of virtue, [his] body hair growing upward, with senses flooded by virtue,5783 with a face blossoming in joy, wishing for the place of the monk who has instant comprehension.

In the future, a Great Hero

will come to be, named Gotama. (4-7) [5842-5845]

Worthy heir to that one’s *Dhamma*,

Dhamma’s legitimate offspring, the one whose name is Bāhiya

will be the Teacher’s follower.” (8) [5846]

Then very happy, being roused, for as long as [I] lived, doing

5777 *kummāsa*, Skt. *kulmāsa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

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5781 *sappi*, lit., ghee, clarified butter (*gī tel*)

5782 lit., “went”

5783 reading *sañcālesi* with BJTS for PTS *sañjālesi*

deeds for the Sage, fallen, I went

to heaven, as though my own home. (9) [5847]

Born as a god or as a man, because of the power of that karma, transmigrating I [then]

enjoyed good fortune [everywhere]. (10) [5848]

Again, when Hero Kassapa’s dispensation had reached [its] goal, ascending to a mountain-top,

engaged in the Victor’s teachings,5784 (11) [5849]

of pure morals, wise, doers of the Victor’s dispensation,

fallen from there, [we] five people,5785

[then] went to the world of the gods. (12) [5850]

Then I was born as Bāhiya,⁵⁷⁸⁶

in Bhārukaccha,5787 best city.

From there by boat I venture forth

on the ocean full of danger.5788 (13) [5851]

After going for a few days

from there, the boat was broken up;5789

then I fell into5790 [the ocean],

awful, fearful, sea-monster-mine.5791 (14) [5852]

At that time, after [much] struggling, having crossed over the ocean, disoriented,⁵⁷⁹² I arrived

at the good seaport Suppāra.5793 (15) [5853]

5784 lit., "fell down"

5785 lit., “meritorious”

5786 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, porti on, lump, a small measure), hundred *bheṇḍu* [tall? thick?].”.

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5791 lit., "on a flower"

5792 or perhaps flowers? Or both, i.e. trees in bloom?

5793 *khidḍār'atī'y'ā*

Having dressed⁵⁷⁹⁴ in robes made of bark, I entered the village for alms.

Then a man [there], delighted, said, “This is an arahant who’s come;⁵⁷⁹⁵ honoring him⁵⁷⁹⁶ with food [and] drink, with clothes and [also] with a bed,

and [furthermore] with medicine,

we'll be happy [through that karma]." (16-17) [5854-5855]

Receiving [that], then going back,

[thus] honored and worshipped by them,⁵⁷⁹⁷

wrongly I gave rise to the thought

[that] “this one is an arahant.” (18) [5856]

Afterward, discerning my mind,

the non-returner god⁵⁷⁹⁸ reproached:⁵⁷⁹⁹ "You don't know the path, the method;⁵⁸⁰⁰ how could you be an arahant?" (19) [5857]

Reproached by him I was then moved; I questioned him back [in this way]: “Who, or where in the world are They,

[those] supreme men, the arahants?" (20) [5858]

"Of Vast Wisdom,5801 Greatly Very Wise,5802 the

Victor, in Śrāvastī, in Kosala's palace,

the Śākyas' Son, the Arahant, Undefined One

is preaching *Dhamma* for reaching arahantship." (21-22) [5859]5803

Then having heard [that] word of him [I was] well-gladdened, very astonished like a pauper finding treasure,

mind thrilled [for] ultimate arahantship, [and] to

know5804 the Good-Looking One,5805 the Limitless Pasture.5806 (23-24) [5860]

5794 *tīdase*, i.e., in Tāvātimsa heaven

5795 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

5796 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

5797 lit., "*pūjā*"

5798 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

5799 or "I do not know," *na jānāmi*

5800 *pariḷāho*

5801 lit., "in the city, Śrāvastī,"

5802 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

5803 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

5804 *samādhikusalo ahaṇ*

5805 *iddhipādesu kovido*

5806 lit., "did *pūjā*"

Delighting at that time, departing for the Teacher,5807

always I see the Victor whose Face is Stainless.5808

Approaching the delightful grove named Vijita,5809

I questioned brahmins, "Where is the World's Delighter?"5810 (25-26) [5861]

Then They replied, "the One Worshipped by Men [and] Gods5811

has entered the city wishing to eat some food;5812

very quickly indeed,5813 zealous to see the Sage,

approach and worship him, the Foremost of People.5814 (27-28) [5862]

[And] then, having gone speedily to Śrāvastī, the best city,

I saw the [Buddha] wandering

for alms, without greed or desire, bowl in hand, eyes undistracted, as though dividing ambrosia,5815 like the abode of good fortune,5816

face bearing the blaze of the sun. (29-30) [5863-5864]

Coming together, bowing down,

I [then] spoke these words to him [there]: "O Gotama, be the refuge

for one who's lost on the wrong road." (31) [5865]

The Seventh Sage said this [to me]: "I'm wandering on [my] alms-round to help living beings cross; not the time to tell you the *Dhamma*." (32) [5866]

Again [and] again I asked the Buddha, being greedy for *Dhamma*. He then preached the *Dhamma* to me, the state that is deep and empty. (33) [5867]

Hearing his Teaching, I attained the destruction of the outflows,5817

5807 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

5808 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

5809 *mahābhi'sakkasaṅkā'so*

5810 *dosa'vy'ādhitika'chak'o*

5811 °*viphāḷako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

5812 *ditthigaṇḍa°*

5813 *lokapajjoto*

5814 *sanar'āmar'a'sakk'at'o*

5815 *narādicco*

5816 lit., "in"

5817 *s'ugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well- Gone-One

[my] lifespan obliterated.

O!5818 the Teacher's mercifulness!5819 (34) [5868]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains, I am living without constraint. (35) [5869]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (36) [5870]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (37) [5871]

Thus5820 prophesied the elder [named] Bāhiya Dārucīriya.5821

He fell down on a garbage heap5822

when he had been gored5823 by a cow. (38) [5872]

Having detailed his own former conduct, he who was very wise, that hero fully passed away5824

in Śrāvastī, supreme city. (39) [5873]

[Then] departing from the city,

the Seventh Sage, having seen him — the wise one who wore robes of wood, outsider come to the outside,5825

now fallen onto the safe ground,5826

like the fallen flag of Indra,

lifespan gone, defilements gone,5827 a

doer of the Victor's teachings5828 — (40-41) [5874-5875]

5818 *nibbāti*, or “he cools off ”

5819 *mahā'ssādaṇ*

5820 *mahār'a'saṇ*

5821 lit., “to the Well-Gone-One

5822 reading *māse atṭhadinesv-ahaṃ* with BJTS for PTS *māse atṭhadine svaha*

5823 *paṇidhāya*, or “firm resolve”, Sinh. *prārthanāva*

5824 PTS *yahiṇ tahiṇ*; BJTS *tahiṇ tahiṇ*

5825 lit., “my mother was fragrant through her body”

5826 #389 {392}, above, esp. vv.66-71 [3648-3653]

5827 or “cultivating [those] four in the Teaching”

5828 lit., “destruction of the outflows”

the Teacher said to followers

who delighted in the teachings:5829

“get, and having taken [it] burn,

the body of your fellow monk.5830 (42) [5876]

Build a stupa [and] worship5831 it; this great wise one reached nirvana, foremost in5832 instant comprehension, follower who heeded my words. (43) [5877]

One word in a verse, hearing which, one becomes calm, is better than even a thousand verses, if

They possess words without meaning.5833 (44) [5878]

Where the waters and the earth, the fire and the wind have no footing, there the stars are not shining, [and] the sun [remains] invisible;

the moon does not shed light there, [and]

darkness is not to be found there. (45, 46a-b) [5879]5834

And when one knows [that place] oneself, a sage, a brahmin with wisdom,

he's freed from form and formlessness, from happiness and suffering.”

Thus [he] spoke, [the Buddha], the Lord,

the Sage, Refuge of the Three Worlds. (46c-d, 47) [5880]

Thus indeed Venerable Bāhiya Thera spoke these verses.

The legend of Bāhiya Thera is finished.

5829 or “one who had gone forth”: *pabbajito*

5830 this verse is in a more complex meter, with twelve-syllable feet.

5831 lit., “here”

5832 BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for an incomplete hundred (*sātakam*).

5833 BJTS places this statement above the summary, rather than after it

5834 *dhāretha*, lit., “carry” “recall” “remember” “regard”

534. {537.}5835 Mahākotṭhika5836 [Edit](#)

The Victor, Padumuttara,

the Sage, Knower of Every World, the One who had [Five] Eyes, arose

a hundred thousand aeons hence. (1) [5881]5837

The Admonisher,5838 Instructor,5839

Crosser-Over5840 of all that breathe, Skilled at Preaching,5841 [he], the Buddha,

caused many folks to cross [the flood]. (2) [5882]

Merciful,5842 Compassionate One,5843

Well-Wisher5844 of all that breathe, he established in the five precepts

all the rivals who had arrived. (3) [5883]

In this way he was Unconfused5845 and Very Well-Known5846 by rivals, Ornamented5847 by arahants

who were masters [and] neutral ones. (4) [5884]

The [body of the] Sage So Great rose up fifty-eight cubits5848 [tall]; he was Valuable Like Gold,5849

5835 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5836 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

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5841 *sappi*, lit., ghee, clarified butter (*gī tel*)

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5845 lit., “meritorious”

5846 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

5847 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

5848 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

5849 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of

Bearing the Thirty-Two Great Marks. (5) [5885]

[People's] lifespan at that time was [fully] one hundred thousand years. Remaining [in the world] so long,

he ferried many folks across. (6) [5886]

I then [lived] in Haṃsavaṭī, brahmin master of the Vedas. Approaching Beings' Best Hardwood, 5850

I heard the preaching of *Dhamma*. (7) [5887]

Then [Buddha] placed a follower,

who pastured in developed thought, 5851 skilled in meaning and the Teaching, etymology and preaching,

a hero, in that foremost place. After hearing that, I was thrilled; then for a week I fed [him], the

Best Victor, 5852 with [his] followers. (8-9) [5888-5889]

Having covered with [new] cloth [robes] the Wisdom-Sea 5853 with [his] students, bowing down in front of [his] feet,

I aspired [to attain] that place. (10) [5890]

Afterward the World-Chief said [this]: "Look at that excellent brahmin,

[now] bent down in front of my feet, with lotus-belly radiance. 5854 (11) [5891]

This one's aspiring to the place of the monk of the Best Buddha.

Through that faith, generosity, and [his] hearing of the Teaching,

he'll transmigrate from birth to birth, being happy in every place;

very far into the future,

he'll receive that delightful [place]. (12-13) [5892-5893]

In one hundred thousand aeons,

grass or wool (see RD., s.v.)

5850 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

5851 lit., "on a flower"

5852 or perhaps flowers? Or both, i.e. trees in bloom?

5853 *khiḍḍār'atī'yā*

5854 *tidase*, i.e., in Tāvatiṃsa heaven

arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (14) [5894]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring, the one whose name is Koṭṭhita

will be the Teacher's follower." (15) [5895]

After hearing that I was thrilled, [and] then for as long as [I] lived, mindful, loving-hearted [and] wise,
I waited on⁵⁸⁵⁵ [him], the Victor. (16) [5896]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,
I went to Tāvatiṃsa [then]. (17) [5897]

Three hundred times [the lord of gods,] I exercised divine rule [there],
and [then] five hundred times I was
a king who turns the wheel [of law]. (18) [5898]

[There was also] much local rule, innumerable by counting.
Through the power of that karma,
I was happy in every place. (19) [5899]

I transmigrate in [just] two states:
that of a god, or of a man.
I don't go to other rebirths:
that's the fruit of good practice.⁵⁸⁵⁶ (20) [5900]

I am born in the two [high] clans, kṣatriyan and also brahmin.
I don't get born in lesser clans:
that's the fruit of good practice. (21) [5901]

When [my] last rebirth was attained I was a kinsman of Brahmā,⁵⁸⁵⁷ reborn [then] in a brahmin clan⁵⁸⁵⁸
in Śrāvastī, very wealthy. (22) [5902]

⁵⁸⁵⁵ *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

⁵⁸⁵⁶ *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

⁵⁸⁵⁷ lit., "*pūjā*"

⁵⁸⁵⁸ *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

Mother was named Candavatī;
my father Assalāyana.
When with all intelligence the
Buddha instructed my father,
being pleased with⁵⁸⁵⁹ the Well-Gone-One, I went forth into homelessness. Moggallāna⁵⁸⁶⁰ was my teacher;
Sāri's child⁵⁸⁶¹ was my preceptor. (23-24) [5903-5904]

When my hair was being cut off,
views were cut off [too], with their roots. [While] living in the saffron robes,
I attained [my] arahantship. (25) [5905]

Because my thought was developed [well] in meaning and the Teaching, etymology and preaching,

the World-Chief placed me in that place.5862 (26) [5906]

Questioned by Upatissa,5863 I

explained5864 with no[thing] indistinct.

Thus in analytical modes,

I'm foremost in the religion.5865 (27) [5907]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (28) [5908]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (29) [5909]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (30) [5910]

Thus indeed Venerable Mahākoṭṭhika Thera spoke these verses.

5859 or "I do not know," *na jānāmi*

5860 *parijāho*

5861 lit., "in the city, Śrāvastī,"

5862 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

5863 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

5864 *samādhikusalo ahaṇ*

5865 *iddhipādesu kovido*

The legend of Mahākoṭṭhika Thera is finished.

535. {538.}5866 Uruvelakassapa5867 [Edit](#)

The Victor, Padumuttara,

the Sage, Knower of Every World, the One who had [Five] Eyes, arose

a hundred thousand aeons hence. (1) [5911]5868

The Admonisher,5869 Instructor,5870

Crosser-Over5871 of all that breathe,

Skilled at Preaching,5872 [he], the Buddha,

caused many folks to cross [the flood]. (2) [5912]

Merciful,5873 Compassionate One,5874

Well-Wisher5875 of all that breathe, he established in the five precepts

all the rivals who had arrived. (3) [5913]

In this way he was Unconfused5876 and Very Well-Known5877 by rivals, Ornamented5878 by arahants

who were masters [and] neutral ones. (4) [5914]

The [body of the] Sage So Great

5866 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5867 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

5868 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5869 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5870 lit., "going," elsewhere translated as "flying" given the context

5871 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

5872 *sappi*, lit., ghee, clarified butter (*gī tel*)

5873 lit., "went"

5874 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5875 lit., "fell down"

5876 lit., "meritorious"

5877 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou- sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

5878 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

rose up fifty-eight cubits5879 [tall];

he was Valuable Like Gold,5880

Bearing the Thirty-Two Great Marks. (5) [5915]

[People's] lifespan at that time was [fully] one hundred thousand years. Remaining [in the world] so long,

he ferried many folks across. (6) [5916]

I then [lived] in Hamsavatī,

A brahmin held in high regard. Approaching the Torch for the World,5881

I heard the preaching of *Dhamma*. (7) [5917]

[One] of the Great Man's5882 followers had an extensive retinue.

I was thrilled after hearing [him]

being placed in that foremost place. (8) [5918]

Inviting [him], the Great Victor, 5883

I gave an almsgiving [to him],

along with [my] 5884 large entourage, including a thousand brahmins. (9) [5919]

Giving a massive almsgiving, having saluted the Leader, happy, standing off at one side,

I spoke these words [to him just then]: (10) [5920]

"Hero, due to my faith in you and by virtue of serving [you], let [me] have 5885 a large retinue

[while] transmigrating here and there." (11) [5921]

[Buddha], the Cuckoo-Voiced 5886 Teacher, Elephant-Trumpet-Sounding One, 5887 spoke to the retinue [just] then:

"All of you look at this brahmin,

5879 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

5880 **vikutṭṭ*°: I take this to evoke a mattress (*tālikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

5881 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

5882 lit., "on a flower"

5883 or perhaps flowers? Or both, i.e. trees in bloom?

5884 *khiddāra'ti'yā*

5885 *tīdase*, i.e., in Tāvatiṃsa heaven

5886 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

5887 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

with big arms, the color of gold, [with] face and eyes [like] lotuses, [his] body hair growing upward,

happy, with faith in my virtue. 5888 (12-13) [5922-5923]

This one's aspiring to the place

of the monk with a lion's roar. 5889

Very far into the future,

he'll receive that delightful [place]. (14) [5924]

In one hundred thousand aeons, arising in Okkāka's (Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (15) [5925]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring, the one whose name is Kassapa

will be the Teacher's follower." (16) [5926]

[Then] ninety-two aeons ago,

there was a Teacher, Unsurpassed, 5890

Beyond Compare,5891 Unrivaled One:5892

Phussa, Chief Leader of the World. (17) [5927]

That one, having slain all darkness, untangling the great tangle,5893

rained forth the rain of deathlessness,

refreshing the [world] with [its] gods. (18) [5928]

In [the city of] Benares,

[reborn] the king's sons5894 at that time, we were three brothers, all of us,

in the confidence of the king. (19) [5929]

Strong, with heroic limbs [and] looks,5895

[we're] undefeated in battle.

Then troubled in the borderlands,

the lord of the earth said to us: (20) [5930]

5888 lit., "*pūjā*"

5889 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

5890 or "I do not know," *na jānāmi*

5891 *parijāho*

5892 lit., "in the city, Śrāvastī,"

5893 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

5894 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

5895 *samādhikusalo ahaṇ*

"Come, going to the borderlands, cleaning up that forest army,5896 having pacified my kingdom,

come back again," [is what] he said. (21) [5931]

Afterward we said [to the king]: "If you'll give [leave] to us to serve the [Buddha], Leader [of the World],

then we'll clean up your5897 [enemies]." (22) [5932]

Then we, having obtained our wish, sent out by the earth's protector, making the borderlands weapon-

free, we came up to him again. (23) [5933]

Having asked the king [to let us] serve the Teacher, the World-Leader, getting the Excellent Sage,5898 we

worshipped5899 him as long as [we] lived. (24) [5934]

Giving very expensive cloth,

and abundant5900 tasty [alms food],

and lodgings5901 [which were] delightful, and beneficial5902 medicines

to the Sage with the monks,5903 neutral toward birth because of the Teaching, We, moral [and] compassionate,

minds engaged in meditation, with loving hearts, having waited on the [World-]Leader all the time,

when the World-Chief reached nirvana,

worshipping5904 with all of [our] strength,5905 (25-27) [5935-5937]

fallen from there, gone to heaven,5906

all [three] of us experienced

great happiness [when] in that place:

5896 *iddhipādesu kovido*

5897 lit., "did *pūjā*"

5898 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

5899 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

5900 *mahābhi'sakkasaṅkā'so*

5901 *dosa'vy'ādhitikic'chak'o*

5902 °*viphālako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

5903 *diṭṭhigaṇḍa*°

5904 *lokapajjoto*

5905 *sanar'āmar'a'sakk'at'o*

5906 *narādicco*

that's the fruit of Buddha-*pūjā*. (28) [5938]

Like an illusionist on stage5907 showing [himself as] very large, thus touring5908 in existence I

became the king of Videha.5909 (29) [5939]

At the word of naked5910 Guṇa,5911

become5912 dependent on wrong views,5913

I got onto an evil path.

Not heeding5914 the advice [given]

by my daughter [known as] Rujā,5915

I [later] being much-advised

by the brahmin [named] Nārada,5916

giving up [Guṇa's] evil views, having fulfilled with distinction

the5917 ten [wholesome] ways of acting,5918

abandoning [my] body, I

went to heaven with a palace. (30-32) [5940-5942]

When [my] last rebirth was attained, I was a kinsman of Brahmā,

born in Benares with great wealth,5919

in a large brahmin family.5920 (33) [5943]

Fearing death, illness [and] old age, and abandoning [my] great wealth, seeking the path to nirvana,

I went forth as a Jaṭila.5921 (34) [5944]

[And] then those two brothers of mine

[also] went forth along with me.

5907 lit., "in"

5908 *s'ugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well- Gone-One

5909 *nibbāti*, or "he cools off "

5910 *mahā'ssādaṇ*

5911 *mahā'r'a'saṇ*

5912 lit., "to the Well-Gone-One

5913 reading *māse atṭhadinesv-ahaṃ* with BJTS for PTS *māse atṭhadine svaha*

5914 *pañidhāya*, or "firm resolve", Sinh. *prārthanāva*

5915 PTS *yahiṇ tahiṇ*; BJTS *tahiṇ tahiṇ*

5916 lit., "my mother was fragrant through her body"

5917 #389 {392}, above, esp. vv.66-71 [3648-3653]

5918 or "cultivating [those] four in the Teaching"

5919 lit., "destruction of the outflows"

5920 or "one who had gone forth": *pabbajito*

5921 this verse is in a more complex meter, with twelve-syllable feet.

Having built in Uruvelā

a hermitage, I [then] lived there. (35) [5945]

Named "Kassapa" through [my] lineage, since I dwelt in Uruvelā,

I was therefore known [by the name]

of "Uruvela Kassapa."5922 (36) [5946]

My brother [lived] near the river;5923

he was named "Nadī Kassapa." [The other lived] close to Gāyā;

by name he's "Gāyā Kassapa". (37) [5947]

Two hundred for Nadīkassapa, [and] three for the middle brother. No less than five hundred for me,

students who all [then] followed me. (38) [5948]

Then the Buddha, approaching me, the World-Chief, Charioteer of Men, doing various miracles,

he led me [on the correct path]. (39) [5949]

I was [ordained], "come monk," along with a lakh [in my] retinue;

I attained [my] arahantship,

together with all of them [too]. (40) [5950]

They and also many others

were students attending on me. I was able to instruct [them,]

as the Seventh Sage [advised] me. (41) [5951]

He placed me in the foremost place

[of those with a] large retinue. O! the deed done for the Buddha

[certainly] bore [its] fruit for me. (42) [5952]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (43) [5953]

Being in Best Buddha's presence was a very good thing for me.

5922 lit., "here"

5923 BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for an incomplete hundred (*sātakam*).

The three knowledges are attained;

[I have] done what the Buddha taught! (44) [5954]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (45) [5955]

Thus indeed Venerable Uruvelakassapa Thera spoke these verses.

The legend of Uruvelakassapa Thera is finished.

536. {539.}5924 Rādha5925 [Edit](#)

The Victor, Padumuttara,

the Sage, Knower of Every World, the One who had [Five] Eyes, arose

a hundred thousand aeons hence. (1) [5956]5926

The Admonisher,5927 Instructor,5928

Crosser-Over5929 of all that breathe, Skilled at Preaching,5930 [he], the Buddha,

caused many folks to cross [the flood]. (2) [5957]

Merciful,5931 Compassionate One,5932

Well-Wisher5933 of all that breathe, he established in the five precepts

all the rivals who had arrived. (3) [5958]

In this way he was Unconfused5934

5924 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

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5926 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

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5930 *sappi*, lit., ghee, clarified butter (*gī tel*)

5931 lit., "went"

5932 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5933 lit., "fell down"

5934 lit., "meritorious"

and Very Well-Known5935 by rivals, Ornamented5936 by arahants

who were masters [and] neutral ones. (4) [5959]

The [body of the] Sage So Great rose up fifty-eight cubits5937 [tall]; he was Valuable Like Gold,5938

Bearing the Thirty-Two Great Marks. (5) [5960]

[People's] lifespan at that time was [fully] one hundred thousand years. Remaining [in the world] so long,

he ferried many folks across. (6) [5961]

I then [lived] in Haṃsavatī, brahmin master of the mantras. Approaching the Excellent Man,5939

I heard the preaching of *Dhamma*, (7) [5962]

the Great Hero, the [World-]Leader, Confident among Multitudes,5940 appointing5941 a monk with quick wit,5942

in that [quality's] foremost place. (8) [5963]

After doing deeds at that time for the Leader and Assembly,

having bowed [my] head at [his] feet,

I aspired [to attain] that place. (9) [5964]

With his lovely voice5943 conveying away [all] defilements [and] stains, he as Shiny as Gold Ingots,5944

the Blessed One then said to me,

5935 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou- sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

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5940 lit., "on a flower"

5941 or perhaps flowers? Or both, i.e. trees in bloom?

5942 *khiddār'atī'yā*

5943 *tidase*, i.e., in Tāvatiṃsa heaven

5944 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

"May you be happy and long-lived; your intention is accomplished. Hugely5945 [fruitful] for you [will be]

[this] deed done for the monks5946 and me. (10-11) [5965-5966]

In one hundred thousand aeons, arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (12) [5967]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring, the one given the name Rādha

will be the Teacher's follower." (13) [5968]

Glad by reason of your virtue,5947 the Śākyas' Son, the Bull of Men, the Leader's going to appoint [you]

foremost of those who have quick wit." (14) [5969]

After hearing that I was thrilled, [and] then for as long as [I] lived, mindful, loving-hearted [and] wise,

I waited on5948 [him], the Victor. (15) [5970]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatiṃsa [then]. (16) [5971]

Three hundred times [the lord of gods,] I exercised divine rule [there],

and [then] five hundred times I was

a king who turns the wheel [of law]. (17) [5972]

[There was also] much local rule, innumerable by counting.

Through the power of that karma,

I was happy in every place. (18) [5973]

When [my] last rebirth was attained, I was born in a brahmin clan,

poor,5949 [and] wanting for clothes and food,

5945 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

5946 lit., "*pūjā*"

5947 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

5948 or "I do not know," *na jānāmi*

5949 *parijāho*

in Rajgir, ultimate city.5950 (19) [5974]

I gave a ladle's worth of food to Sāriputta, neutral one, when [I] was old and decrepit,

and I came to [his] hermitage. (20) [5975]

Nobody was ordaining⁵⁹⁵¹ me,

being old [and] of failing strength;⁵⁹⁵²

due to that, old and discolored,

I was sorrow[ful] at that time. (21) [5976]

Having seen me, Great Compassion,⁵⁹⁵³ the Sage So Great said [this] to me: "What meaning has this sorrow, son?

Tell me of your mental anguish." (22) [5977]

"I'm not getting ordained, Hero,

in your well-preached dispensation;

thus I'm miserable with grief;

be [my] refuge, O Leader." (23) [5978]

Then calling the monks together,

the Seventh Sage questioned [them thus]: "Let them speak, those who remember

the service of this one [for us]." (24) [5979]

Sāriputta spoke at that time:

"I remember his deed [for us]. He gave a ladleful of food

to me [then] wandering for alms." (25) [5980]

Excellent, Excellent, grateful Sāriputta! [Now] you ordain this [man, an] elderly brahmin;

he's going to be a thoroughbred.⁵⁹⁵⁴ (26) [5981]

Then [I] got to go forth [and got]

ordained with proper ritual.⁵⁹⁵⁵

In a short time [I then] attained

⁵⁹⁵⁰ lit., "in the city, Śrāvastī,"

⁵⁹⁵¹ *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

⁵⁹⁵² *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

⁵⁹⁵³ *samādhikusalo ahaṇ*

⁵⁹⁵⁴ *iddhipādesu kovido*

⁵⁹⁵⁵ lit., "did *pūjā*"

destruction of the defilements.⁵⁹⁵⁶ (27) [5982]

Thrilled [and] mindful, I'm listening carefully to the Sage's words.

Then the Victor placed me in the

foremost place of those with quick wit. (28) [5983]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (29) [5984]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (30) [5985]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (31) [5986]

Thus indeed Venerable Rādha Thera spoke these verses.

The legend of Rādha Thera is finished.

537. {540.}5957 Mogharāja5958 [Edit](#)

The Victor, Padumuttara,

the Sage, Knower of Every World, the One who had [Five] Eyes, arose

a hundred thousand aeons hence. (1) [5987]5959

The Admonisher,5960 Instructor,5961

Crosser-Over5962 of all that breathe,

5956 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

5957 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

5958 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

5959 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

5960 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

5961 lit., "going," elsewhere translated as "flying" given the context

5962 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Skilled at Preaching,5963 [he], the Buddha,

caused many folks to cross [the flood]. (2) [5988]

Merciful,5964 Compassionate One,5965

Well-Wisher5966 of all that breathe, he established in the five precepts

all the rivals who had arrived. (3) [5989]

In this way he was Unconfused⁵⁹⁶⁷ and Very Well-Known⁵⁹⁶⁸ by rivals, Ornamented⁵⁹⁶⁹ by arahants

who were masters [and] neutral ones. (4) [5990]

The [body of the] Sage So Great rose up fifty-eight cubits⁵⁹⁷⁰ [tall]; he was Valuable Like Gold,⁵⁹⁷¹

Bearing the Thirty-Two Great Marks. (5) [5991]

[People's] lifespan at that time was [fully] one hundred thousand years. Remaining [in the world] so long,

he ferried many folks across. (6) [5992]

I was then in Hamsavatī;

I was [born] in a certain⁵⁹⁷² clan. Bound to working for others,⁵⁹⁷³ I

did not have any possessions. (7) [5993]

Living on the unfinished floor⁵⁹⁷⁴

of a storeroom for special seats,⁵⁹⁷⁵

I lit a fire there [on that floor];

5963 *sappi*, lit., ghee, clarified butter (*gī tel*)

5964 lit., “went”

5965 reading *sañcālesi* with BJTS for PTS *sañjālesi*

5966 lit., “fell down”

5967 lit., “meritorious”

5968 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, porti on, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

5969 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

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5970 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

5971 °*vikut*°; I take this to evoke a mattress (*tālikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

5972 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

5973 lit., “on a flower”

5974 or perhaps flowers? Or both, i.e. trees in bloom?

5975 *khiḍḍār'atī'yā*

the earth became hard [and] blackened. (8) [5994]

Then the Lord, explaining the Four Noble Truths to the retinue, lavished praise on a follower

who wore inferior cloth robes.⁵⁹⁷⁶ (9) [5995]

[Then] thrilled at that virtue of his, falling before the Thus-Gone-One,

I aspired to that supreme place,

foremost among those with rough robes. (10) [5996]

Then Buddha Padumuttara said this to [all his] followers: “All of you look at that person, with bad clothes, a skinny body,

with joy [and] pleasure in [his] face, possessing a great wealth of faith, happy, body hair grown upward,
steadfast, eating food in a hall.5977 (11-12) [5997-5998]

He's wishing to [attain] the place
of [this] monk [named] Saccasena;5978
his hope's for the appearance of
this [monk] wearing robes of rough cloth." (13) [5999]

After hearing that,5979 being thrilled, bowing [my] head to the Victor, doing good karma my whole life5980 in the Victor's dispensation,
due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,
I was gone to Tāvatiṃsa. (14-15) [6000-6001]

Through the deed of burning the floor in the storeroom for special seats,
for all of a thousand [years,] I
burned in hell, remaining in pain. (16) [6002]

Due to that karma's remainder,
I had five hundred [more] rebirths,

5976 *tidase*, i.e., in Tāvatiṃsa heaven

5977 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

5978 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

5979 lit., "*ṛūjā*"

5980 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

being born in a human clan,
[and] marked with the marks of [my] caste.5981 (17) [6003]

For those same five hundred rebirths, I'm afflicted with skin disease,
I underwent great suffering,
through the power of that karma. (18) [6004]

In this [present] lucky aeon, having a mind [full] of pleasure,
I entertained with begged alms food
Upaṇiṭṭha, the Famous One.5982 (19) [6005]

Through the rest of the deed5983 I did, with intention and [firm] resolve, discarding [my] human body,
I went to Tāvatiṃsa [then]. (20) [6006]

When [my] last5984 rebirth was attained, I'm born in a warrior5985 clan.
After the death of my father,
I possessed a large kingdom [then]. (21) [6007]

Afflicted with a skin disease, I get no comfort in the night. Due to useless royal comfort,5986

I was then called “King of Useless.”5987

Seeing the flaws of the body,

I went forth into homelessness. I entered in the studentship

of Bāvarī, the chief brahmin. (23) [6009]

With an enormous retinue, approaching the Leader of Men,5988

I asked a subtle question of

the Hero, Debater-Crusher.5989 (24) [6010] “[In] this world [or in] the next world

5981 or “I do not know,” *na jānāmi*

5982 *pariḷāho*

5983 lit., “in the city, Śrāvastī,”

5984 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, “very wealthy” or “very influential”)

5985 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

5986 *samādhikusalo ahaṇ*

5987 *iddhipādesu kovido*

5988 lit., “did *pūjā*”

5989 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

[or] in Brahma’s world with [its] gods, [might] he not know the sight of you,5990 of Gotama, the Famous One? (25) [6011]

Thus one with excellent knowledge5991 comes to the point through the question, [while] looking upon what world, [then],

does the King of Death not see [him]?” (26) [6012]

The Physician for all Disease,5992

the Buddha answered5993 [this] to me: “Look upon the world as empty,5994

Mogharāja;5995 always mindful,

[and] uprooting his own [false] views,5996

[in this way] he’d cross beyond death.

Thusly looking upon the world,

the King of Death does not see [him].” (27-28) [6013-6014]

And the conclusion of that verse, cutting off [my] hair and [my] beard, putting on saffron-colored robes,

I became an arahant monk. (29) [6015]

Oppressed by illness I don’t live in Assembly monasteries.

“Don’t offend the monastery” —

by that word I’m extra-oppressed. (30) [6016]

Taking [cloth] atop rubbish heaps, from charnel field, on carriage roads, having made5997 [my] robe out of that,

I am wearing a rough-cloth robe. (31) [6017]

Pleased about5998 that virtue of mine, the Great Physician,5999 the Leader, [then] placed me in the foremost place

of those who wear robes of rough cloth. (32) [6018]

5990 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

5991 *mahābhi'sakkasaṅkā'so*

5992 *dosa'vy'ādhitikic'chak'o*

5993 °*viphāḷako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

5994 *diṭṭhigaṇḍa°*

5995 *lokapajjoto*

5996 *sanar'āmar'a'sakk'at'o*

5997 *narādicco*

5998 lit., "in"

5999 *s'ugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well- Gone-One

Merit and evil are all destroyed;

every illness is driven out.

Like fire, [I] have no attachments; I will realize nirvana. (33) [6019]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (34) [6020]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (35) [6021]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (36) [6022]

Thus indeed Venerable Mogharāja Thera spoke these verses.

The legend of Mogharāja Thera is finished.

The Summary:

Kaccāna, Vakkalī Thera,

the one named Mahākappina, Dabba, and he named Kumāra, Bāhiya, Master Koṭṭhita, Uruvelakassapa, Rādha,

and Mogharājā the pundit.

There are three hundred verses here, piled on another sixty-two.

The Kaccāna Chapter, the Fifty-Fourth6000

6000 *nibbāti*, or "he cools off "

Bhaddiya Chapter, the Fifty-Fifth

The Victor, Padumuttara,

the One with Eyes for everything, the One who had [Five] Eyes, arose

a hundred thousand aeons hence. (1) [6023]

I then [lived] in Haṃsavatī,

a millionaire's son, very rich. [While] wandering about on foot,

I went to the monks' hermitage.6003 (2) [6024]

At that time, the Torch for the World, the Leader was preaching6004 *Dhamma*. He heaped praised on a follower,

distinguished among the sweet-voiced. (3) [6025]

After hearing that, being thrilled, I did a deed for the Great Sage.

Having worshipped the Teacher's feet,

I aspired [to attain] that place. (4) [6026]

Then amidst the monks' Assembly,

the Buddha, the Guide,6005 prophesied: "Very far into the future,

he'll receive that delightful [place]. (5) [6027]

In one hundred thousand aeons, arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (6) [6028]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring,

6001 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6002 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

6003 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

6004 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

6005 lit., "going," elsewhere translated as "flying" given the context

the one whose name is Bhaddiya

will be the Teacher's follower." (7) [6029]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatisa [then]. (8) [6030]

[Then] ninety-two aeons ago,

the Leader [named] Phussa arose,

Hard to Approach,6006 Hard to Subdue,6007

Supreme in All Worlds,6008 the Victor. (9) [6031]

He was Endowed with Good Conduct,6009

Lofty,6010 Upright [and] Majestic,6011

Wishing Well for every being,6012

he freed many [folks] from bondage. (10) [6032]

I was [then] a speckled cuckoo,6013

in his fine hermitage, "Nanda."6014

I'm living in a mango tree,

near [Phussa Buddha's] perfumed hut.6015 (11) [6033]

Having seen the Supreme Victor,6016

Worthy of Gifts,6017 going for alms, bringing pleasure to [my own] heart,

I cried out with a sweet tone then. (12) [6034]

Then going to the royal park, taking a cluster of mangoes,

very ripe, with gold[-colored] skin,

I brought [them] to the Sambuddha. (13) [6035]

6006 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

6007 *sappi*, lit., ghee, clarified butter (*gī tel*)

6008 lit., "went"

6009 reading *sañcālesi* with BJTS for PTS *sañjālesi*

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6015 °*vikutṭ*°; I take this to evoke a mattress (*tālikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

6016 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

6017 lit., "on a flower"

Then knowing my heart, the Victor, with Great Compassion, the Leader, took [his] bowl [for accepting alms]

from the hand of [his] attendant.6018 (14) [6036]

"Happy-hearted I'm giving the

Great Sage⁶⁰¹⁹ a mango-cluster placed

in the bowl with [both] my wings pressed [in praise,"] I cried⁶⁰²⁰ with a sweet tone, a sound delightful [to the ears],

worth hearing, [very] beautiful, for the sake of Buddha-*pūjā*,

[then] going to [my] nest⁶⁰²¹ laid down. (15-16) [6037-6038]

Then a hawk⁶⁰²² with an evil mind,⁶⁰²³ after flying up⁶⁰²⁴ slaughtered me, loving-kindness in [my] heart, [my]

wishes turned⁶⁰²⁵ to love of Buddha. (17) [6039]

Fallen from there, in Tusitā, having enjoyed great happiness, I came into a human womb ,

through the power of that karma. (18) [6040]

In this [present] lucky aeon

Brahmā's Kinsman, Greatly Famed One, named Kassapa through [his] lineage,⁶⁰²⁶

Best Debater,⁶⁰²⁷ [Buddha,] arose. (19) [6041]

Lighting up the dispensation, overcoming evil rivals, instructing the instruct-able, he

reached nirvana,⁶⁰²⁸ with followers.⁶⁰²⁹ (20) [6042]

When the World-Chief reached nirvana,

⁶⁰¹⁸ or perhaps flowers? Or both, i.e. trees in bloom?

⁶⁰¹⁹ *khiḍḍār'atī'yā*

⁶⁰²⁰ *tidase*, i.e., in Tāvātimsa heaven

⁶⁰²¹ *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

⁶⁰²² *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

⁶⁰²³ lit., "*pūjā*"

⁶⁰²⁴ *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

⁶⁰²⁵ or "I do not know," *na jānāmi*

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⁶⁰²⁷ lit., "in the city, Śrāvasti,"

⁶⁰²⁸ *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

⁶⁰²⁹ *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

a numerous multitude, pleased, are building the Teacher's stupa,

in order to worship⁶⁰³⁰ Buddha. (21) [6043]

They counseled [one another] thus: "Let's build for [him], the Sage So Great, a stupa that's seven leagues [tall],

adorned with [all] the seven gems." (22) [6044]

As⁶⁰³¹ the leader of the army of the king of Kāśi,⁶⁰³² Kiki,

I spoke of a trifling measure,

as the measure of 6033 the stupa. (23) [6045]

At that time, because of my word, They built a stupa one league [tall] for [him] the Hero among Men, 6034
[which was] adorned with varied gems. (24) [6046]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,
I went to Tāvātimsa [then]. (25) [6047]

And now, in [my] final rebirth, I'm born in a millionaire's clan, rich, prosperous, very wealthy,
in the great city, Śrāvastī. (26) [6048]

At the city's entrance seeing
the Buddha, 6035 [my] mind astonished, going forth, in not a long time,
I attained [my] arahantship. (27) [6049]

Due to the karma of making the stupa's measure [smaller], I'm born with a dwarfish body,
which is worthy of disrespect. (28) [6050]

Having worshipped 6036 the Seventh Sage with a sound which was honey[-sweet],

6030 *samādhikusalo ahaṇ*

6031 *iddhipādesu kovido*

6032 lit., "did *pūjā*"

6033 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

6034 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

6035 *mahābhi'sakkasaṅkā'so*

6036 *dosa'vy'ādhitīkic'chak'o*

I attained the top place among
the monks with voices that are sweet. (29) [6051]

Due to giving the Buddha fruit, and [my] conforming with virtue, endowed with the fruit of monkhood,
I am [now] living, undefiled. (30) [6052]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (31) [6053]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;
[I have] done what the Buddha taught! (32) [6054]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (33) [6055]

Thus indeed Venerable Lakunṭakabhaddiya Thera spoke these verses.

The legend of Lakunṭakabhaddiya Thera is finished.

539. {542.}6037 Kaṅkha-Revata6038 [Edit](#)

The Victor, Padumuttara,

the One with Eyes for everything, the Leader [of the World,] arose

a hundred thousand aeons hence. (1) [6056]

Lion-Jawed6039 and Brahmā-Voiced,6040 his sound6041 was [like] a swan's [or] a drum's;

6037 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6038 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

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"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

6040 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

6041 lit., "going," elsewhere translated as "flying" given the context

gait heroic [like] a tusker's,6042

very bright [like] the moon [or] sun, (2) [6057]

Very Wise,6043 the Great Hero, the

Great Meditator, the Great Friend,6044

Greatly Compassionate,6045 the Lord,

Dispeller of the Great Darkness,6046 (3) [6058]

the Three Worlds' Chief,6047 the Sambuddha, Sage, Knower of Beings' Wishes,6048

leading many who can be led6049

whenever he preaches *Dhamma*, (4) [6059]

the Victor delighted6050 people, praising amidst [his] retinue

a hero, meditator, calm

[and] undisturbed trance-loving [monk]. (5) [6060]

I then [lived] in Haṃsavatī, brahmin master of the Vedas. Hearing the Teaching, being thrilled,

I aspired [to attain] that place. (6) [6061]

Then the Victor prophesied, the
Leader, amidst the Assembly,
“O brahmin, you [should] be⁶⁰⁵¹ thrilled, [for]
you’ll attain that delightful [place]. (7) [6062]

In one hundred thousand aeons, arising in Okkāka’s (Ikshvaku’s) clan,
the one whose name is Gotama
will be the Teacher in the world. (8) [6063]

Worthy heir to that one’s *Dhamma*,

6042 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

6043 *sappi*, lit., ghee, clarified butter (*gī tel*)

6044 lit., “went”

6045 reading *sañcālesi* with BJTS for PTS *sañjālesi*

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6047 lit., “meritorious”

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6050 *y’enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

6051 *°vikutṭṭṭ*; I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

Dhamma’s legitimate offspring, the one whose name is Revata
will be the Teacher’s follower.” (9) [6064]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,
I went to Tāvatiṃsa [then]. (10) [6065]

And now, in [my] final rebirth, I’m born in Koliya city,
in a well-off kṣatriyan clan,
rich, prosperous, very wealthy. (11) [6066]

When the Buddha preached the *Dhamma*
in Kapilavastu [city],
being pleased⁶⁰⁵² in the Well-Gone-One,
I went forth into homelessness. (12) [6067]

I had lots of doubts, here and there, [what is] proper, [what’s] improper;⁶⁰⁵³ [while] preaching the supreme *Dhamma*,
the Buddha resolved⁶⁰⁵⁴ all of that. (13) [6068]

After that I crossed existence,

then fond of the pleasure in trance

I lived. At that time, seeing me,

the Buddha said this [about me]: (14) [6069]

"Which doubts exist in this world or the other, 6055 [whether] known by oneself or else known by another, those who are meditators give up all that,
living the holy life, 6056 energetically." 6057 (15) [6070] 6058

Karma done a hundred thousand

[aeons hence] showed me [its] fruit here:

well-liberated, arrow-quick,

I have destroyed my defilements. (16) [6071]

Then the World-Surpasser, 6059 the Sage,

6052 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

6053 lit., "on a flower"

6054 or perhaps flowers? Or both, i.e. trees in bloom?

6055 *khiddhā'atī'yā*

6056 *tīdase*, i.e., in Tāvātimsa heaven

6057 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

6058 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

6059 lit., "*pūjā*"

after seeing my love of trance,

the Great Sage then appointed me:

"foremost of monks who meditate." (17) [6072]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (18) [6073]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (19) [6074]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (20) [6075]

Thus indeed Venerable Kaṅkha-Revata Thera spoke these verses.

The legend of Kaṅkha-Revata Thera is finished.

The Victor, Padumuttara,

the One with Eyes for everything, the Leader [of the World,] arose

a hundred thousand aeons hence. (1) [6076]

His morals could not be measured, meditative states like lightening,6062 vast6063 knowledge could not be measured,

and freedom unlike anything.6064 (2) [6077]

The Leader preached the *Dhamma* to

6060 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6061 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

6062 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

6063 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

6064 lit., "going," elsewhere translated as "flying" given the context

the men, the gods,6065 the snake-gods [and]

the Brahmās [all] come together,

mixed with [Buddhist] monks and brahmins. (3) [6078]

Confident among Multitudes,6066 the [Buddha] placed a merit-filled, much-receiving [and] gift-worthy

follower in that foremost place. (4) [6079]

I was a kṣatriyan back then,

in the city named "Haṃsa;"6067

hearing the Victor's words [about]

the follower's virtuousness,6068 (5) [6080]

inviting [Buddha], for a week

I fed [him] with [his] followers. Giving a massive alms-giving,

I aspired [to attain] that place. (6) [6081]

Then [he], the Bull Among People, seeing me bowing6069 at [his] feet, the Great Hero, in [his] good voice,

uttered these words [concerning me]: (7) [6082]

Then the multitude, desiring

to hear the words of the Victor, the gods, titans, musical nymphs, the greatly powerful Brahmās,6070

and the [Buddhist] monks, and brahmins, praised [him] with hands pressed together: "Praise to you, O Well-Bred Person!6071

Praise to you, Ultimate Person! For a week [this] kṣatriyan gave

a massive alms-giving to you.6072

[We] wish to hear the fruit for him;

6065 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

6066 *sappi*, lit., ghee, clarified butter (*gī tel*)

6067 lit., "went"

6068 reading *sañcālesi* with BJTS for PTS *sañjālesi*

6069 lit., "fell down"

6070 lit., "meritorious"

6071 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou- sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, porti on, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

6072 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

prophecy [that], O Sage So Great." (8-10) [6083-6085]

After that, the Blessed One said, "[All of] you listen to my words:

Who can tell the [fruit of the] gift6073

well-established for the Buddha

[or] Assembly, beyond measure?

It will bear fruit beyond measure.

This rich man is truly wishing

[to attain] that ultimate place. (11-12) [6086-6087]

He'll be a getter of huge wealth, just like the monk Sudassana,6074 [and] also just like me [as well];

he'll receive that in the future. (13) [6088]

In one hundred thousand aeons, arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (14) [6089]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring, the one whose name is Sivali

will be the Teacher's follower." (15) [6090]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (16) [6091]

[Then] ninety-one aeons ago,

the World-Leader [named] Vipassī arose, the One with Lovely Eyes,6075

with Insight into Everything.6076 (17) [6092]

Then I [lived] in Bandhumatī,
[a member] of a certain clan;⁶⁰⁷⁷
I was⁶⁰⁷⁸ pitied and sought after,
one intent on ending karma.⁶⁰⁷⁹ (18) [6093]

⁶⁰⁷³ *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*
⁶⁰⁷⁴ °*vikutī*: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)
⁶⁰⁷⁵ reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)
⁶⁰⁷⁶ lit., "on a flower"
⁶⁰⁷⁷ or perhaps flowers? Or both, i.e. trees in bloom?
⁶⁰⁷⁸ *khiddār'atī'yā*
⁶⁰⁷⁹ *tīdase*, i.e., in Tāvatiṃsa heaven

Then a certain corporation⁶⁰⁸⁰ constructed a monastic school⁶⁰⁸¹ for the Great Sage [named] Vipassī,
which was large and widely renowned. (19) [6094]

Searching for new curds and honey to give along with solid food⁶⁰⁸²
at the end of the great alms-gift,
They did not find⁶⁰⁸³ [any to give]. (20) [6095]

Then having taken [some] of that,⁶⁰⁸⁴
new curds and also honey too,
I went to the overseer's house,⁶⁰⁸⁵
and seeking that They saw me.⁶⁰⁸⁶ (21) [6096]

Even offering a thousand,
They did not obtain those two [things].⁶⁰⁸⁷
I thought [about it] then like this: "That [price] would not be too little. As far as all these people are honoring [him], the Thus-Gone-One, I too will do a [pious] deed,
for the World-Lord with Assembly." (22-23) [6097-6098]

Then having thought [it out] like that, mixing together the curds and
the honey, I gave [them] to the
Lord of the World with Assembly. (24) [6099]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,
I went to Tāvatiṃsa [then]. (25) [6100]

Again, in Benares, being
a king [who was] very famous, enraged⁶⁰⁸⁸ at an enemy [then,]
I caused the gateway to be blocked. (26) [6101]

⁶⁰⁸⁰ *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

6081 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

6082 lit., “*pūjā*”

6083 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

6084 or “I do not know,” *na jānāmi*

6085 *pariḷāho*

6086 lit., “in the city, Śrāvastī,”

6087 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, “very wealthy” or “very influential”)

6088 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

Then, obstructing ascetics6089 [too], [it] was guarded thus for a week.6090

Therefore, as the result of that

karma, I fell hard into hell.6091 (27) [6102]

And now in [my] final rebirth,

due to the kṣatriyan’s good deeds,6092

I’m born in Koliya city;

my mother was Suppavāsā,6093

father Mahāli Licchavi.6094

Because of obstructing the gate, I gestated for seven years,

suffering in [my] mother’s womb. (28-29) [6103-6104]

One week breached in the birth canal,6095

I’m endowed with great suffering. Because she gave approval [then],

my mother suffered greatly [now].6096 (30) [6105]

Departing from Śrāvastī, I

was pitied by [him], the Buddha;

on the very day I set out,

I went forth into homelessness. (31) [6106]

My preceptor: Sāriputta; powerful6097 Moggallāna, the wise, instructed me [as teacher]

[while he was] removing my hair. (32) [6107]

While my hair was being cut off, I attained [my] arahantship.

Gods, snake-gods and human beings

are bringing me the requisites.6098 (33) [6108]

Because, delighted, I worshipped6099

[Buddha] named Padumuttara

6089 *samādhikusalo ahaṇ*

6090 *iddhipādesu kovido*

6091 lit., “did *pūjā*”

6092 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

6093 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

6094 *mahābhi'sakkasaṅkā'so*

6095 *dosa'vy'ādhitikic'chak'o*

6096 *°viphāḷako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

6097 *diṭṭhigaṇḍa°*

6098 *lokapajjoto*

6099 *sanar'āmar'a'sakk'at'o*

and the Guide, Vipassi [Buddha],

I'm distinguished with requisites. (34) [6109]

Due to the distinction of those deeds, I'm receiving everywhere enormous [and] ultimate wealth,

in woods, village, water [and] land. (35) [6110]

When the Guide is traveling for the sake of seeing Revata,

the World's Chief Leader together with thirty times a thousand monks, the Great Wise One, 6100 the Great Hero,

the World's Chief Leader with the monks, 6101

the Buddha's then served by me with requisites the gods bring for me; having gone he saw 6102 Revata,

then going to Jetavana,

[he] placed me in that foremost place. (36-38) [6111-6113]

The Teacher, Friend of Every World, 6103

praised me amidst the multitude: "O monks, Sivali's the foremost

receiver among my students." (39) [6114]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (40) [6115]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (41) [6116]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (42) [6117]

Thus indeed Venerable Sivali Thera spoke these verses.

The legend of Sivali Thera is finished.

6100 *narādicco*

6101 lit., "in"

6102 *s'ugatūpago*, lit., “approaching well-being”. Could also be read as: through morals approaching the Well- Gone-One
6103 *nibbāti*, or “he cools off ”

541. {544.}6104 Vaṅṅīsa6105 [Edit](#)

The Victor, Padumuttara,
the One with Eyes for everything, the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [6118]

Just like the waves on the ocean, [and just] like the stars in the sky, thus the word of the [Sambuddha,]
is thought out by the arahants. (2) [6119]

The Supreme Victor, in a crowd
mixed with [Buddhist] monks and brahmins, is honored by people along
with the gods, titans and snake-gods. (3) [6120]

The Victor, the World-Surpasser,6106 illuminates6107 the world with rays, causing to open6108 through his words
the tractable lotus[-people].6109 (4) [6121]

The Supreme Person, Endowed with the Four Perfect Confidences,6110
Fear [and] Timidness Abandoned,6111
is Confident,6112 with Peace Attained.6113 (5) [6122]

The World-Chief is acknowledged as the entire sphere of Buddhahood,6114 [which is] the Excellent Bull’s place;6115

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6112 reading *sañcālesi* with BJTS for PTS *sañjālesi*

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6114 lit., “meritorious”

6115 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, porti on, lump, a small

there is no one who refutes [that]. (6) [6123]

When the Neutral One, [the Buddha], fearlessly roars⁶¹¹⁶ [his] lion's roar,

no god nor man nor God Himself⁶¹¹⁷

exists who contradicts [his words]. (7) [6124]

Preaching the excellent *Dhamma*, ferrying [the world] with [its] gods, Confident among Multitudes,

he's turning the wheel of *Dhamma*. (8) [6125]

Praising the lofty virtue of a well-regarded follower,

foremost among eloquent⁶¹¹⁸ [monks],

he placed him in that foremost place. (9) [6126]

I then [lived] in Hamsavatī,

a brahmin [likewise] well-regarded, born knowing all of the Vedas,

lord of speech,⁶¹¹⁹ debater-crusher.⁶¹²⁰ (10) [6127]

Approaching him, the Great Hero, having heard that *Dhamma*-preaching, I obtained overwhelming joy,⁶¹²¹

loving the follower's virtue. (11) [6128]

Inviting [him], the Well-Gone-One, World's Delighter, with Assembly,

I served [them] food⁶¹²² for seven days,

[and] then I covered [them] with cloth.⁶¹²³ (12) [6129]

Bowing with [my] head at [his] feet, granted leave, hands pressed together, happy, standing [off to] one side,

I praised the Ultimate Victor: (13) [6130]

measure), hundred *bheṇḍu* [tall? thick?]." .

⁶¹¹⁶ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

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⁶¹²⁰ lit., "on a flower"

⁶¹²¹ or perhaps flowers? Or both, i.e. trees in bloom?

⁶¹²² *khiddā'ati'yā*

⁶¹²³ *tidase*, i.e., in Tāvatiṃsa heaven

"Praise to you, Leopard of Sages!⁶¹²⁴

Praise to you, O Best of People! Praise to you, Chief of Every World!

Praise to you, Fearlessness-Maker!⁶¹²⁵ (14) [6131]

Praise to you, Confuser of Death!6126

Praise to you, Crusher of [False] Views!6127

Praise to you, Peaceful Comforter!6128

Praise to you, Gone Beyond Refuge!6129 (15) [6132]

Revered One:6130 Lord for the lordless, Courage-Giver6131 for the frightened, Resting Place for the exhausted,6132

Refuge for those seeking refuge." (16) [6133]

Praising the One of Great Virtue,6133

the Sambuddha, in such-like ways, I said to the God of Speakers:6134

"I'm attaining that monk's station."6135 (17) [6134]

He of Limitless Eloquence,6136

the Blessed One, said at that time:

"This one who worshipped6137 the Buddha with followers for a week, and

uttered praises of my virtue,

[feeling well-]pleased by [his] own hands, is wishing [to attain] the place

of the monk who's god of speakers. (18-19) [6135-6136]

Very far into the future,

he'll receive that delightful [place,]

enjoying, with nothing lacking,

6124 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

6125 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

6126 lit., "*pūjā*"

6127 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

6128 or "I do not know," *na jānāmi*

6129 *pariāho*

6130 lit., "In the city, Śrāvasti,"

6131 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

6132 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

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6135 lit., "did *pūjā*"

6136 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

6137 *bojjhaṅgaratan'issaro*, a play on the "seven gems" (the wheel, etc.) of the wheel-turning monarch

happiness6138 among gods [and] men. (20) [6137]

In one hundred thousand aeons, arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (21) [6138]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring, the one whose name is Vaṅḡsa

will be the Teacher's follower." (22) [6139]

After hearing that I was thrilled, [and] then for as long as [I] lived , loving-hearted, I provided

the Thus-Gone-One with requisites. (23) [6140]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (24) [6141]

And now, in [my] final rebirth, I'm born in a mendicant clan.

Birth was behind [me] when I was

[only] seven years past [my] birth. (25) [6142]

I'm born knowing all the Vedas, confident among speech-teachers, lovely-sounding, varied speaker,

trampling out other speeches. (26) [6143]

Born in Vaṅga, I'm "Vaṅga Lord,"6139

or [I'm known as] "the lord of words;"6140

"Vaṅḡsa" [thus] became my name,

which is honored throughout the world. (27) [6144]

When I had attained discretion,

still6141 in the first stage6142 of [my] youth, then in lovely Rajgir [city]

I saw [the monk] Sāriputta, (28) [6145]

The Twenty-Fifth Recitation Portion

6138 *maḥābhi'sakkasaṅkā'so*

6139 *dosa'vy'ādhitīkic'chak'o*

6140 °*viphāḷako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

6141 *diṭṭhigaṇḡa°*

6142 *lokapajjoto*

wandering about for alms food, bowl in hand, very self-composed, eyes undistracted, of few words,6143

not looking [beyond] a plough's length.6144 (29) [6146]

Having seen him, being awestruck, I spoke as was fitting for me,

[in eloquent] verses and feet,

free of spots of [mere] fleeting thoughts.6145 (30) [6147]

Then he, the wise one, the hero, spoke back [thus] to me in response: "The one described my Teacher,

the Sambuddha, the World's Leader." (31a-b) [6148]6146

[He then] made an impassioned speech, hard to encounter,6147 ultimate.

Pleased by6148 [that] colorful6149 speaking

by the neutral [Sāriputta],

bowing with [my] head at [his] feet,

I said, "give me6150 ordination." (31c-d, 32) [6149]6151

Then he, the one of great wisdom, led me to the Best of Buddhas. Bowing with [my] head at [his] feet,

I sat in the Teacher's presence. (33a-b) [6150]6152

The Best Debater6153 said to me, "Vaṅgīsa, do you know any

art at all?" I spoke about it

and [then] I said [to him] "I know". (33c-d) [6151]6154

"Through your distinction in knowledge, if you can, [then now] speak about

a dead skull thrown out in the woods,

6143 *sanar'āmar'a'sakk'at'o*

6144 *narādicco*

6145 lit., "in"

6146 *s'ugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well- Gone-One

6147 *nibbāti*, or "he cools off "

6148 *mahā'ssādaṇ*

6149 *mahār'a'saṇ*

6150 lit., "to the Well-Gone-One

6151 reading *māse aṭṭhadinesv-ahaṃ* with BJTS for PTS *māse aṭṭhadine svaha*

6152 *paṇidhāya*, or "firm resolve", Sinh. *prārthanāva*

6153 PTS *yahiṇ tahiṇ*; BJTS *tahiṃ tahiṃ*

6154 lit., "my mother was fragrant through her body"

even [after] twelve years [have passed]." (34) [6152]

When I agreed [saying], "Yes, [Sir,]"

he showed three [such dead] skulls [to me]. I said6155 that They were [now] reborn

in hell, as a man,6156 with the gods. (35) [6153]

At that time the Leader showed [me]

the skull of a Lonely Buddha. After that, without a basis,6157

I requested ordination. (36) [6154]

After going forth, I praised the

Well-Gone-One in this [and] that place.6158

Therefore the monks became annoyed

at me, “he has a poet’s mind.” (37) [6155]

Therefore in order to test [me], the Guide, the Buddha said to me:

“Are these verses thoughtful figures, 6159

or are They spoken groundlessly?” (38) [6156]

“Hero, I’m not poet-minded;

They are spoken by me with grounds.” “In that case, [then,] O Vaṅḡsa,

you sing your praises of me now.” 6160 (39) [6157]

At that time I praised the Hero,

the Seventh Sage, with [my] verses.

Then at once, [becoming] happy,

the Victor placed me as foremost. (40) [6158]

Through [my] speaking and through [my] mind

I then despised [some] others who

were well-behaved. 6161 Stirred up 6162 by that, I attained [my] arahantship. (41) [6159]

“No other one at all is found who’s foremost among the eloquent

6155 #389 {392}, above, esp. vv.66-71 [3648-3653]

6156 or “cultivating [those] four in the Teaching”

6157 lit., “destruction of the outflows”

6158 or “one who had gone forth”: *pabbajito*

6159 this verse is in a more complex meter, with twelve-syllable feet.

6160 lit., “here”

6161 BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for an incomplete hundred (*sātakaṃ*).

6162 BJTS places this statement above the summary, rather than after it

as is this monk [named] Vaṅḡsa;

so should you consider 6163 [him], monks.” (42) [6160]

Karma done a hundred thousand

[aeons hence] showed me [its] fruit here:

well-liberated, arrow-quick,

I have destroyed my defilements. (43) [6161]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (44) [6162]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (45) [6163]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (46) [6164]

Thus indeed Venerable Vaṅḡisa Thera spoke these verses.

The legend of Vaṅḡisa Thera is finished.

542. {545.}6164 Nandaka6165 [Edit](#)

The Victor, Padumuttara,

the One with Eyes for everything, the Leader [of the World,] arose

a hundred thousand aeons hence. (1) [6165]

Out of friendship for all beings, for [their] happiness and profit, the Best Debater, Well-Bred Man,

practiced6166 in [the world] with [its] gods. (2) [6166]

6163 *dhāretha*, lit., “carry” “recall” “remember” “regard”

6164 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6165 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

6166 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Who Reached the Height of Fame,6167 Splendrous,6168

Supported by Praise,6169 the Victor,

the Worshipped One6170 of every world, Well-Known6171 in all directions, (3) [6167]

who Crossed Over Perplexity,6172

who Moved Beyond Saying “How? How?,”6173

whose Mind’s Intentions are Fulfilled,6174

Attained supreme Awakening,6175 (4) [6168]

The Ultimate Man, Producer6176

of the road to non-production,6177

declared what had not been declared

and gave birth to what was unborn. (5) [6169]

Road-Knower,6178 Road-Discerner,6179 he's the Road-Teller,6180 the Bull of Men. Skilled6181 on6182 the road, the Teacher is

the Ultimate Best6183 of drivers.6184 (6) [6170]

Then the Great Compassionate One, the Leader is preaching *Dhamma*, lifting up beings who are stuck

on the road [known as] delusion. (7) [6171]

The Great Sage praised a follower

6167 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

6168 lit., "going," elsewhere translated as "flying" given the context

6169 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

6170 *sappi*, lit., ghee, clarified butter (*gī tel*)

6171 lit., "went"

6172 reading *sañcālesi* with BJTS for PTS *sañjālesi*

6173 lit., "fell down"

6174 lit., "meritorious"

6175 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou- sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, porti on, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

6176 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

6177 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

6178 *°vikutṭṭṭ*; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

6179 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

6180 lit., "on a flower"

6181 or perhaps flowers? Or both, i.e. trees in bloom?

6182 *khiddāra'ti'yā*

6183 *tīdase*, i.e., in Tāvatiṃsa heaven

6184 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

who was regarded as the best

in exhorting of [Buddhist] nuns,

[and] placed6185 [him] in that foremost place. (8) [6172]

After hearing that I was thrilled. Inviting [him], the Thus-Gone-One, having fed [him] with Assembly,

I aspired to that supreme place. (9) [6173]

At that time, the Lord, [also] thrilled,

the Great Sage said [these words] to me: "Be happy, O long-lived one; you

will receive that beautiful [place]. (10) [6174]

In one hundred thousand aeons, arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. (11) [6175]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring, the one whose name is Nandaka

will be the Teacher's follower." (12) [6176]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I was gone to Tāvātimsa. (13) [6177]

And now, in [my] final rebirth, I'm born in a millionaire's clan, rich, prosperous, very wealthy,

in the great city, Śrāvastī. (14) [6178]

Seeing the Well-Gone-One at the city gate, I was astonished;⁶¹⁸⁶ when [he] got Jeta Hermitage,⁶¹⁸⁷

I went forth into homelessness. (15) [6179]

After not a very long time,

I attained [my] arahantship.

Then I'm one who's crossed existence, instructed by the All-Seer.⁶¹⁸⁸ (16) [6180]

⁶¹⁸⁵ *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

⁶¹⁸⁶ lit., "*pūjā*"

⁶¹⁸⁷ *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

⁶¹⁸⁸ or "I do not know," *na jānāmi*

I preached *Dhamma* to the nuns [and] performed the question and answer. Instructed by me, all of them

became [arahants], undefiled. (17) [6181]

Five hundred [of them], none lacking;

the Great Friend,⁶¹⁸⁹ gladdened at that time, placed me in the foremost place of

those who give instruction to nuns. (18) [6182]

Karma done a hundred thousand

[aeons hence] showed me [its] fruit here:

well-liberated, arrow-quick,

I have destroyed my defilements. (19) [6183]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (20) [6184]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (21) [6185]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (22) [6186]

Thus indeed Venerable Nandaka Thera spoke these verses.

The legend of Nandaka Thera is finished.

543. {546.}6190 Kāḷudāyi6191 [Edit](#)

The Victor, Padumuttara,

the One with Eyes for everything, the Leader [of the World,] arose

a hundred thousand aeons hence. (1) [6187]

6189 *pariḷāho*

6190 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6191 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

The Teacher, Best among Leaders,6192

Victor, Knower of Right from Wrong,6193

Grateful,6194 Mindful of Benefits,6195

urges on those6196 at the crossing.6197 (2) [6188]

Home of Kindness,6198 examining

[things] with [his] omniscient knowledge, the Limitless Heap of Virtue6199

is preaching [his] superb *Dhamma*. (3) [6189]

At one time he, the Great Hero, assembled with limitless folks,6200 is preaching the honeyed *Dhamma*,

along with the Four [Noble] Truths. (4) [6190]

Having heard the superb Teaching, pure in beginning, middle, end, there was *Dhamma*-penetration6201

for one hundred thousand beings. (5) [6191]

At that time the earth sounded forth and the clouds [began their] growling; the gods, Brahmā, men [and] titans

continued6202 saying "Excellent!" (6) [6192]

"O! The Compassionate Teacher!

O! Preaching of the great *Dhamma*! O! The Victor lifts up those sunk

in the ocean of existence." (7) [6193]

6192 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḷaḥarayaḥ*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-

boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

6193 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

6194 lit., “going,” elsewhere translated as “flying” given the context

6195 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

6196 *sappi*, lit., ghee, clarified butter (*gī tel*)

6197 lit., “went”

6198 reading *sañcālesi* with BJTS for PTS *sañjālesi*

6199 lit., “fell down”

6200 lit., “meritorious”

6201 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, porti on, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

6202 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

When Brahmā with the gods [and] men were thus stirred up with emotion,6203 the Victor praised a follower,

foremost of pleasers6204 of the clans. (8) [6194]

I then [lived] in Haṃsavatī, born in a clan of ministers. Comfortable6205 and good-looking,

I was rich, with abundant wealth. (9) [6195]

Having approached Swan Hermitage,6206 worshipping him, the Thus-Gone-One, hearing [his] honey[-sweet] *Dhamma*,

having served6207 the Neutral One, (10) [6196]

bowing down before [his] feet, I

spoke these words [to him at that time]: “O Sage, he who was praised by you, foremost of the pleasers of clans,

I will be like him, O Hero,

in a Buddha’s6208 dispensation.” (11) [6197, 6198a-b]6209

Then the Great Compassionate One said to me as though sprinkling me with ambrosia,6210 “Son, striving one, you’ll attain that beautiful [place]. Doing a deed for the Victor,

how could it then be without fruit? (12) [6198c-d, 6199]

In one hundred thousand aeons, arising in Okkāka’s(Ikshvaku’s) clan,

the one whose name is Gotama

will be the Teacher in the world. (13) [6200]

Worthy heir to that one’s *Dhamma*,

Dhamma’s legitimate offspring, the one whose name is Udāyi

will be the Teacher’s follower.” (14) [6201]

6203 *y’enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

6204 °*vikutr*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

6205 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

6206 lit., “on a flower”

6207 or perhaps flowers? Or both, i.e. trees in bloom?

6208 *khiddār’atī’yā*

6209 *tidase*, i.e., in Tāvatiṃsa heaven

6210 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

After hearing that I was thrilled, [and] then for as long as [I] lived, loving-hearted, I served the Guide,
the Victor, with the requisites. (15) [6202]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,
I went to Tāvatiṃsa [then]. (16) [6203]

And now in [my] final rebirth, in lovely Kapilavastu,
I’m born in a minister’s clan,
with Suddhodana⁶²¹¹ as [our] king. (17) [6204]

When in lovely Lumbini grove, Siddhartha, the Bull among Men, was born for the well-being and
the happiness of every world, (18) [6205]

on that same day, I [too] was born, [and] I grew up along with him, beloved, friendly, [and] held dear,
confident [and] skilled in the law. (19) [6206]

At the age of twenty-nine [years,] departing [from there] he went forth. Contorting [himself] for six years,
he [then] was the Buddha, the Guide. (20) [6207]

Conquering Death [and] his army, casting out [all the] defilements, crossing the flood of existence,
he [then] was Buddha in the world.⁶²¹² (21) [6208]

Going to the [place] named Isi⁶²¹³ he instructed the group of five;⁶²¹⁴ then the Blessed One instructed
[folks], going, going here [and] there. (22) [6209]

Instructing those who could be led, assisting [the world] with [its] gods, approaching Maṅgalā mountain,⁶²¹⁵

6211 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

6212 lit., “*pūjā*”

6213 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

6214 or “I do not know,” *na jānāmi*

6215 *parijāho*

the Victor then dwelt [in that place]. (23) [6210]

Then sent by Suddhodana, the earth’s protector,⁶²¹⁶ going, seeing

the Ten-Powered One,6217 going forth,

I [too] became an arahant. (24) [6211]

Then asking [it of] the Great Sage, I brought [him back] to Kapila.6218

Then having gone [back there] again

I'm bringing the great clan pleasure.6219 (25) [6212]

The Victor, glad at that virtue, the Bull of People spoke to me.

The Guide appointed me foremost

among the pleasers of the clans. (26) [6213]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (27) [6214]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (28) [6215]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (29) [6216]

Thus indeed Venerable Kāḷudāyī Thera spoke these verses.

The legend of Kāḷudāyī Thera is finished.

6216 lit., "in the city, Śrāvastī,"

6217 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

6218 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

6219 *samādhikusalo ahaṇ*

544. {547.}6220 Abhaya6221 [Edit](#)

The Victor, Padumuttara,

the One with Eyes for everything, the Leader [of the World,] arose

a hundred thousand aeons hence. (1) [6217]

The Thus-Gone-One exhorts someone in the going for refuge, [and]

he exhorts someone in morals,

in the supreme ten ways to act.6222 (2) [6218]

The Hero gives to somebody

the ultimate fruit of monkhood,

[and] likewise the eight attainments;6223

he bestows the three knowledges. (3) [6219]

Supreme Man6224 urges some being in the six special knowledges,

[and] the Lord gives to somebody

the four analytical modes. (4) [6220]

Seeing folks to be awakened,

[across] leagues that can't be counted, in no time having approached [them],

the Charioteer of Men exhorts. (5) [6221]

I then [lived] in Haṃsavatī; I was the son of a brahmin, a master of all the Vedas, revered as a grammarian, skillful in etymology, confident in definitions,

verse-knower,6225 ritual-knower,6226

6220 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6221 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

6222 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

6223 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

6224 lit., "going," elsewhere translated as "flying" given the context

6225 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

6226 *sappi*, lit., ghee, clarified butter (*gī tel*)

[also] clever at prosody.6227 (6-7) [6222-6223]

[While] wandering about on foot,

having approached Swan Hermitage,6228

I saw [him], the Best Debater,6229

Honored by the Great Populace,6230 (8) [6224]

preaching the *Dhamma* without stain. I, with contrary ideas,

after having gone up to [him],

after hearing his stainless words, (9) [6225]

[looking for a word] of the Sage which was incorrect, repeated,

or6231 thrown-off or without meaning,

I saw none; therefore I went forth. (10) [6226]

After not a long time, being confident among all teachers, I am taken as an expert6232

in the subtle words of Buddha. (11) [6227]

After having put together⁶²³³

four well-written⁶²³⁴ verses [for him], praising the Chief of the Three Worlds,

I had [them] preached⁶²³⁵ from day to day. (12) [6228]

"In [this] frightful existence you

are Free from Passion,⁶²³⁶ Great Hero;⁶²³⁷

out of compassion, you don't die,⁶²³⁸

thus [you're] 'the Compassionate Sage.' (13) [6229]

⁶²²⁷ lit., "went"

⁶²²⁸ reading *sañcālesi* with BJTS for PTS *sañjālesi*

⁶²²⁹ lit., "fell down"

⁶²³⁰ lit., "meritorious"

⁶²³¹ here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou- sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

⁶²³² following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

⁶²³³ *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

⁶²³⁴ °*vikutṭ*°; I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

⁶²³⁵ reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

⁶²³⁶ lit., "on a flower"

⁶²³⁷ or perhaps flowers? Or both, i.e. trees in bloom?

⁶²³⁸ *khiḍḍar'ati'yā*

Someone who's⁶²³⁹ a common person not overwhelmed by defilements,

[would be] attentive⁶²⁴⁰ and mindful;⁶²⁴¹

thus [Buddha's] inconceivable. (14) [6230]

These are not destroyed by themselves, [even] someone's weak defilements, consumed in the fire of knowledge.

It [would be] a marvel [if so]. (15) [6231]

He who's the Teacher of All Worlds:⁶²⁴²

for him the world's thus a teacher;

he's thus [known as] 'the World-Teacher'⁶²⁴³

[and] the world is following him." (16) [6232]

With [fine verses] like those, I praised

the Sambuddha,⁶²⁴⁴ *Dhamma*-preacher;⁶²⁴⁵

doing so as long as [I] lived,

after death⁶²⁴⁶ I went to heaven.⁶²⁴⁷ (17) [6233]

In the hundred thousand aeons

since I praised the Buddha [like that], I've come to know no bad rebirth:

that's the fruit of praising [Buddha]. (18) [6234]

I experienced a lot of

great kingship in the world of gods, and local kingship [here on earth,]

[and] wheel-turning kingship [as well]. (19) [6235]

I transmigrate in [just] two states:

that of a god, or of a man.

I do not know other rebirths;

that's the fruit of praising [Buddha]. (20) [6236]

[When human] I'm born in two clans:

the kṣatriyan or the brahmin.

6239 *tidase*, i.e., in Tāvatiṃsa heaven

6240 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

6241 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

6242 lit., "*pūjā*"

6243 *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

6244 or "I do not know," *na jānāmi*

6245 *parijāho*

6246 lit., "in the city, Śrāvastī,"

6247 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

I don't get born6248 in lesser clans:

that's the fruit of praising [Buddha]. (21) [6237]

Now, in [my] final existence, in Rajgir, ultimate city,6249

I am King Bimbisāra's son,

and [my given] name's Abhaya. (22) [6238]

Influenced6250 by an evil friend,6251

I was bewildered by a Jain.

Sent by the leader of the Jains,6252

I approached the Best of Buddhas. (23) [6239]

Having asked a subtle question, hearing [Buddha's] supreme response, going forth, in not a long time,

I attained [my] arahantship. (24) [6240]

After praising the Best Victor,6253

I [myself] am praised all the time. With good-scented body and mouth,

I am endowed with happiness. (25) [6241]

Thus indeed I am greatly wise,
with sharp, clever [and] quick wisdom, and I [speak] with varied discourse,
through the power of that karma. (26) [6242]

With pleasure in [my] heart, praising the Worthy,6254
the Unmatched,6255 Self-Become6256 Padumuttara, as the fruit of that, to a place [full] of woe,
for a [whole] lakh6257 of aeons, I did not go. (27) [6243]6258

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (28) [6244]

6248 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

6249 *samādhikusalo ahaṇ*

6250 *iddhipādesu kovido*

6251 lit., “did *pūjā*”

6252 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

6253 *bojjhaṅgaratan’issaro*, a play on the “seven gems” (the wheel, etc.) of the wheel-turning monarch

6254 *mahābhi’sakkasaṅkā’so*

6255 *dosa’vy’ādhitikic’chak’o*

6256 *°viphālako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*

6257 *diṭṭhigaṇḍa°*

6258 *lokapajjoto*

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (29) [6245]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (30) [6246]

Thus indeed Venerable Abhaya Thera spoke these verses.

The legend of Abhaya Thera is finished.

545. {548.}6259 Lomasakaṅgiya6260 [Edit](#)

In this [present] lucky aeon

Brahmā’s Kinsman, Greatly Famed One, known by the name of Kassapa,6261

Best Debater,6262 [Buddha,] arose. (1) [6247]

Back then [both] Candana and I, gone forth⁶²⁶³ in the dispensation, fulfilling *Dhamma* to the end

of life in the dispensation, (2) [6248]

fallen from there were both reborn

[as gods] in Tusitā heaven.

Having surpassed the others⁶²⁶⁴ there, through dances which were divine, and through songs [and] through speeches and the ten attainments starting with looks,

living [our] lifespan's [full] extent,

we're enjoying great happiness. (3-4) [6249-6250]

⁶²⁵⁹ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶²⁶⁰ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

⁶²⁶¹ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁶²⁶² *rattambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

⁶²⁶³ lit., "going," elsewhere translated as "flying" given the context

⁶²⁶⁴ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

Falling from there, Candana was reborn among the thirty [gods]:

I was a son of the Śākyas,⁶²⁶⁵

in Kapilavastu city. (5) [6251]

When [the Buddha], the World's Leader, asked by the Elder, Udāyi,⁶²⁶⁶

with compassion for the Śākyas returned⁶²⁶⁷ to Kapilavastu, (6) [6252]

the proud among the Śākyans then, not knowing the Buddha's virtue, aren't bowing to the Sambuddha,

caste-conceited,⁶²⁶⁸ disrespectful.⁶²⁶⁹ (7) [6253]

Discerning what They were thinking, walking back and forth in the sky,

the Victor rained like the Rain-God,⁶²⁷⁰

[and] blazed forth like the God of Fire.⁶²⁷¹ (8) [6254]

Displaying his unequaled form, he made [it] disappear again. Having been one, he was many,

[and then] again he was alone. (9) [6255]

He showed [himself] in varied forms, in darkness as well as bright light. Having performed that miracle,

the Sage instructed [his] kinsmen. (10) [6256]

A huge cloud four continents[-wide]

rained forth [on the world] all the time.

Then the Buddha preached [to them all]

the *Vessantara Jātaka*.6272 (11) [6257]

At that time all those kṣatriyans,

6265 *sappi*, lit., ghee, clarified butter (*gī tel*)

6266 lit., "went"

6267 reading *sañcālesi* with BJTS for PTS *sañjālesi*

6268 lit., "fell down"

6269 lit., "meritorious"

6270 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou- sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, porti on, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

6271 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

6272 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

having slain [their] caste-born conceit, approached the Buddha for refuge.

Then [King] Suddhodana6273 said this: (12) [6258]

"O Very Wise One6274 this is the third time I'm worshipping your feet, One with Eyes on All Sides;6275

[the first time was] when [your] birth caused the earth to quake,

[next] when the rose-apple's shade did not leave you."6276 (13) [6259]6277

Seeing the Buddha's majestic power,6278 I [too] was astonished.6279

Having gone forth right on that spot,

I dwelt, worshipped by [my] mother.6280 (14) [6260]

Candana, [now] son of a god, approached me, then examined6281 [me] on the *Bhaddekaratta Sutta*,6282

in abridged [and] extended forms.6283 (15) [6261]

Then being incited by him,

I approached the Leader of Men.6284

Hearing the *Bhaddekaratta*,

moved,6285 I longed for the forest[-life]. (16) [6262]

Then I asked [my] mother [about]

going alone to the forest.

My mother said, "You're Delicate.

Refrain from that [course]."6286 Then I said: (17) [6263]

"[When] I'm practicing solitude,6287

I will push away with [my] chest

6273 °*vikutr*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

6274 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

6275 lit., “on a flower”

6276 or perhaps flowers? Or both, i.e. trees in bloom?

6277 *khiddār’atī’yā*

6278 *tidase*, i.e., in Tāvatiṃsa heaven

6279 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

6280 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

6281 lit., “*pūjā*”

6282 *maḥāpakkho*, lit., “one of the great faction” “one with a powerful party,”

6283 or “I do not know,” *na jānāmi*

6284 *parijāho*

6285 lit., “in the city, Śrāvastī,”

6286 *maḥāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, “very wealthy” or “very influential”)

6287 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

sacrificial grass6288 [and] cane grass,6289

cuscut grass,6290 tender grass,6291 coarse grass.6292 (18) [6264]

Gone into the woods, recalling the Victor’s dispensation, the advice [in] *Bhaddekaratta*,

I attained [my] arahantship. (19) [6265]

The past is not to be pursued; the future’s not to be longed for. What is past has been left behind,

and the future is unattained. (20) [6266]

Everywhere6293 he who sees clearly a thing which arises [then falls],

that wise one6294 fosters6295 [nirvana],

unconquerable [and] steady. (21) [6267]

[Now,] today6296 effort should be made;6297

who knows6298 [if there’s] death tomorrow?

There exists no contract for us6299

with the massive army of Death. (22) [6268]

“Living thus, making great effort, day and night, without laziness, that indeed’s *Bhaddekaratto*,”

[so] says6300 the Sage, the Peaceful One.”6301 (23) [6269]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (24) [6270]

Being in Best Buddha’s presence

6288 *samādhikusalo ahaṇ*

6289 *iddhipādesu kovido*

6290 lit., “did *pūjā*”

6291 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

6292 *bojjhaṅgaratan’issaro*, a play on the “seven gems” (the wheel, etc.) of the wheel-turning monarch

6293 *mahābhi’sakkasaṅkā’so*

6294 *dosa’vy’ādhitikic’chak’o*

6295 °*viphāḷako*, lit., “de-fruiter,” BJTS Sinh. gloss *sindunā*

6296 *diṭṭhigaṇḍa°*

6297 *lokapajjoto*

6298 *sanar’āmar’a’sakk’at’o*

6299 *narādicco*

6300 lit., “in”

6301 *s’ugatūpago*, lit., “approaching well-being”. Could also be read as: through morals approaching the Well- Gone-One

was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (25) [6271]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (26) [6272]

Thus indeed Venerable Lomasakaṅgiya Thera spoke these verses.

The legend of Lomasakaṅgiya Thera is finished.

546. {549.}6302 Vanavaccha6303 [Edit](#)

In this [present] lucky aeon

Brahmā’s Kinsman, Greatly Famed One, known by the name of Kassapa,6304

Best Debater,6305 [Buddha,] arose. (1) [6273]

Then I, after having gone forth in the Buddha’s dispensation, wandering in the holy life6306

as long as [I] lived, fell from there.6307 (2) [6274]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (3) [6275]

Fallen from there, in a forest,

I was [then born as] a pigeon.6308

A Buddhist monk6309 [was] living there,

6302 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6303 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

6304 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of

"filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

6305 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper

garment made out of it.

6306 lit., "going," elsewhere translated as "flying" given the context

6307 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

6308 *sappi*, lit., ghee, clarified butter (*gī tel*)

6309 lit., "went"

always delighting in trances,6310

loving-hearted, compassionate,

with a face always greatly pleased,6311

even-minded, a great hero,

learned in the [four] boundless [states].6312 (4-5) [6276-6277]

In not a long time I trusted

that follower of the Buddha,6313

whose thoughts were without obstructions, friendly toward all living beings. (6) [6278]

Then whenever [I] approached6314 him, every day he preached the *Dhamma*, and gave [a little of his] food

to me, seated before [his] feet. (7) [6279]

After living [like that] back then, with great love for the Victor's son, having died6315 I went6316 to heaven,

like home [after] being abroad.6317 (8) [6280]

Fallen from heaven I'm reborn as human due to good karma.

Throwing away [life in] the house,

I [then] went forth repeatedly.6318 (9) [6281]

As monk, ascetic [or] brahmin,

I was thus one who had gone forth, becoming a forest-dweller

[in] various hundreds [of lives]. (10) [6282]

And now in [my] final rebirth,

a brahmin [named] Vacchagotta in lovely Kapilavastu,

6310 reading *sañcālesi* with BJTS for PTS *sañjālesi*

6311 lit., "fell down"

6312 lit., "meritorious"

6313 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou- sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

6314 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

6315 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

6316 °*vikutṭ*°: I take this to evoke a mattress (*tūlikā*°) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

6317 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

6318 lit., "on a flower"

I set forth along with [my] wife.6319 (11) [6283]

My mother's pregnancy craving [when she was] close to giving birth, resolved [her] to live in the woods,

when [I] had come out of [her] womb. (12) [6284]

[My] mother then gave birth to me within a beautiful forest.

As I departed from her womb,

They swaddled me in saffron [cloth].6320 (13) [6285]

After that Prince Siddhartha was born, Banner of the Śākya Clan.6321

I became his beloved friend,

held in confidence and honored. (14) [6286]

When Beings' Hardwood6322 departed, renouncing [all of his] vast fame,

after having gone forth as well,

I went to the Himalayas. (15) [6287]

Seeing respected Kassapa, preacher of rigor, in the woods.6323 hearing the Victor'd arisen,

I approached the Coachman of Men.6324 (16) [6288]

He [then] preached the *Dhamma* to me, with all of the meanings explained.

Then, going forth [under Buddha,]

I went to the forest again. (17) [6289]

Zealously living there I [then] learned6325 the six special knowledges. O! I have obtained a good gain,

being pitied by [my] good friend. (18) [6290]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (19) [6291]

6319 or perhaps flowers? Or both, i.e. trees in bloom?

6320 *khiddā'atī'yā*

6321 *tidase*, i.e., in Tāvātimsa heaven

6322 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

6323 *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

6324 lit., "*pūjā*"

6325 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (20) [6292]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (21) [6293]

Thus indeed Venerable Vanavaccha Thera spoke these verses.

The legend of Vanavaccha Thera is finished.

547. {550.}6326 Cūlasugandha6327 [Edit](#)

In this [present] lucky aeon

Brahmā’s Kinsman, Greatly Famed One, known by the name of Kassapa,6328

Best Debater,6329 [Buddha,] arose. (1) [6294]

Possessing Eighty Lesser Marks,6330

Bearing the Thirty-Two Great Marks,6331

Having6332 a Fathom-Wide Aura,

Gone into a Net of Light-Rays,6333 (2) [6295]

as Comforting6334 as is the moon, Maker of Light [just] like the sun, Quenching [just] as does a raincloud,

a Mine of Gems like the ocean, (3) [6296]

Through morals like earth; through wisdom

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6332 *sappi*, lit., ghee, clarified butter (*gī tel*)

6333 lit., “went”

6334 reading *sañcālesi* with BJTS for PTS *sañjālesi*

like the sky; through meditation 6335

like Himalaya; like the wind

[he does] not stick to anything. (4) [6297]

At that very time I was born in Benares, in a big clan,

rich in grain and abundant wealth, 6336

with heaps of various gemstones. (5) [6298]

Approaching the Leader, who was seated with a large retinue,

I heard [him preaching] the *Dhamma*, undying, delighting the mind. 6337 (6) [6299]

Bearing the Thirty-Two Marks 6338 like the moon with the constellations, Possessing Eighty Lesser Marks, 6339

like a regal *sal* tree in bloom, (7) [6300]

Encircled by a Net of Rays, 6340

like a shining mountain of gold, 6341

Having 6342 a Fathom-Wide Aura,

like the sun [shining] on a lake, (8) [6301]

Excellent Golden-Faced 6343 Victor,

like a mountain [made] of gemstones, with a Heart Full of Compassion, 6344

like the ocean through [his] virtue. 6345 (9) [6302]

The Ultimate Man, like Mt. Meru,

[his] Praises are Famous World-wide; 6346

6335 lit., “fell down”

6336 lit., “meritorious”

6337 here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

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6342 lit., “on a flower”

6343 or perhaps flowers? Or both, i.e. trees in bloom?

6344 *khiḍḍār’ati’y’ā*

6345 *tidase*, i.e., in Tāvatiṃsa heaven

6346 *vyamha-m-uttame*, lit., “in [my] ultimate (or superb) mansion”

Widespread with Fame,6347 the [Great] Hero,

the Sage, who is the Same as Space,6348 (10) [6303]

Heart Unattached6349 in every place, the Leader is [thus] like the wind; Support6350 for all living beings,

the Seventh Sage is like the earth. (11) [6304]

[Kassapa,] Unsoiled by the World like a pink lotus by water,

shines forth like a mountain of fire

Burning the Bad-Speech Undergrowth.6351 (12) [6305]

Everywhere, like an antidote,6352

he Destroys the Defilement-Poison,6353

Adorned with the Scent of Virtue,6354

like Gandhamādana Mountain. (13) [6306]

The Hero's a Mine of Virtues6355

like the ocean [is] of gemstones;

Thoroughbred Man6356 like a Sindh horse,

he Carries Off Defilement's Filth.6357 (14) [6307]

Like a champion great soldier,

he Crushes the Army of Death;6358

he is like a wheel-turning king,

Lord of Wisdom's [Seven] Gems.6359 (15) [6308]

Just like a man of medicine,6360

he Doctors the Illness [called] Faults;6361

just like the very best surgeon,

6347 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

6348 lit., “*pūjā*”

6349 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

6350 or “I do not know,” *na jānāmi*

6351 *parijāho*

6352 lit., “in the city, Śrāvastī,”

6353 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, “very wealthy” or “very influential”)

6354 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

6355 *samādhikusalo ahaṇ*

6356 *iddhipādesu kovido*

6357 lit., “did *pūjā*”

6358 *mārasenāpamaddano*, BJTS reads *mārasenappamaddano*

6359 *bojjhaṅgaratan’issaro*, a play on the “seven gems” (the wheel, etc.) of the wheel-turning monarch

6360 *mahābhi’sakkasaṅkā’so*

he Drains6362 the Abscess [called False] Views.6363 (16) [6309]

At that time, the Torch of the World,6364

Honored by Gods along with Men,6365

the Sun among Men,6366 the Victor,

preached *Dhamma* to6367 his retinue. (17) [6310]

"Giving alms [one becomes] wealthy, through morals one gains6368 well-being, through meditation, nirvana:"6369

thus indeed he gave instruction. (18) [6311]

Everyone in the retinue

hears that, [his] very sweet6370 preaching, pure in beginning, middle, end,

very tasty,6371 like ambrosia. (19) [6312]

Having heard [his] honeyed Teaching, pleased in Victor's dispensation,

going to Buddha6372 for refuge,

I praised [him] as long as [I] lived. (20) [6313]

At that time, for eight days [each] month,6373

I covered over the ground of

the perfumed hut [where lived] the Sage with the four types of fragrant [things], out of my wish6374 for that good smell

for [my own] odor-free body.

Then the Victor prophesied that

[I'd] attain that fragrant body: (21-22) [6314-6315]

"He who covered over the ground

of [my] own perfumed hut with scents, as the result of that karma,

6362 °*viphāḷako*, lit., "de-fruiter," BJTS Sinh. gloss *sindunā*

6363 *ditṭhigaṇḍa*°

6364 *lokapajjoto*

6365 *sanar'āmar'a'sakk'at'o*

6366 *narādicco*

6367 lit., "in"

6368 *s'ugatūpago*, lit., "approaching well-being". Could also be read as: through morals approaching the Well- Gone-One

6369 *nibbāti*, or "he cools off "

6370 *mahā'ssādaṇ*

6371 *mahār'a'saṇ*

6372 lit., "to the Well-Gone-One

6373 reading *māse aṭṭhadinesv-ahaṃ* with BJTS for PTS *māse aṭṭhadine svaha*

6374 *paṇidhāya*, or "firm resolve", Sinh. *prārthanāva*

[while being] reborn here and there,6375

this man will be one who has a good-smelling body everywhere. Having the fragrance of virtue,
he'll reach nirvana, undefiled." (23-24) [6316-6317]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,
I went to Tāvātimsa [then]. (25) [6318]

And now in my final rebirth, I'm born in a clan of brahmins. When I was dwelling in the womb,
my mother's body was fragrant.6376 (26) [6319]

And when I was departing from [my] mother's womb, then the city, Śrāvastī, was diffused with good
scents, as though it had been perfumed. (27) [6320]

And a perfumed rain of flowers, divinely-scented, delightful, and very costly incense [too,]
was wafted about all that time. (28) [6321]

And the gods rained down on that house, the house in which I had been born,
a perfumed [rain] with all good-scented
[types of] incense [and] flowers [too]. (29) [6322]

And while I, a lucky young man, remained in the prime of [my] youth, then the Charioteer of Men
guided Sela6377 with retinue. (30) [6323]

I [too], along with all of them, came to the city, Śrāvastī. Seeing the Buddha's majestic
power, I went forth at that time. (31) [6324]

Morals, meditation, wisdom
and the freedom that's unsurpassed;
cultivating [those] four things,6378

6375 PTS *yahiṇ tahiṇ*; BJTS *tahiṇ tahiṇ*

6376 lit., "my mother was fragrant through her body"

6377 #389 {392}, above, esp. vv.66-71 [3648-3653]

6378 or "cultivating [those] four in the Teaching"

I attained [my] arahantship.6379 (32) [6325]

And when I was a renouncer,6380
and when I was an arahant, and when I attained nirvana,
there was then a good-smelling rain. (33) [6326]

The fragrance of my body is always blowing costly sandalwood, champaka and blue lotus.

In just that way, gone here and there I'm perfuming,

suppressing [all] different scents in every respect. (34) [6327]6381

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (35) [6328]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (36) [6329]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (37) [6330]

Thus indeed Venerable Cūlasugandha Thera spoke these verses.

The legend of Cūlasugandha Thera is finished.

The Summary: Bhaddiya, Elder Revata,

and Sivalī, the great getter, Vaṅḡsa, also Nandaka, Kāḷudāyī, thus Ābhaya, Lomasa and Vanavaccha,

and Sugandha done as the tenth.

There are three hundred verses [here,]

and [also] sixteen more than that.

Then there is the Summary of Chapters:

The chapter called Kaṇḍikāra, Phalada, Tīṇadāyaka,

6379 lit., "destruction of the outflows"

6380 or "one who had gone forth": *pabbajito*

6381 this verse is in a more complex meter, with twelve-syllable feet.

Kaccāna, Bhaddiya chapter;

the verses that are counted here

are nine hundred in this6382 [grouping]

and exactly eighty-four [more].

Five [times] one hundred [plus] fifty

apadānas are explained [here]. Along with summary verses

these are six thousand [verses here]

and two hundred verses [as well]

[plus] eighteen [verses] more than that.

To that extent the *Buddhāpadāna*, *Paccekabuddhāpadāna* and *Therāpadāna* are finished. Let it be the basis for nirvana!6383

The Bhaddiya Chapter, the Fifty-Fifth6384

{551.}6386 Yasa6387 [Edit](#)

Floating in6388 the great ocean, my palace [then] was very well-made.

There was a pond, [also] well made,

[full of] the cries of ruddy geese,6389 [6331]

covered with *mandālaka*6390 blooms and with pink and blue lotuses.

And a river was flowing there, beautiful, with excellent banks, [6332]

6382 lit., "here"

6383 BJTS omits these two concluding lines, because the BJTS recension of the *apadāna* does not end here, even though BJTS includes these chapter summary verses for an incomplete hundred (*sātakaṃ*).

6384 BJTS places this statement above the summary, rather than after it

6385 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6386 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

6387 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

6388 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

6389 lit., "going," elsewhere translated as "flying" given the context

6390 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

covered with fish and tortoises,6391

with various birds spread about,6392

noisy with peacocks6393 [and] herons,6394

[and] the [calls of birds] like cuckoos.6395 [6333]

Pigeons6396 [and] *ravi*-swans6397 [as well], ruddy geese6398 and *nadīcaras*,

lapwings6399 [and] mynah birds6400 are here, small monkeys,6401 *jivajīvakas*.6402 [6334]

[It] resounds with swans and herons, owls and many *piṅgalas*.

The sand contains the seven gems,

[strewn with] jewels [and costly] pearls. [6335]

All of the trees, made out6403 of gold, pervaded by various scents,

are lighting up my palace [there],

by day and night, all of the time. [6336]

Sixty thousand instruments are being played morning and evening. Sixteen thousand women [as well] are waiting on me constantly. [6337]

Happy, with pleasure in [my] heart, having departed [my] palace,

I worshipped that Greatly Famed One, Sumedha, Leader of the World. [6338]

Having greeted the Sambuddha,

6391 *sappi*, lit., ghee, clarified butter (*gī tel*)

6392 lit., "went"

6393 reading *sañcālesi* with BJTS for PTS *sañjālesi*

6394 lit., "fell down"

6395 lit., "meritorious"

6396 here and in the following neologism I exploit the English exploitation of the Latin shorthand for "thou- sand" and "hundred" to keep the meter. The Pali is lit., "a thousand *kaṇḍas* (part, portion, lump, a small measure), hundred *bheṇḍu* [tall? thick?]." .

6397 following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures

may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

6398 *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

6399 *vikutṭi*; I take this to evoke a mattress (*tūlikā*) constructed through piling up ("assembling") of layers of grass or wool (see RD., s.v.)

6400 reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

6401 lit., "on a flower"

6402 or perhaps flowers? Or both, i.e. trees in bloom?

6403 *khiddār'ati'yā*

inviting him [and] Assembly,

that Wise One then agreed [to come], Sumedha, Leader of the World. [6339]

Having preached the *Dhamma* to me, 6404 the Great Sage [later] took his leave. Having greeted the Sambuddha,

I returned to my palace [then]. [6340]

I summoned [all] the people 6405 there: "All of you gather together.

In the first part of the day,

the Buddha will come to the palace." [6341]

"We dwelling near you have received something that's well-gotten for us. We too will do a *pūjā* for

the Teacher, the Best of Buddhas." [6342]

After putting up food [and] drink, I announced that it was the time.

The Leader of the World arrived

with one hundred thousand masters. 6406 [6343]

I went to meet [him] with the five musical instruments [sounding].

The Supreme Person 6407 sat down on

a chair made out of solid gold. [6344]

I placed⁶⁴⁰⁸ a canopy above,
which was made out of solid gold; fans are then diffusing [perfumes] within the Assembly of monks. [6345]

I regaled the monks' Assembly
with large amounts of food [and] drink; I gave individual pairs
of cloth⁶⁴⁰⁹ to the monks' Assembly. [6346]

The one whom They called Sumedha, Sacrificial Recipient,⁶⁴¹⁰

⁶⁴⁰⁴ *tidase*, i.e., in Tāvatiṃsa heaven

⁶⁴⁰⁵ *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

⁶⁴⁰⁶ *nava*, the same adjective translated as "new" in the first foot and "fresh" in the second foot

⁶⁴⁰⁷ lit., "*pūjā*"

⁶⁴⁰⁸ *mahāpakkho*, lit., "one of the great faction" "one with a powerful party,"

⁶⁴⁰⁹ or "I do not know," *na jānāmi*

⁶⁴¹⁰ *parijāho*

sitting in the monks' Assembly,
spoke these [six] verses [at that time]: [6347]

"This one who [gave] me food and drink and fed⁶⁴¹¹ all of these [monks] with it,

I shall relate details of him;

[all of] you listen to my words: [6348]

For eighteen hundred aeons he will delight in the world of gods. A thousand times he'll be a king,
a king who turns the wheel [of law]. [6349]

In whichever womb he's reborn, [whether] it's human or divine,

a canopy of solid gold

will always⁶⁴¹² be carried [for him]. [6350]

In thirty thousand aeons [hence], arising in Okkāka's(Ikshvaku's) clan,

the one whose name is Gotama

will be the Teacher in the world. [6351]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, knowing well all the defilements,

he'll reach nirvana, undefiled. [6352]

Sitting in the monks' Assembly

he will [then] roar the lion's roar.⁶⁴¹³

On [his] pyre an umbrella's borne;⁶⁴¹⁴

beneath it⁶⁴¹⁵ he is cremated." [6353]

Monkhood has been attained by me; my defilements are [now] burnt up. In a pavilion or tree-root,
burning heat is not known by me. [6354]

In the thirty thousand aeons since I gave that gift at that time, I've come to know no bad rebirth:
the fruit of giving everything. [6355]

6411 lit., "in the city, Śrāvastī,"

6412 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, "very wealthy" or "very influential")

6413 *pañca-kāma-guṇe*, "the five strands of sense pleasure," namely those obtained through the five senses

6414 *samādhikusalo ahaṇ*

6415 *iddhipādesu kovido*

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. [6356]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! [6357]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! [6358]

Thus indeed Venerable Yasa Thera spoke these verses.

The legend of Yasa Thera, the first.

{552.}6416 Nadī-Kassapa6417 [Edit](#)

When Padumuttara Buddha,

the World's Best One, the Neutral One, was wandering about for alms, maintaining superlative fame,

taking the best fruit [of some sort],

I gave [it] to [him], the Teacher, [6359]

The Biped-Lord, 6418 the World's Best One, Bull of Men. Due to that karma,

I've attained the unshaking state

beyond [all] conquest and defeat. [6360]

In the hundred thousand aeons since I gave that donation then, I've come to know no bad rebirth:

that's the fruit of giving the best. [6361]

6416 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6417 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

6418 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. [6362]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! [6363]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! [6364]

Thus indeed Venerable Nāḍikassapa Thera spoke these verses.

The legend of Nāḍikassapa Thera, the second.

{553.}6419 Gayā-Kassapa6420 [Edit](#)

I was dressed in6421 deer-leather [then], wearing a [heavy] shoulder-yoke. Carrying a *khāri* load, I brought jujubes6422 to the ashram. [6365]

The Blessed One in that era

was alone with nobody else.6423

He then approached my hermitage, shining brightly all of the time. [6366]

Bringing pleasure to [my] own heart, worshipping6424 the Compliant One,6425

6419 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6420 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka (“Barley-Porridge Donor”)

6421 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupiṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

6422 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

6423 lit., “going,” elsewhere translated as “flying” given the context

6424 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

6425 *sappi*, lit., ghee, clarified butter (*gī tel*)

taking [them] with both of my hands

I gave the Buddha jujubes. [6367]

In the thirty-one aeons since

I gave that fruit [to him] back then, I’ve come to know no bad rebirth: the fruit of giving jujubes. [6368]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. [6369]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! [6370]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! [6371]

Thus indeed Venerable Gayā-Kassapa Thera spoke these verses.

The legend of Gayā-Kassapa Thera, the third.

{554.}6426 Kimbila6427 [Edit](#)

When Kakusandha passed away,6428 the Brahmin, the Perfected One,6429 gathering *salala*6430 flowers,

I constructed a pavilion.6431 [6372]

Having gone to Tāvatiṃsa,

I received a supreme mansion.

6426 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6427 “Auspicious,” a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka (“Barley-Porridge Donor”)

6428 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komuṇḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of “filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

6429 *r’attambaradharo*, lit., “bearing red *ambara*,” the latter referring to a type of cloth as well as an upper garment made out of it.

6430 lit., “going,” elsewhere translated as “flying” given the context

6431 *nijjhāyamāno*, lit., “meditating” “reflecting” “thinking;” I follow BJTS Sinhala gloss *balannā vu mama*

I surpassed [all] the other gods:

that is the fruit of good karma. [6373]

Whether it's the day or the night, walking back and forth or6432 standing, I'm covered with *salala* blooms:

that is the fruit of good karma. [6374]

Within just this [present] aeon6433

since I [thus] worshipped6434 the Buddha, I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. [6375]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. [6376]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! [6377]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! [6378]

Thus indeed Venerable Kimbila Thera spoke these verses.

The legend of Kimbila Thera, the fourth.

{555.}6435 *Vajjiputta*6436 [Edit](#)

The Blessed One, Thousand-Raycd One,6437

the Self-Become, Unconquered One,

6432 *sappi*, lit., ghee, clarified butter (*gī tel*)

6433 lit., “went”

6434 reading *sañcālesi* with BJTS for PTS *sañjālesi*

6435 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

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6437 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, “a food made with barley;” BJTS Sinh. gloss *komupinḍu*, “soft-boiled alms”), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of

“filling” the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

rising up from [his] solitude,

went forth in order to seek food. [6379]

[Holding] fruit in [my] hand, I saw the Bull of Men who had approached. Happy, with pleasure in [my] heart,

I gave [him] fruit with stems attached. [6380]

In the ninety-four aeons since

I gave [him] that fruit [at that time], I've come to know no bad rebirth:

that is the fruit of giving fruit. [6381]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. [6382]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! [6383]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! [6384]

Thus indeed Venerable Vajjīputta Thera spoke these verses.

The legend of Vajjīputta Thera, the fifth.

{556.}6438 Uttara6439 [Edit](#)

The Sambuddha named Sumedha, Bearing the Thirty-two Great Marks, Seclusion-Lover, Blessed One,
came up to the Himalayas. [6385]

Plunged into the Himalayas,

the Chief, Compassionate, the Sage,

6438 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6439 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

getting into lotus posture,6440

sat down, the Ultimate Person. [6386]

I was a sorcerer6441 back then,

[one who could] travel through the sky;
taking my well-gone⁶⁴⁴² trident I
was going through the sky [right there]. ^[6387]

Like fire [burning] on a mountain, like the moon on the fifteenth day,⁶⁴⁴³ the Buddha blazed forth in the woods, like a regal *sa/* tree in bloom. ^[6388]

Coming down from atop the woods, the Buddha's rays filled [all of] space, with the color of a reed-fire.⁶⁴⁴⁴
Seeing [that], I pleased [my own] heart. ^[6389]

Wandering, I saw a flower,
a dinner-plate⁶⁴⁴⁵ with divine scent. Carrying three [of those] flowers,
I offered⁶⁴⁴⁶ [them] to the Buddha.⁶⁴⁴⁷ ^[6390]

Through Buddha's majestic power, [just] then those three flowers of mine, stems turned upward, petals downward, They're making shade for the Teacher. ^[6391]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,
I went to Tāvatiṃsa [then]. ^[6392]

There my well-constructed mansion
was known [by the name] "Dinner-Plate."⁶⁴⁴⁸

⁶⁴⁴⁰ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupinḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁶⁴⁴¹ *r'attambaradhara*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁶⁴⁴² lit., "going," elsewhere translated as "flying" given the context

⁶⁴⁴³ *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

⁶⁴⁴⁴ *sappi*, lit., ghee, clarified butter (*gī tel*)

⁶⁴⁴⁵ lit., "went"

⁶⁴⁴⁶ reading *sañcālesi* with BJTS for PTS *sañjālesi*

⁶⁴⁴⁷ lit., "fell down"

⁶⁴⁴⁸ lit., "meritorious"

It [measured] sixty leagues in length,
[and it was] thirty leagues in width. ^[6393]

A hundred thousand pinnacles,
a mil-*kaṇḍa*⁶⁴⁴⁹ cent-*bheṇḍu*⁶⁴⁵⁰ [large], made of gold, covered in flags,
appeared for me on that mansion. ^[6394]

Palanquins made out of crystal,
made of gold [or] made of gemstones, and also made out of rubies,
go where I wish⁶⁴⁵¹ if I should wish. ^[6395]

And there was an expensive bed, which had an assembled⁶⁴⁵² mattress, with a wool blanket⁶⁴⁵³ on one end,
and furnished with [lots of] pillows. [6396]

Going out from the palace, I'm wandering in divine travels, going according to [my] wish,
honored by the gods' assembly. [6397]

I stand on flowers⁶⁴⁵⁴ underneath;
a canopy is above me.
A hundred leagues on every side
is covered with dinner-plate [trees].⁶⁴⁵⁵ [6398]

[There] sixty thousand instruments wait on me evening and morning.
They're attending me constantly,
by night and day They're not lazy. [6399]

I delight in play and pleasures;⁶⁴⁵⁶
desiring desires, I rejoice

⁶⁴⁴⁹ here and in the following neologism I exploit the English exploitation of the Latin shorthand for “thou- sand” and “hundred” to keep the meter. The Pali is lit., “a thousand *kaṇḍas* (part, porti on, lump, a small measure), hundred *bheṇḍu* [tall? thick?].” .

⁶⁴⁵⁰ following BJTS, PTS reads *geṇḍu*, in multiple variations. At least in transmission, these obscure measures
may not have been more intelligible than They are today, even if They are clues to the historical situation in which the original was composed.

⁶⁴⁵¹ *y'enicchakā*, following BJTS Sinhala gloss *kāmāti tānaka*

⁶⁴⁵² °*vikut*°: I take this to evoke a mattress (*tālikā*°) constructed through piling up (“assembling”) of layers of grass or wool (see RD., s.v.)

⁶⁴⁵³ reading *uddalomika*° with BJTS for PTS *uddhalomikā* (which means about the same thing, see RD, s.v)

⁶⁴⁵⁴ lit., “on a flower”

⁶⁴⁵⁵ or perhaps flowers? Or both, i.e. trees in bloom?

⁶⁴⁵⁶ *khiḍḍār'atī'yā*

due to the dances and singing,
the percussion and speeches there. [6400]

Eating and drinking there I'm then rejoicing among the thirty,⁶⁴⁵⁷ together with troops of women
I rejoice in [my] great mansion.⁶⁴⁵⁸ [6401]

And five hundred [different] times, I exercised divine rule [there].

And three hundred [different] times, I was a king who turns the wheel. [And I enjoyed] much local rule, innumerable by counting. [6402]

Transmigrating from birth to birth, I receive many possessions.

I have no lack of possessions:
that's the fruit of Buddha-*pūjā*. [6403]

I transmigrate in [just] two states:

that of a god, or of a man.

I know no other rebirth [state]:

that's the fruit of Buddha-*pūjā*. [6404]

I am born in the two [high] clans, kṣatriyan and also brahmin.

I'm not aware of lesser clans:

that's the fruit of Buddha-*pūjā*. [6405]

Elephant- [and] horse-vehicles, palanquins [and] chariots [too], I am receiving all of that:

that's the fruit of Buddha-*pūjā*. [6406]

Troops of slaves [and] troops of slave-girls, and women who are all decked out,

I am receiving all of that:

that's the fruit of Buddha-*pūjā*. [6407]

Silk material, woolen stuff,

khoma cloth and cotton [goods too], I am receiving all of that:

that's the fruit of Buddha-*pūjā*. [6408]

New clothing and fruit which is fresh,

6457 *tidase*, i.e., in Tāvatiṃsa heaven

6458 *vyamha-m-uttame*, lit., "in [my] ultimate (or superb) mansion"

pure6459 food of foremost tastiness, I am receiving all of that:

that's the fruit of Buddha-*pūjā*. [6409]

[People saying,] "eat this, enjoy

this, please lie down on this [fine] bed," I am receiving all of that:

that's the fruit of Buddha-*pūjā*. [6410]

Everywhere I'm given honor6460 [and] I have very lofty fame, always in the majority,6461

my retinue has no factions. [6411]

I'm not aware of6462 cold [nor] heat, [and] burning fever6463 is not known. Likewise there is not found in me, suffering of the mind [or] heart. [6412]

Having been the color of gold,

I transmigrate from birth to birth. I do not know a bad color:

that's the fruit of Buddha-*pūjā*. [6413]

Falling down from the world of gods, incited by [my] wholesome roots,

I am reborn in Śrāvastī,6464

in a wealthy [clan] with big halls.6465 [6414]

Giving up the five sense pleasures,6466

I went forth into homelessness. Being [only] seven years old,

I attained [my] arahantship. [6415]

Knowing [my] virtue, the Buddha,

the Eyeful One, [then] ordained [me]. A young boy worthy of honor:

that's the fruit of Buddha-*pūjā*. [6416]

6459 *nava*, the same adjective translated as “new” in the first foot and “fresh” in the second foot

6460 lit., “*pūjā*”

6461 *mahāpakkho*, lit., “one of the great faction” “one with a powerful party,”

6462 or “I do not know,” *na jānāmi*

6463 *parijāho*

6464 lit., “in the city, Śrāvastī,”

6465 *mahāsāle*, a mark of wealth (which is further emphasized as *su-aḍḍhake*, “very wealthy” or “very influential”)

6466 *pañca-kāma-guṇe*, “the five strands of sense pleasure,” namely those obtained through the five senses

The divine eye is purified;

I'm skilled in meditative states.6467

Special knowledges perfected:

that's the fruit of Buddha-*pūjā*. [6417]

Analytical modes attained,

skilled in [all] the superpowers,6468

perfect in special knowledges:

that's the fruit of Buddha-*pūjā*. [6418]

In the thirty thousand aeons

since I worshipped6469 the Buddha [then], I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. [6419]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. [6420]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! [6421]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! [6422]

Thus indeed Venerable Uttara Thera spoke these verses.

The legend of Uttara Thera, the sixth.

{557.}6470 Aparā Uttara6471 [Edit](#)

When the World's Lord reached nirvana, Siddhattha, Leader of the World,

6467 *samādhikusalo ahaṇ*

6468 *iddhipādesu kovido*

6469 lit., "did *pūjā*"

6470 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6471 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsadāyaka ("Barley-Porridge Donor")

having summoned my relatives,

I worshipped6472 [that Buddha's] relics. [6423]

In the ninety-four aeons since

I worshipped6473 [those] relics [back then], I've come to know no bad rebirth:

that's the fruit of relic-worship. [6424]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. [6425]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! [6426]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! [6427]

Thus indeed Venerable Aparā Uttara Thera spoke these verses.

The legend of Aparā Uttara Thera, the seventh.

{558.}6474 Bhaddajī6475 [Edit](#)

I, having plunged into a pond, served by various elephants, am pulling up lotus root there,

because [They're what] I'm eating then. [6428]

The Buddha⁶⁴⁷⁶ in that period

⁶⁴⁷² *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

⁶⁴⁷³ *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

⁶⁴⁷⁴ *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

⁶⁴⁷⁵ "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. ⁴⁷² {⁴⁷⁵}, Kummāsādāyaka ("Barley-Porridge Donor")

⁶⁴⁷⁶ *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more

bore the name Padumuttara.

Wearing cloth [dyed] red,⁶⁴⁷⁷ the Buddha is traveling⁶⁴⁷⁸ through the sky [there], shaking [his] robes made out of rags.

Then I heard the sound [of his robes], [and] looking⁶⁴⁷⁹ upward [at the sky,]

I saw the Leader of the World. [6429-6430]

Remaining in that very place, I invited the World-Leader: "Honey is flowing from the roots

[and] milk [and] oil⁶⁴⁸⁰ [flow] from the stems;

let the Buddha, the Eyeful One,

with pity accept [some] from me." [6431]

Then the Teacher, Compassionate, the Greatly Famed One, descended.

The Eyeful One, with pity then, accepted [that] alms food of mine. Accepting [it], the Sambuddha expressed [his] thanks to me [like this]: [6432]

"Be happy, O merit-filled one;

let your rebirth be accomplished. Due to this gift of lotus root,

may you receive huge happiness." [6433]

Having said that, the Sambuddha,

the one whose name was "Best Lotus,"

the Sambuddha, taking [that] food,

the Victor flew off⁶⁴⁸¹ through the sky. [6434]

Having taken [more] lotus root, I came [back] to my hermitage. Hanging that root up in a tree,

I remembered my offering. [6435]

A massive wind[-storm] then arose;

it agitated⁶⁴⁸² the forest.

likely and I have translated accordingly. It is at any rate some food made out of barley.

6477 *r'attambaradharo*, lit., "bearing red *ambara*," the latter referring to a type of cloth as well as an upper garment made out of it.

6478 lit., "going," elsewhere translated as "flying" given the context

6479 *nijjhāyamāno*, lit., "meditating" "reflecting" "thinking;" I follow BJTS Sinhala gloss *balannā vu mama*

6480 *sappi*, lit., ghee, clarified butter (*gī tel*)

6481 lit., "went"

6482 reading *sañcālesi* with BJTS for PTS *sañjālesi*

The space was filled up with the noise

of thunderbolts bursting forth [there]. [6436]

Then lightening falling [from the sky,] struck 6483 [me right] on [top of] my head. [Because of that,] sitting down,

I passed away [right] on the spot. [6437]

[Then] bound up with my good 6484 karma, I was reborn in Tusitā.

[When] my [human] body fell down, I delighted in the gods' world. [6438]

Eighty-six thousand women [then,] decked out [in fine clothes and jewelry,] wait on me evening and morning:

the fruit of giving lotus root. [6439]

Having come to a human womb, I am then happy all the time.

I have no lack of possessions:

the fruit of giving lotus root. [6440]

Having [then] been pitied by him, the God of Gods, the Neutral One, all defilements are exhausted;

now there will be no more rebirth. [6441]

In the hundred thousand aeons

since I gave that alms food back then, I've come to know no bad rebirth:

the fruit of giving lotus root. [6442]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. [6443]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! [6444]

The four analytical modes, and these eight deliverances,

6483 lit., "fell down"

6484 lit., "meritorious"

six special knowledges mastered,
[I have] done what the Buddha taught! [6445]

Thus indeed Venerable Bhaddajī Thera spoke these verses.

The legend of Bhaddajī Thera, the eighth.

{559.}6485 Sīvaka6486 [Edit](#)

When Vipassi, the Sage So Great, was going about as [he] wished, seeing [that his] bowl was empty,
I filled [it] with barley porridge.6487 [6446]

In the ninety-one aeons since
I gave that alms food at that time, I've come to know no bad rebirth:
that's the fruit of barley porridge. [6447]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. [6448]

Being in Best Buddha's presence was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! [6449]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! [6450]

Thus indeed Venerable Sīvaka Thera spoke these verses.

The legend of Sīvaka Thera, the ninth.

The Summary of That:

6485 *Apadāna* numbers provided in {fancy brackets} correspond to the BJTS edition, which contains more individual poems than does the PTS edition dictating the main numbering of this translation.

6486 "Auspicious," a historical monk, see DPPN II: 1162. This same *apadāna* is included above, verbatim, as

1. 472 {475}, Kummāsādāyaka ("Barley-Porridge Donor")

6487 *kummāsa*, Skt. *kulmāṣa*, a preparation of barley, either as a soft porridge or gruel (PSI *yavayen kaḥ aharayak*, "a food made with barley;" BJTS Sinh. gloss *komupiṇḍu*, "soft-boiled alms"), or as an unleavened cake or junket (PSI: Sinh. *roṭiya*). Given the description of "filling" the empty bowl, the former seems more likely and I have translated accordingly. It is at any rate some food made out of barley.

Yasa and Nadi-Kassapa, Gayā, Kimbila, Vajjita, two Uttaras and Bhaddaji and Sīvaka the final one.

The Yasa Chapter, the fifty-sixth.

The *Therāpadāna* is finished.

(In the book "machasa" [one of BJTS' alt. editions] the *apadānas* of the Theras Raṭṭhapāla [and] Upavāna are shown, merged into the end of the Yasa Chapter. It should be understood that They are not shown here due to their coming in the second and third chapters of the first part of the *Apadānapāli* [Raṭṭhapāla is #18, in the second chapter; Upavāna is #22, in the third chapter].)

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Apadana4.1-Theris

Tipitaka >> Sutta Pitaka >> Khuddaka Nikaya >> Apadana >> Apadana 4.1 Theriapadana

Source : J.S.Walters

Note: Presented as it is; Not proof read

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Apadana : Prominent Theris (Enlightened Nuns) 1-40 [Edit](#)

The Legends of the Therīs

Now listen to the legends of the Therīs:1

Sumedhā Chapter, the First

1. Sumedhā2 [Edit](#)

When Koṇāgamana, Blessed One,
was in his new dwelling, monastic ashram,3 [we] who were three female friends, [then] donated a monastery.4 (1) [1]
Ten times [and then] a hundred times, and then a hundred hundred times,5 we were reborn among the gods;
who could tell the human rebirths? (2) [2]
Among gods we had vast power; who could tell the human [power]? Chief queen of a seven-gemmer,6
I was7 the gem of a woman. (3) [3]

1 PTS presents this and the following verse as six footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

2 *ka’ssape ’jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]” cccccc 3 reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”
4 i.e., the thirty-three gods.
5 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.
6 this is the BJTS reading for PTS *bhikkhunī Selā*
7 this line only in BJTS, which reads *Pesalā* here as elsewhere

Here with wholesome [karma] heaped up,8 [we’re] people from successful clans: Dhanañjānī and Khemā too,
along with me, the women three. (4) [4]

Making that hermitage well-made, with every part [of it] adorned, delighted we donated [it]
to the Buddha-led Assembly.9 (5) [5]

In whichever place I’m reborn,
in accordance with10 that karma, among the gods and humans too,
I attain the foremost station. (6) [6]

In this [present] lucky aeon
Brahma’s Kinsman, Greatly Famed One, [the Buddha] known as Kassapa11
was born, the Best of Debaters. (7) [7]

The attendant of the Great Sage was the ruler of men back then, the king of Kāsi, named Kiki,

in Benares, greatest city. (8) [8]

That [ruler] had seven daughters, royal maidens raised in comfort. Fond of waiting on the Buddha,

they practiced the religious life.¹² (9) [9]

Being the ally of those [girls], steadfast in the moral precepts, giving gi's [very] carefully,

I practiced vows while in the house.⁽¹⁰⁾ [10]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatiṃsa [then]. ⁽¹¹⁾ [11] Fallen thence, I went to Yāma,¹³

8 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

9 this appears only in BJTS, and appears before rather than after the chapter summary.

10 this colophonic verse appears in BJTS only; PTS omits it

11 this appears only in BJTS; PTS omits it

12 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

13 *pūrentī ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of

[and] then I went to Tusitā, and then to Nimmānarati,

and then Vāsavatti City. (12) [12]

In whichever place I'm reborn, steadfast in [doing] good karma,¹⁴

I was fixed in the chief queen's place

of the kings in all those [heavens]. (13) [13]

Fallen then into humanness,

I was fixed in the chief queen's place

of kings who turned the wheel [of law]

and kings [commanding] large regions.¹⁵ (14) [14]

Having experienced happiness among gods and also humans, being comfortable everywhere,

I traveled on¹⁶ through several births. (15) [15]

That [gi's]¹⁷ the reason, that's the cause, root, patience for the dispensation,

the first identification,¹⁸

nirvana of this *Dhamma*-lover. (16) [16]¹⁹

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (17) [17]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (18) [18]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (19) [19]

her name) a deficient hundred," i.e., "I was the 100th slave"

14 *puṇṇā ti nāmaṇ*

15 PTS reads *panassati*, BJTS *vinassati*

16 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

17 reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

18 this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

19 or Giribbaja, here *Rājagahaṇ*

Thus indeed Venerable²⁰ Bhikkhunī Sumedhā spoke these verses. [The legend of Sumedhā Therī is finished.]²¹

2. Mekhalādāyikā²² [Edit](#)

I had a stupa constructed²³

for Siddhattha, the Blessed One. I giꜜed [my] waist ornament²⁴

so the Teacher could be repaired.²⁵ (1) [20]

When that great stupa was finished, I gave another ornament²⁶

for the Sage, the Guide of the World,

[feeling well-]pleased by [my] own hands. (2) [21]

In the ninety-four aeons since

I gave that waist-ornament then, I've come to know no bad rebirth:

that's the fruit of building stupas. (3) [22]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (4) [23]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (5) [24]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (6) [25]

Thus indeed Bhikkhunī Mekhalādāyikā Therī²⁷ spoke these verses.

20 *sahassakkhena*, i.e., Śakra/Indra, king of the gods

21 *danto*, or “Tamed”

22 “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= “Agreeable”)

23 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

24 *ka'ssape jīnasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

25 reading “*brahmacariyam* with BJTS for PTS “*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

26 i.e., the thirty-three gods.

27 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

The legend of Mekhalādāyikā Therī is finished.

3. Maṇḍapadāyikā28 [Edit](#)

A pavilion was built by me for Buddha Koṇāgamana, and I gave robes unceasingly

to the Buddha, the World's Kinsman. (1) [26]

Whichever country I go to,

a small town [or] royal city, I'm given *pūjā* everywhere:

that is the fruit of good karma.29 (2) [27]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (3) [28]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (4) [29]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (5) [30]

Thus indeed Bhikkhunī Maṇḍapadāyikā spoke these verses.

The legend of Maṇḍapadāyikā Therī is finished.

4. Saṅkamanattā30 [Edit](#)

When Koṇḍañña, the Blessed One,
the World's Best One, the Neutral One, was traveling along the road,
making living beings cross over, (1) [31]

28 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

29 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

30 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

after coming out of [my] house,
with face cast down, I laid down [there].

The World's Best One, Compassionate,
then took a step [right] on [my] head. (2) [32]

After having stepped on [my] head, the Leader of the World [then] le^x. Due to the pleasure in [my] heart,
I went to Tusitā [Heaven]. (3) [33]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (4) [34]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;
[I have] done what the Buddha taught! (5) [35]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,
[I have] done what the Buddha taught! (6) [36]

Thus indeed Bhikkhunī Saṅkamanattā spoke these verses.

The legend of Saṅkamanattā Therī is finished.

5. Tīṇīnaḷamālikā31 [Edit](#)

On Candabhāgā River's bank, I was a *kinnarī* back then.³²

I saw the Stainless Buddha [there],

Self-Become, the Unconquered One. (1) [37]

Happy, with pleasure in [my] heart,

awe-struck,³³ with hands pressed together, taking a garland made of reeds,

I worshipped the Self-Become One. (2) [38]

31 “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= “Agreeable”)

32 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

33 *ka'ssape 'jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

Due to that karma done very well,

I went to the Thirty-Three [Gods].³⁴

I was fixed in the chief queen's place

of thirty-six kings of the gods. (3) [39-40]

I was fixed in the chief queen's place of ten kings who were wheel-turners. My heart being agitated,³⁵

I went forth into homelessness. (4) [40]

My defilements are [now] burnt up;

existence has been slain for me.³⁶

All [my] defilements are destroyed;

now there will be no more rebirth. (5) [42]³⁷

In the ninety-four aeons since

I did *pūjā* [with] that flower,

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (6) [41]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (7) [43]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (8) [44]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (9) [45]

Thus indeed Bhikkhunī Tīṇaḷamālikā spoke these verses.

The legend of Tīṇaḷamālikā Therī is finished.

34 reading “*brahmacariyam* with BJTS for PTS “*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

35 i.e., the thirty-three gods.

36 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

37 this is the BJTS reading for PTS *bhikkhunī Selā*

In the city, Bandhumatī,

there was a king³⁹ named Bandhuma.⁴⁰

I was [then] the wife of that king, behaving in a certain way.⁴¹ (1) [46]

Gone off alone, having sat down, I then reflected in this way:

“I’ve done no wholesome [deeds] that [I]

can take [and] go [when I have died]. (2) [47]

I have no doubt about the fact that I’ll certainly go to hell, blazingly hot, laden with grief,

of frightful form, [and] very cruel.” (3) [48]

After having approached the king,

I [then] spoke these words [to him]: “O kṣatriyan, do give to me

one monk, [whom] I will [thenceforth] feed.” (4) [49]

That great king gave a monk to me, with cultivated faculties.

After having taken his bowl,

I satisfied [him] with milk-rice.⁴² (5) [50]

Having filled [it] up with milk-rice, I [applied some] scented ointment. Covering it with [some] netting,

I closed [it] with a blue lotus.⁴³ (6) [51]

Making that my object of thought⁴⁴ for as long as [my] life [lasted], bringing pleasure to [my] heart there, I went to Tāvatiṃsa [then]. (7) [52]

I was fixed in the chief queen’s place of thirty kings among the gods.

³⁸ “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P’esalā, here and elsewhere in this *apadāna* (= “Agreeable”)

³⁹ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁰ *ka’ssape ’jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁴¹ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁴² i.e., the thirty-three gods.

⁴³ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁴ this is the BJTS reading for PTS *bhikkhunī Selā*

Whatever my mind wishes for

comes into being as desired. (8) [53]

I was fixed in the chief queen’s place

of twenty kings who turned the wheel. With accumulated [merit,]

I transmigrated through lifetimes. (9) [54]

I am set free from every bond;

my substrata are gone away;⁴⁵

all defilements are extinguished;

now there will be no more rebirth. (10) [55]

In the ninety-one aeons since

I gave that almsgiving back then, I've come to know no bad rebirth:

that's the fruit of food that's begged for. (11) [56]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (12) [57]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (13) [58]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (14) [59]

Thus indeed Bhikkhunī Ekapiṇḍadāyikā spoke these verses.

The legend of Ekapiṇḍadāyikā Therī is finished.

7. Kaṭacchubhikkhadāyikā⁴⁶ [Edit](#)

Taking a spoonful of begged food, I gave it to the Best Buddha,

the Teacher, whose name was Tissa,

who was wandering, begging food. (1) [60]

⁴⁵ this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁶ "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

Accepting [it,] the Sambuddha, Tissa, Chief Leader of the World, the Teacher, standing on the road,

uttered⁴⁷ this thanksgiving to me: (2) [61]

"Giving this spoonful of begged food, you will go to Tāvatiṃsa.

You'll be fixed in the chief queen's place of thirty-six kings of the gods. (3) [62]

You'll be fixed in the chief queen's place of fifty kings who turn the wheel. Everything your mind may wish for, you will receive [it] every day. (4) [63]

Having enjoyed [great] happiness, you will go forth, possessionless.⁴⁸

Destroying all [your] defilements,

you'll reach nirvana, undefiled." (5) [64]

Having said this, the Sambuddha, Tissa, Chief Leader of the World, the Hero, flew into the sky,

just like a swan-king in the air. (6) [65]

Well-given was my superb gift;

well-sacrificed my sacrifice.⁴⁹

Giving that spoonful of begged food,

I've attained the unshaking state. (7) [66]

In the ninety-two aeons since

I gave that almsgiving back then, I've come to know no bad rebirth:

that's the fruit of giving begged food. (8) [67]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (9) [68]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (10) [69]

⁴⁷ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁴⁸ *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁴⁹ reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (11) [70]

Thus indeed Bhikkhunī Kaṭacchubhikkhadāyikā spoke these verses.

The legend of Kaṭacchubhikkhadāyikā Therī is finished.

8. Sattuppalamālikāya⁵⁰ [Edit](#)

In Aruṇavatī City,

lived a king⁵¹ named Aruṇavā.

I was [then] the wife of that king,

sent out [by him] on a journey.⁵² (1) [71]

Having taken seven flowers, divinely perfumed blue lotus, lying down in [that] fine palace,

I reflected in this way then: (2) [72]

“What use are these flowers to me,⁵³

planted on [the top of] my head?

They’ll be better for me offered

to the Best Buddha’s [great] knowledge. (3) [73]

They’re honoring the Sambuddha; Sitting near the [palace] doorway, when the Sambuddha arrives here,

I [too] will worship the Great Sage.” (4) [74]

Splendid like an arjuna [tree],⁵⁴ like a lion, the king of beasts, along with the monks’ Assembly,

the Victor [then] came on the road. (5) [75]

After seeing the Buddha’s rays, happy, with a mind that was moved, having opened up the door, I

[then] worshipped the Best of Buddhas. (6) [76]

⁵⁰ “Stone,” known only here but treated as an historical noun by Malalasekera, DPPN II: 1290. BJTS reads

P’esalā, here and elsewhere in this *apadāna* (= “Agreeable”)

⁵¹ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁵² *ka’ssape ’jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁵³ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁵⁴ i.e., the thirty-three gods.

I scattered up in the sky [there] those seven blue lotus flowers. [Then] covering the Buddha’s head,

they were held up [there in the sky]. (7) [77]

Thrilled at heart, with a happy mind,

awe-struck,⁵⁵ with hands pressed together, bringing pleasure to [my] heart there,

I went to Tāvātimsa [then]. (8) [78]

Blue lotus⁵⁶ [-flower] canopies are carried on top of my head.

I [then] exude divine perfumes:

the fruit of seven lotuses. (9) [79]

Whenever I am sent [somewhere] with my assembly of kinsfolk, blue lotuses are carried then

over my entire⁵⁷ retinue. (10) [80]

I was fixed in the chief queen’s place of seventy kings of the gods. Everywhere a female ruler,

I transmigrated birth to birth. (11) [81]

I was fixed in the chief queen's place of sixty-three wheel-turning kings.

They all conform to my [wishes];

I'm one whose words are listened to.⁵⁸ (12) [82]

My color and exuded scent

are those of blue lotus flowers; I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (13) [83]

Skillful in the superpowers,

fond of wisdom's parts as focus,⁵⁹

special knowledges perfected:

that's the fruit of Buddha-*pūjā*. (14) [84]

Skilled in retaining mindfulness,⁶⁰

⁵⁵ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁵⁶ this is the BJTS reading for PTS *bhikkhunī Sela*

⁵⁷ this line only in BJTS, which reads *Pesalā* here as elsewhere

⁵⁸ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁵⁹ this appears only in BJTS, and appears before rather than after the chapter summary.

⁶⁰ this colophonic verse appears in BJTS only; PTS omits it

pastured in calm-meditation, undertaking fit exertion:⁶¹

that's the fruit of Buddha-*pūjā*. (15) [85]

My effort bearing the burden

brought me release from attachments;⁶²

defilements are all destroyed,

now there will be no more rebirth. (16) [86]

In the thirty-one aeons since

I worshipped [him with that] flower, I've come to know no bad rebirth;

that's the fruit of Buddha-*pūjā*. (17) [87]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (18) [88]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (19) [89]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (20) [90]

Thus indeed Bhikkhunī Sattuppalamālikāya spoke these verses.

The legend of Sattuppalamālikāya Therī⁶³ is finished.

9. Pañcadīpikā⁶⁴ [Edit](#)

In the city, Hamsavatī,

I was a wanderer back then. From hermitage to hermitage,

I wandered desiring the good.⁶⁵ (1) [91]

⁶¹ this appears only in BJTS; PTS omits it

⁶² reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶³ *pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

⁶⁴ “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= “Agreeable”)

⁶⁵ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

One day when the moon was waning,⁶⁶

I saw the supreme Bodhi [Tree]. Bringing pleasure to [my] heart there,

I sat down at that Bodhi's roots. (2) [92]

Standing with a heart of reverence, hands pressed together on [my] head, knowing mental happiness [there,]

I then reflected in this way: (3) [93]

“If [he] has limitless virtue, is unique, without a rival,

let Buddha show me a marvel;

let him make this Bodhi [Tree] shine.” (4) [94]

When I made that aspiration,

the Bodhi Tree did then blaze up. It shined forth in all directions, displaying⁶⁷ every good color.⁶⁸ (5) [95]

Seven nights and days I sat there, at the roots of that Bodhi [Tree], [and] when the seventh day arrived,

I made an offering⁶⁹ of lamps. (6) [96]

Setting them around my seat [there,] I [proceeded to] light five lamps.

[And] then my lamps [all remained] lit, until the sun did rise [again]. (7) [97]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (8) [98]

There my well-made divine mansion was known as “Pañcadīpī”⁷⁰ then.

It was a hundred leagues in height,

[and] sixty leagues in width back then.⁷¹ (9) [99]

Uncountable numbers of lamps are burning in my surroundings.

66 *ka’ssape jīnasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

67 reading “*brahmacariyam* with BJTS for PTS “*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

68 i.e., the thirty-three gods.

69 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

70 this is the BJTS reading for PTS *bhikkhunī Selā*

71 this line only in BJTS, which reads *Pesalā* here as elsewhere

The divine world is [then] lit up

with lamp-light, up to its edges.⁷² (10) [100]

If when standing looking eastward, I should desire to see [something], above, below, also across,

I see everything with [my] eyes. (11) [101]

As far as I should wish to see,⁷³

things well done and things not well done,⁷⁴

there’s no obstruction [to my sight]

in the trees and the mountains there. (12) [102]

I was fixed in the chief queen’s place of eighty kings among the gods.

I was fixed in the chief queen’s place

of one hundred wheel-turning kings. (13) [103]

In whichever womb I’m reborn, [whether] it’s human or divine,

in my surroundings, a [whole] lakh

of lamps are burning [there] for me. (14) [104]

Fallen from the world of the gods, being born in a mother’s womb, while I was in that mother’s womb,

my eyes were open all the time.⁷⁵ (15) [105]

Due to my having good karma,⁷⁶

an [entire] hundred thousand lamps are lit in the lying-in room:

that’s the fruit of [giving] five lamps. (16) [106]

When my final rebirth occurred,

I turned [my] mind away [from lust]. I attained the unaging [and]

undying cool state, nirvana. (17) [107]

[When] I was [but] seven years old, I attained [my] arahantship. Discerning [my] virtue, Buddha
Gotama ordained [me right then]. (18) [108]

72 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

73 this appears only in BJTS, and appears before rather than after the chapter summary.

74 this colophonic verse appears in BJTS only; PTS omits it

75 this appears only in BJTS; PTS omits it

76 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Meditating on a platform,⁷⁷

beneath a tree, in palaces,

in caves or empty buildings [then]

five lamps are burning [there] for me. (19) [109]

My divine eye is purified;

I am skilled in concentration. I excel in special knowledges:

that's the fruit of [giving] five lamps. (20) [110]

Every achievement is achieved; [my] duty's done, [I'm] undefiled.

With five lamps I'm worshipping [your]

feet, Great Hero, o Eyeful One. (21) [111]

In the hundred thousand aeons

since I gave [him] those lamps back then, I've come to know no bad rebirth:

that's the fruit of [giving] five lamps. (22) [112]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (23) [113]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (24) [114]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (25) [115]

Thus indeed Bhikkhunī Pañcadīpikā spoke these verses.

The legend of Pañcadīpikā Therī is finished.

In the city, Bandhumatī,
I was a water-fetcher then.

77 *pūrentī ūnakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”
78 “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads
P’esalā, here and elsewhere in this *apadāna* (= “Agreeable”)

Living by carrying water,
I’m raising [my] children that way.⁷⁹ (1) [116]

“I lack the things to be given
in the unsurpassed merit-field.” Going to a water-tower,⁸⁰
I supplied [the Buddha] ⁸¹water. (2) [117]

Due to that karma done very well, I went to Tāvātimsa [then].
There I had a well-made mansion fashioned by carrying water.⁸² (3) [118]

I am surrounded all the time
by a thousand celestial nymphs, [and] I always am surpassing
all of them in [all] the ten ways.⁸³ (4) [119]

I was fixed in the chief queen’s place of fifty kings among the gods.
I was fixed in the chief queen’s place
of twenty kings who turned the wheel. (5) [120]

Transmigrating in two stations, the human or else the divine,
I’ve come to know no bad rebirth:
that’s the fruit of giving water. (6) [121]

On a mountain top or bad road, up in the air and on the ground, whenever I desire water,
I receive [it] very quickly. (7) [122]

In times of drought [my] region’s not scorched by the heat nor boiling hot; discerning what I am thinking
a great rain-cloud [always] rains forth. (8) [123]

Whenever I am sent [somewhere,]
with my assembly of kinsfolk, if I am wishing for [some] rain
a great rain-cloud is then produced. (9) [124]

79 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.
80 *ka’ssape ’jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

81 reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

82 i.e., the thirty-three gods.

83 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Being burned or having fever don’t [ever] affect my body;84 on my body there is no dust:

that’s the fruit of giving water. (10) [125]

Today with [my] mind purified the evil-minded one is gone.

All [my] defilements are destroyed;

now there will be no more rebirth. (11) [126]

In the ninety-one aeons since

I did that [good] karma back then, I’ve come to know no bad rebirth:

that’s the fruit of giving water. (12) [127]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (13) [128]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (14) [129]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (15) [130]

Thus indeed Bhikkhunī Udakadāyikā spoke these verses.

The legend of Udakadāyikā Therī is finished.

The Summary:

Sumedhā, Mekhalādadā, Maṇḍapa, Saṅkamaṇḍalā, Nalamālī, Piṇḍadadā, Kaṭacchu, Uppalappadā, Dīpad-Odakadā also;

the verses here85 are counted [thus:]

one verse and one hundred [also]

and seventeen added to that.

The Sumedhā Chapter, the First

84 this is the BJTS reading for PTS *bhikkhunī Selā*

85 this line only in BJTS, which reads *Pesalā* here as elsewhere

Ekūposathikā Chapter, the Second

In the city, Bandhumatī,

there was a king⁸⁷ named Bandhuma.⁸⁸

On the day of the full moon, he

took on⁸⁹ Full-Moon-Day observance.⁹⁰ (1) [131]

At that time [I also lived] there; I was a water-jug slave-girl. Seeing the army, with the king,

I reflected in this way then: (2) [132]

The king himself, breaking his reign, took on Full-Moon-Day observance. Surely that karma's bearing fruit:

the populace is delighted. (3) [133]

Having considered thoroughly my bad rebirth and poverty, after gladdening [my] mind, I

took on Full-Moon-Day observance. (4) [134]

Having observed the Full Moon Day in the Buddha's⁹¹ dispensation,

Due to that karma done very well,

I went to Tāvatiṃsa [then]. (5) [135]

There my well-made divine mansion welled up an [entire] league in height, appointed with fine gabled cells, decorated with large couches. (6) [136]

A [whole] lakh of celestial nymphs are always looking after me. Having surpassed the other gods,

I outshine them all of the time. (7) [137]

⁸⁶ "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

⁸⁷ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸⁸ *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁸⁹ reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁹⁰ i.e., the thirty-three gods.

⁹¹ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

I was fixed in the chief queen's place of sixty-four kings of the gods.

I was fixed in the chief queen's place

of sixty-three wheel-turning kings. (8) [138]

Having a golden complexion,

I transmigrated through lifetimes. Everywhere I am distinguished:

fruit of Full-Moon-Day observance. (9) [139]

Elephant and horse carriages, and complete chariot riggings; I obtain every one of those:

fruit of Full-Moon-Day observance. (10) [140]

Things made of gold, things of silver, also things made out of crystal,

and likewise made of ruby too;

I obtain all of those [fine things]. (11) [141]

Silken garments and woolen ones, clothes made of *khoma* and cotton, and [other] very costly clothes;

I obtain all of those [fine things]. (12) [142]

Food and drinks and solid foodstuffs, and likewise clothing, beds and chairs; I would obtain all those [items]:

fruit of Full-Moon-Day observance. (13) [143]

Superb scents as well as garlands, [facial] powders and ointments too; I would obtain all that [make-up]:

fruit of Full-Moon-Day observance. (14) [144]

Gabled cell-[adorned] palaces, pavilions, storied mansions, caves;

I would obtain all those [dwellings]:

fruit of Full-Moon-Day observance. (15) [145]

[When] I was [but] seven years old, I went forth into homelessness.

When the eighth month [thence] had arrived, I attained [my] arahantship. (16) [146]

My defilements are [now] burnt up;

all [new] existence is destroyed.

All [my] defilements are destroyed;

now there will be no more rebirth. (17) [147]

In the ninety-one aeons since

I did that [good] karma back then, I've come to know no bad rebirth:

fruit of Full-Moon-Day observance. (18) [148]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (19) [149]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (20) [150]

Thus indeed Bhikkhunī Ekūposathikā spoke these verses.

The legend of Ekūposathikā Therī is finished.

On Candabhāgā River's bank, I was a *kinnarī* back then.

And then I saw the God of Gods,

Bull of Men, walking back and forth. (1) [151]

Plucking a *salala* [flower,]

I gave it to the Best Buddha.

[And then] the Great Hero did sniff the *salala* with divine scent. (2) [152]

Accepting [it] the Sambuddha, Vipassi, Leader of the World, Great Hero then sniffed [it again]

[for me] while I was watching [him]. (3) [153]

Pressing my hands together then, I worshipped the Best of Bipeds. Bringing pleasure to [my] own heart,

I then ascended the mountain. (4) [154]

In the ninety-one aeons since

I gave [him] that flower back then,

⁹² "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

I've come to know no bad rebirth:

that's the fruit of Buddha-*pūjā*. (5) [155]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (6) [156]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (7) [157]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (8) [158]

Thus indeed Bhikkhunī Salalapupphikā spoke these verses.

The legend of Salalapupphikā Therī is finished.

13. Modakadāyikā93 [Edit](#)

In the city, Bandhumatī,

I was a water-jug slave-girl. After receiving my wages,

I went with a water-fetcher. (1) [159]

Having seen a monk on the road, attentive with a [well-]calmed heart, happy, with pleasure in my heart,

I gave [the monk] three sweetmeats [then]. (2) [160]

Due to that karma done very well, with intention and [firm] resolve, for one more than ninety aeons

I went not to a place of grief. (3) [161]

Giving [him] material goods,

I then experienced all of that.

Having given [those] three sweetmeats

I attained the unshaking state. (4) [162]

93 “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= “Agreeable”)

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (5) [163]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (6) [164]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (7) [165]

Thus indeed Bhikkhunī Modakadāyikā94 spoke these verses.

The legend of Modakadāyikā Therī is finished.

14. Ekāsanadāyikā95 [Edit](#)

In the city, Hamsavatī,

I was a garland-maker then. My mother and my father too

went off to work [every day then]. (1) [166]

When the sun was high in the sky,⁹⁶

I saw a [Buddhist] monk [just then,]

who was going along the road,

[so] I spread out a seat [for him]. (2) [167]

Preparing that seat with woolen rugs with fleece and decorations,⁹⁷ happy, with pleasure in [my] heart,

I [then] spoke these words [to that monk]: (3) [168]

"The ground is scorched [and] boiling hot;

the sun is at its midday high;⁹⁸

94 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

95 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

96 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

97 *ka'ssape jīnasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

98 reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

the breezes are not blowing [now];

the time is right to come sit down.⁹⁹ (4) [169]

This seat [already] is prepared [just] for your sake, o sage so great; having taken pity [on me,]

[please] sit down on this seat of mine." (5) [170]

The monk, well-tamed, with a pure mind, did sit down there [at my request]. Having taken his begging bowl,

I gave as much as it would hold.¹⁰⁰ (6) [171]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (7) [172]

There my well-made divine mansion, well-fashioned by [giving that] seat, welled up [full] sixty leagues in height,

[and was] thirty leagues wide [back then]. (8) [173]

There were diverse couches for me, made of gold and made of silver, likewise [some] were made of crystal, and also made out of ruby. (9) [174]

My couch was well-spread with cushions, covered with embroidered wool rugs

and coverlets of silk with gems,

as well as [some] of fur with fringe.¹⁰¹ (10) [175]

Whenever I desire a trip,

filled with laughter and amusement, I am going with the best couch,

[in accordance with] my wishes. (11) [176]

I was fixed in the chief queen's place of eighty kings among the gods.

I was fixed in the chief queen's place

of seventy wheel-turning kings. (12) [177]

Transmigrating from birth to birth, I [always] obtained great riches.

99 i.e., the thirty-three gods.

100 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

101 this is the BJTS reading for PTS *bhikkhunī Sela*

There was no lack in terms of wealth:

that's the fruit of [giving] one seat. (13) [178]

Transmigrating in two stations, the human or else the divine,

I did not know another state:

that's the fruit of [giving] one seat. (14) [179]

I am reborn in [just] two castes, 102 kṣatriyan, or else a brahmin. Everywhere I'm of high family:

that's the fruit of [giving] one seat. (15) [180]

I know no mental turbulence,

[nor] is my heart tormented [then]. I [also] know no ugliness:

that's the fruit of [giving] one seat. (16) [181]

Wet-nurses are waiting on me,

[and] many hump-backed servant-women; 103

I am going from lap to lap:

that's the fruit of [giving] one seat. (17) [182]

Other people bathe and feed me, and [they] fondle me every day. Others anoint me with perfumes:

that's the fruit of [giving] one seat. (18) [183]

When I dwell in an empty room, a pavilion, beneath a tree, discerning what I am thinking,

a couch is [then] produced [for me]. (19) [184]

Now it is my final lifetime, turning in my last existence.

Even today, breaking my reign, 104

I went forth into homelessness. (20) [185]

In the hundred thousand aeons

since I gave [him] that giṅ back then, I've come to know no bad rebirth:

that's the fruit of [giving] one seat. (21) [186]

My defilements are [now] burnt up;

102 this line only in BJTS, which reads *Pesa/ā* here as elsewhere

103 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

104 this appears only in BJTS, and appears before rather than after the chapter summary.

all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (22) [187]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (23) [188]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (24) [189]

Thus indeed Venerable¹⁰⁵ Bhikkhunī Ekāsanadāyikā spoke these verses.

The legend of Ekāsanadāyikā Therī is finished.

15. Pañcadīpikā¹⁰⁶ [Edit](#)

In the city, Haṃsavatī,

I was a wanderer back then. From ashram to monastery,

I wandered desiring the good. (1) [190]

One day when the moon was waning, I saw the supreme Bodhi [Tree]. Bringing pleasure to [my] heart there,

I sat down at that Bodhi's roots. (2) [191]

Standing, with a heart of reverence, hands pressed together on [my] head, knowing mental happiness [there,]

I then reflected in this way: (3) [192]

"If [he] has limitless virtue, is unique, without a rival,

let Buddha show me a marvel;

let him make this Bodhi [Tree] shine." (4) [193]

When I made that aspiration,

the Bodhi Tree did then blaze up.

105 this colophonic verse appears in BJTS only; PTS omits it

106 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

It shined forth in all directions, displaying¹⁰⁷ every good color. (5) [194]

Seven nights and days I sat there, at the roots of that Bodhi [Tree], [and] when the seventh day arrived,

I made an offering of lamps. (6) [195]

Setting them around my seat [there,] I [proceeded to] light five lamps.

[And] then my lamps [all remained] lit, until the sun did rise [again]. (7) [196]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatiṃsa [then]. (8) [197]

There my well-made divine mansion was known as "Pañcadīpi"¹⁰⁸ then.

It was [full] sixty leagues in height,

[and] thirty leagues in width back then. (9) [198]

Uncountable numbers of lamps are burning in my surroundings.

The divine world is [then] lit up

with lamp-light, up to its edges.¹⁰⁹ (10) [199]

If when standing looking eastward, I should desire to see [something], above, below, also across,

I see everything with [my] eyes. (11) [200]

As far as I should wish to see,

things well done and things not well done,¹¹⁰

there's no obstruction [to my sight]

in the trees and the mountains there. (12) [201]

I was fixed in the chief queen's place of eighty kings among the gods.

I was fixed in the chief queen's place

of one hundred wheel-turning kings. (13) [202]

¹⁰⁷ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

¹⁰⁸ *ka'ssape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

¹⁰⁹ reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

¹¹⁰ i.e., the thirty-three gods.

In whichever womb I'm reborn, [whether] it's human or divine,

in my surroundings, a [whole] lakh

of lamps are burning [there] for me. (14) [203]

Fallen from the world of the gods, I was born in a mother's womb. While I was in that mother's womb

my eyes were open all the time. (15) [204]

Due to my having good karma,

an [entire] hundred thousand lamps are lit in the lying-in room:¹¹¹

that's the fruit of [giving] five lamps. (16) [205]

When my final rebirth occurred,

I turned [my] mind away [from lust]. I attained the unaging [and]

undying cool state, nirvana. (17) [206]

[When] I was [but] seven years old, I attained [my] arahantship.

The Buddha ordained [me right then]:

that's the fruit of [giving] five lamps. (18) [207]

Meditating on a platform,¹¹²

beneath a tree, empty spots,¹¹³

a lamp is always burning there:

that's the fruit of [giving] five lamps. (19) [208]

My "divine eye" is purified;

I am skilled in concentration. I excel in special knowledges:

that's the fruit of [giving] five lamps. (20) [209]

Every achievement is achieved; [my] duty's done, [I'm] undefiled.

Five Lamps is [now] worshipping [your]

feet, Great Hero, o Eyeful One. (21) [210]

In the hundred thousand aeons

since I gave [him] those lamps back then, I've come to know no bad rebirth:

that's the fruit of [giving] five lamps. (22) [211]

¹¹¹ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹¹² this is the BJTS reading for PTS *bhikkhunī Sela*

¹¹³ this line only in BJTS, which reads *Pesalā* here as elsewhere

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (23) [212]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (24) [213]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (25) [214]

Thus indeed Bhikkhunī Pañcadīpikā spoke these verses.

The legend of Pañcadīpikā Therī is finished.

16. Sālamālikā114 [Edit](#)

On Candabhāgā River's bank, I was a *kinnarī* back then.

I saw the Stainless One, Buddha,

the Self-Become, Unconquered One. (1) [215]

Happy, with pleasure in [my] heart,

awe-struck,¹¹⁵ with hands pressed together, taking a *sa*/¹¹⁶ [-flower] garland,

I worshipped the Self-Become One. (2) [216]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (3) [217]

I was fixed in the chief queen's place of thirty-six kings of the gods. Whatever my mind wishes for,

comes into being as desired. (4) [218]

114 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

115 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

116 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

I was fixed in the chief queen's place of ten kings who were wheel-turners. Being a good-minded woman,

I transmigrated through lifetimes. (5) [219]

My wholesomeness is apparent; I went forth into homelessness. Today I'm worthy of *pūjā*

in the Buddha's¹¹⁷ dispensation. (6) [220]

Today, with [my] mind purified, the evil-minded one is gone.

All [my] defilements are destroyed;

now there will be no more rebirth. (7) [221]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (8) [223]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (9) [224]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (10) [225]

In the ninety-four aeons since

I worshipped the Buddha back then, I've come to know no bad rebirth:

that's the fruit of a *sa*¹¹⁸ -garland. (11) [222]119

My defilements are [now] burnt up;

all [new] existence is destroyed.

All [my] defilements are destroyed;

now there will be no more rebirth. (12)

Thus indeed Bhikkhunī Sālamālikā¹²⁰ spoke these verses.

The legend of Sālamālikā¹²¹ Therī is finished.

¹¹⁷ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

¹¹⁸ i.e., the thirty-three gods.

¹¹⁹ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

¹²⁰ this is the BJTS reading for PTS *bhikkhunī Sela*

¹²¹ this line only in BJTS, which reads *Pesalā* here as elsewhere

17. Gotamī¹²² [Edit](#)

One day the [Great] Lamp of the World, the Caravan Leader for men,

dwelt in the Mahāvana Hall,

among Vesalī's gabled roofs. (1) [226]

The Victor's mother's sister then, the Buddhist nun Great Gotamī, was dwelling in a nuns' refuge,

built in that delightful city.¹²³ (2) [227]

This reasoning occurred to her, thinking [when] she'd gone off alone from liberated Buddhist nuns

numbering five times one hundred: (2e-f, 3a-b)¹²⁴ [228]

“I will not be able to see¹²⁵ the Buddha's final nirvana, [that] of the two chief followers,

nor Rāhul, Ānanda, Nanda. (3c-f) [229]

Destroying¹²⁶ life's constituents [and] letting go, I shall go to nirvana, permitted by [him,]

the Great Sage, the Lord of the World.” (4) [230]

[That] reasoning also occurred

to the five hundred Buddhist nuns;
that reasoning also [occurred]
to [nuns] beginning with Khema. (5) [231]

At that time there was an earthquake; the thunder of the gods did roar. Weighed down by grief, the goddesses who lived in that refuge [for nuns,] piteously weeping [at that,]
shed [their] tears there [in the refuge]. (6) [232]127

122 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

123 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

124 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

125 reading *"brahmacariyam* with BJTS for PTS *"brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

126 i.e., the thirty-three gods.

127 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

[And then] all of 128 those Buddhist nuns, after approaching Gotamī,
placing [their] heads upon [her] feet,
spoke these words [they addressed to her,]: (7) [233]

"Sister, gone off alone, there we were sprinkled with drops of water.

The unshaking earth is shaking, the thunder of the gods roaring, lamentations¹²⁹ are being heard:130

what then does this mean, Gotamī?" (8) [234]131

She then told everything [to them,]

just as [she had] reasoned it out. All of them too told [Gotamī,]

just as [they had] reasoned it out. (9) [235]

"If [it's] desired by you, sister — nirvana, unsurpassed [and] pure — we too will all reach nirvana,

with Buddha's consent, Pious One.¹³² (10) [236]

Along with [you] we have gone forth from home and from existence too; along with [you] indeed we'll go

to nirvana, supreme city." (11) [237]

She said, "what is there to be said to women who are going out?"¹³³ [And] then along with all [of them]

she quitted [that] Buddhist nuns' nest.¹³⁴ (12) [238]

"May the goddesses forgive me, who are dwelling in [this] refuge; this will be my final vision

of [this] Buddhist nuns' residence. (13) [239]

I'll go to unconditionedness,

where [there's neither] death nor decay,

128 this is the BJTS reading for PTS *bhikkhunī Selā*

129 this line only in BJTS, which reads *Pesalā* here as elsewhere

130 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

131 this appears only in BJTS, and appears before rather than after the chapter summary.

132 this colophonic verse appears in BJTS only; PTS omits it

133 this appears only in BJTS; PTS omits it

134 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

one doesn't meet the unpleasant,

nor get cut off from pleasant things." (14) [240]

Hearing those words, not passionless, [those] heirs of the Well-Gone [Buddha,]135 overcome with grief lamented:

"Alas, we have little merit. (15) [241]

Without those women this Buddhist nuns' nest [now] has become empty; the Victor's heirs [now] are not seen,

as stars [disappear] at daybreak. (16) [242]

Gotamī goes to nirvana

along with the five hundred [nuns], like the Ganges [flows to] the sea,

with five hundred tributaries."136 (17) [243]

The faithful laywomen,137 having seen her138 going along the road, coming out from [their] houses [then]

bowing down at [her] feet said this: (18) [244]

"Great-fortuned one,139 be satisfied.140

Nirvana's not proper for you, abandoning us, destitute" —

distraught like that those women wailed. (19) [245]

In order to dispel their grief,

[Gotamī] spoke [this] honeyed speech: "Enough with [your] crying, children,

today, which is your time to laugh; (20) [246]

I have understood suffering,141 the cause of suffering's allayed, I've experienced cessation,

I have cultivated the path. (21) [247] (The First Recitation Portion)142

135 *pūrentī ūnakasataṃ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

136 *puṇṇā ti nāmaṃ*

137 PTS reads *panassati*, BJTS *vinassati*

138 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

139 reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

140 this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

141 or Giribbaja, here *Rājagahaṇ*

142 *sahassakkhena*, i.e., Śakra/Indra, king of the gods

The Teacher's been worshipped by me, [I have] done what the Buddha taught!

The heavy load has been laid down,
the ties to existence removed. (22) [248]

The reason for which I went forth
from [my] home into homelessness — I have [now] achieved that purpose: destruction of all the fetters. (23) [249]

While Buddha and his great Teaching are still around, nothing lacking — that's the time for my nirvana;
do not grieve about me, children. (24) [250]

Koṇḍañña,¹⁴³ Ānanda,¹⁴⁴ Nanda,¹⁴⁵
Rāhula,¹⁴⁶ the Victor remain;
the Assembly's cheerful and close,
the conceit of rivals is slain. (25) [251]

The Famed One in¹⁴⁷ Okkāka's clan is Exalted,¹⁴⁸ the Death-Crusher;¹⁴⁹ children, isn't it now the time
[for me] to achieve nirvana? (26) [252]

My wish [I've had] for very long is [finally] fulfilled today.
This is the time for drums of joy.
What then with [all these] tears, children? (27) [253]

If [you feel] compassion for me, and if you all appreciate

¹⁴³ *danto*, or "Tamed"

¹⁴⁴ *purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

¹⁴⁵ *vimutt'o*

¹⁴⁶ *Siṅgī-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

¹⁴⁷ these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are pre-

sented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-

12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

¹⁴⁸ *t'aṇ... 'guṇa'sañc'a'y'aṇ*

¹⁴⁹ lit., "did *pūjā*"

the great Teaching's stability,
then strong and fervent you should be. (28) [254]

Beseeched by me, the Sambuddha gave ordination to women.

Therefore as I have shown myself,
you all should follow after him." (29) [255]

Having thus advised [those women,] placed in front by the Buddhist nuns, going up to [and] worshipping

the Buddha, [she] said this [to him:] (30) [256]

“Well-Gone-One, I am your mother, and you are my father, Hero;

Lord,¹⁵⁰ who Gives the Good Teaching's Joy,¹⁵¹

O Gotama, I'm born from¹⁵² you. (31) [257]

Your body, made of flesh and bones,¹⁵³ was reared up by me, Well-Gone-One; my flawless body, made of Truth,¹⁵⁴

was reared up by you, [Gotama.] (32) [258]

I suckled you with mother's milk which quenches thirst for a moment. From you I drank the milk of Truth,¹⁵⁵ peaceful without interruption. (33) [259]

Great Sage, you owe no debt to me for protecting and rearing [you]. To obtain such a son is what

women desiring sons [desire].¹⁵⁶ (34) [260]

Mothers of kings, like Mandhātā, are sunk into existence sea.

O son, through you I've crossed over

150 #23, above

151 lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

152 *y'akkho*

153 *y'e...na*, lit., “those who have not”

154 PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari* < *payir*

155 reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

156 This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

[life,] this ocean of becoming. (35) [261]

Women can easily obtain

the name “King's Mother” or “Chief Queen.”

The name, “Mother of the Buddha”

is the hardest [name] to obtain. (36) [262]

O Hero, I've obtained that name! [I got] my wish because of you. Whether little things or big things,

all of that is fulfilled by me. (37) [263]

Having abandoned this body,

I want to [reach] full nirvana. Give me permission, O Hero,

O Dis-ease-Ender,¹⁵⁷ O Leader. (38) [264]

Stretch forth your feet, like lilies so^x,

which are marked with wheel, goad and flag. I shall make obeisance to you,

with a [mother's] love for [her] son.¹⁵⁸ (39) [265]

Show [me your] physical body;

it resembles a heap of gold.

[One last] good look at your body,

[then] off I go to peace, Leader." (40) [266]

Marked with the thirty-two great marks, it was adorned in radiance:

the Victor showed her¹⁵⁹ [his] body,

a pale sun¹⁶⁰ through¹⁶¹ an evening cloud.¹⁶² (41) [267]

Then she laid [her] head down upon

the soles of [his] feet, marked with wheels, which were like lotuses in bloom,

[as] brilliant as the dawning sun. (42) [268]

"I'm bowing to the Sun for Men,¹⁶³

the Banner of the Solar Clan;¹⁶⁴

¹⁵⁷ reading "*k'ā'si' jaṭiḷassa* with BJTS for PTS *kāsi-jaṭiḷassa*, see previous note

¹⁵⁸ reading *y'e keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* ("Some, hand [and] foot")

¹⁵⁹ lit., "in the future" (singular)

¹⁶⁰ *sammukhā*, i.e. "together"

¹⁶¹ *tuyham*, presumably addressing the bodhisattva

¹⁶² reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

¹⁶³ reading *jātāmha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

¹⁶⁴ *putta*° lit., "son"

when I have died for the last time,

I will never¹⁶⁵ see you again. (43) [269]

Chief of the World, it is believed that women make every error.¹⁶⁶

If there's any error in me,

forgive it, Mine of Compassion.¹⁶⁷ (44) [270]

I begged [you.] over and again, for ordination of women.

If I was in error in that,

forgive it, O Bull Among Men. (45) [271]

O Hero, with your permission,

I instructed the Buddhist nuns. If [I gave] bad advice in that,

forgive it, Lord of Forgiveness."¹⁶⁸ (46) [272]

"What's not forgiven to forgive

in [one who's] adorned with virtue?¹⁶⁹

What more am I to say to you

when you're going to nirvana? (47) [273]

Those who are desiring escape from the world in my pure [and] complete Assembly of monks, are like the fading crescent moon at daybreak
after having seen the ruin of its grasps."170 (48) [274]171

Like the stars and the moon around Mount Meru, the other nuns circumambulated [him.]

Chief Victor, [and] after bowing at [his] feet,

they stood there gazing at the [Blessed One's] face. (49) [275]

"Formerly [my] eyes and ears weren't satisfied by the vision of you nor hearing your speech. [But now,] having obtained perfection, my mind
is satisfied by the taste of the Teaching. (50) [276]

When you roar forth amidst the crowd,

165 lit., "all the time we are not..."

166 reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṃ* ("going on muddy roads")

167 reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* ("after the fruit of previous karma")

168 *saṅsārapatha-nittinṇā*

169 reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

170 *t'ato tato*

171 BJTS and PTS alt. read *samā* ("equal to") for *saha* here,

destroying the sophists' conceit,

those [there] who are seeing your face, are fortunate, O Bull of Men.172 (51) [277]

Battle-End,173 fortunate too,

are they who worship your fine feet, which have broad heels, extended toes, and nails [the color of] copper. (52) [278]

Fortunate too, O Best of Men,

are those who listen to your words, imperfection-slaying, friendly,

honey[-sweet] and full of gladness. (53) [279]

Fortunate am I, Great Hero,

intent on worshipping174 your feet.

The existential desert crossed,

[I] shine due to the good Teaching."175 (54) [280]

Then the pious one176 explained [her thoughts]177 to the Assembly of monks, and having worshipped Rāhula,

Ānanda [and] Nanda, she said:178 (55) [281]

"I am weary179 of [my] body, similar to a serpent's den,

a sickness-house, heap of dis-ease,180

pasturing in old age and death,

covered with varied flaws and drool,181

dependent on others, actionless.182

Therefore I desire nirvana;

give [me your] permission, children." (56-57) [282-283]

172 *bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, "for the sake of your knowing [me]"

173 or, as above, "for the sake of knowing [me]"

174 reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

175 lit., "the Great Hero prophesied"

176 BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

177 BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as "Great Sage"

178 reading *manāpā* with BJTS for PTS *manasā*

179 reading *yathā...anurakkhanti 'sāmino* with BJTS for PTS *yathā...anurakkhati sāmī no* ("as our master protects")

180 lit., "there is no agitation [to my mind]"

181 This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

182 lit., "and a woman"

Nanda and lucky Rāhula,

who were griefless, without constraint, wise [and] unshakingly steadfast, reflected on the way things are: (58) [284]

"Woe on greed for conditioned things:

as worthless as banana wood, same as a deluded mirage,

fleeting and constantly changing. (59) [285]

In flux are all conditioned things, in so far as the Victor's aunt,

the one who suckled the Buddha,

Gotamī, goes without a trace."183 (60) [286]

Ānanda was then [still] training, fond of the Victor, [but still] sad. [Beseeching her] there, shedding tears, he was wailing piteously: (61) [287]

"Gotamī is going, smiling;184 surely then soon the Buddha too will be going to nirvana,

like a fire whose fuel has run out." (62) [288]

Gotamī said to Ānanda

who was lamenting in this way: "O son, keen on serving Buddha,

your wisdom's deep as is the sea,185 (63) [289]

[and so] you really should not mourn, when the time for smiling has come! Son, [through] your assistance to me,

I have realized nirvana.186 (64) [290]

Being requested by you, dear, [Buddha] gave us ordination. [Therefore] do not be distressed, son;

your effort is [now] bearing fruit. (65) [291]

That state unseen by the ancients,187

and likewise by rival teachers,

183 lit., “and a woman”

184 *etesaṇ devadevānaṇ*

185 *adhikāraṇ sadā mayhaṇ*, lit., “my service is constant” “my service is daily”

186 or do: from *carati*

187 *saddhamma*°, lit “good Teaching”

is known by [Buddhist] young maidens,

when they’re [only] seven years old. (66) [292]

[So take] your final look [at me,]

preserver of the Buddha’s word;188

Son, I am going to that place

where one who’s gone cannot be seen.” (67) [293]

Once when he was preaching *Dhamma*, the Chief Leader of the World sneezed. At that time, compassionately,

I spoke well-wishing words [to him:] (68) [294]

“Live for a long time, Great Hero! Remain for an aeon, Great Sage! For the sake of the entire world,

do not grow old [nor] pass away!” (69) [295]

The Buddha then said this to me who had spoken to him like that: “Buddhas are not to be worshipped,

as you’re worshipping, Gotamī.” (70) [296]

“How then, O One with Omniscience,

should the Thus-Gone-Ones be worshipped? How should Buddhas not be worshipped? Being asked, tell [all] that to me.” (71) [297]

“See [my] followers, united, vigorously energetic,

constantly firm [in their] effort —

that is worship of the Buddhas.”189 (72) [298]

Then, going [back] to the refuge, [gone off] alone, I reflected:

“the Lord, who Reached the Three Worlds’ Ends,190

likes a united retinue. (73) [299]

Well then, I’ll reach full nirvana; let me see no hindrance to that!” I, contemplating in that way,

after seeing the Seventh Sage, (74) [300]

announced to [the Buddha,] the Guide, the time of my full nirvana.

188 *dhamesu ciṇṇānaṇ sadā saddhamma-carino*

189 *aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")

190 reading *bahu* 'neke with BJTS for PTS *buhun eke*

And then he gave [me] his assent:

"you know the time, O Gotamī." (75) [301]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (76) [302]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (77) [303]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (78) [304]

"There are fools who doubt that women

[too] gain *dhamma*-penetration.¹⁹¹

To dispel that [wrong] view of theirs, display miracles, Gotamī." (79) [305]

Then bowing to the Sambuddha, [and] rising up into the sky,
with Buddha's assent, Gotamī displayed various miracles. (80) [306]

Being alone, [then] she was cloned; and being cloned, again¹⁹² alone. Appearing [then] disappearing,
she walked through walls, walked through the sky. (81) [307]

She traveled unattached to earth;

she also sank down into it.

She walked¹⁹³ on water as on land, leaving its surface unbroken. (82) [308]

Cross-legged, she flew like a bird, across the surface of the sky.

¹⁹¹ this and the following concluding verses do not appear here in PTS, and are unusual (though not unique)

for *Apadāna* in which individual poems usually conclude with what I've dubbed the "concluding refrain" (vv.

85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

¹⁹² PTS omits Therī, which I supply from BJTS.

¹⁹³ reading *s'ūnā vaṇṭakibbisā* with BJTS (and PTS alt.) for PTS *sūnā* 'va *nītakibbisā* ("like a slaughterhouse leading to sin" ?)

With her body she took control

of space right up to Brahma's home. (83) [309]

Taking Mount Meru as handle,
she made great earth her umbrella. Carrying, twirling root and all,
she walked back and forth in the sky. (84) [310]

And like the time when six suns rose, she caused the entire world to fume. As though it were the end of time,
she garlanded the earth in flames. (85) [311]

She took mounts Meru, Mandāra, Daddara, great Muccalinda —
all of them, in a single fist,
like they were [tiny] mustard seeds. (86) [312]

She concealed with [her] fingertip the makers of both day and night,
as though a thousand suns and moons
were a necklace she was wearing. (87) [313]

In a single hand she held the waters of the four great oceans; she rained forth a torrential rain,
like an apocalyptic cloud. (88) [314]

She made appear up in the sky a wheel-turner with retinue.
She showed [Vishnu as the] boar and roaring lion, and Garuḍa. (89) [315]

Being alone, she conjured up
a boundless group of Buddhist nuns. Making them disappear again,
alone, she said [this] to the Sage: (90) [316]

"Your mother's sister, Great Hero,
is one who's done what you have taught.¹⁹⁴
An attainer of [her]¹⁹⁵ own goal,
she worships your feet, Eyeful One." (91) [317]

Having shown varied miracles, descending from up in¹⁹⁶ the sky,

¹⁹⁴ *jegucchar*; BJTS reads *bībhacchar*, with similar range of meaning (disgusting, horrible, dreadful)

¹⁹⁵ or, reading *vipassantī* with BJTS, "investigating" "applying insight"

¹⁹⁶ lit., "in the" "in that"

worshipping the Lamp of the World,
she sat down [there, off] to one side. (92) [318]

"O Great Sage, I'm an [old woman,]¹⁹⁷
a hundred twenty years from birth.
That much is enough, O Hero;

I'm reaching nirvana, Leader." (93) [319]

Astonished, all the multitudes,

with [their] hands pressed together then, said, "sister, [you] have198 [great] prowess at supernormal miracles." (94) [320]

The Victor, Padumuttara,

the One with Eyes for everything, the Leader [of the World,] arose

a hundred thousand aeons hence. (95) [321]

I was born in Hamsavatī,

in a clan of ministers then,

furnished with all [kinds of] servants, rich, prosperous, very wealthy. (96) [322]

Once, when tagging on with father —

attended by a group of slaves —

along with a large retinue,

[I] approached that Bull Among Men. (97) [323]

The Victor, like autumnal son, surrounded by garlands of rays,

without constraints, that *Dhamma*-cloud

rained forth like the king of the gods. (98) [324]

Seeing [him], being pleased at heart, and having heard his lovely voice,

the Leader of Men placed his aunt

in the foremost [place among] nuns. (99) [325]

Hearing [this,] for an entire day,

I gave the Neutral One large gifts and lots of the requisites to

the Chief of Men with Assembly. (100) [326]

Having fallen down at [his] feet, I aspired [to attain] that place.

197 *cittasmiṃ vasibhūtasmiṃ*, lit., "when i became master of (or "over") [my own] mind"

198 *s'ubhāvitā*, lit., "[by me] well-developed" or "well-cultivated" "well-meditated"

And then the Greatly Mindful One,

the Seventh Sage, said [to the crowd:] (101) [327]

This one who for a week has fed the World's Leader with Assembly, I shall relate details of her:

[all of] you listen to my words: (102) [328]

In one hundred thousand aeons, arising in Okkāka's clan,

the one whose name is Gotama

will be the Teacher in the world. (103) [329]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring, the one whose name is Gotamī

will be the Teacher's follower. (104) [330]

She will be his mother's sister,

the Buddha's wet-nurse his [whole] life. She will attain the foremost place

among the senior Buddhist nuns." (105) [331]

Hearing that I was overjoyed, and then as long as life, I served the Victor with the requisites.

After that, [having] passed away, (106) [332]

born among the Tāvatiṃsa

gods with all delights and riches, in ten ways I was outshining

[all the] other [gods who lived there]: (107) [333]

through shapes [and] sounds [and] fragrances, through tastes and the [things that I] touch,

in terms of lifespan, complexion, happiness and famousness too (108) [334]

[and] likewise through supreme power

I shone, having attained [those ten].

There I became the beloved

chief queen of the king of the gods. (109) [335]

Transmigrating in the cycle,¹⁹⁹ being blown on by karma-wind, I was born in a slave-village,

¹⁹⁹ *sattisūlūpamā kāmā*, lit., "swords [and] daggers are like (or "are similes for") sense pleasures"

in the realm of the Kāsi²⁰⁰ king. (110) [336]

Every day there were five hundred slaves dwelling in that very place.

I was the wife of he who was

best of all [the slaves living] there. (111) [337]

Five hundred self-become [Buddhas] entered our village seeking alms. Along with all [my] female kin,

I was thrilled after seeing them. (112) [338]

All of us having formed a guild,²⁰¹

we served those [Buddhas] for four months. Having given [each] the three robes,

we transmigrated²⁰² with husbands. (113) [339]

Fallen from there with our husbands, we all went to Tāvatiṃsa.

And now, in [my] final rebirth, born in Devadaha city, (114) [340]

my father, Añjana²⁰³ Śākya,²⁰⁴

my mother was Sulakhanā.²⁰⁵

We le^x for Suddhodana's house, in Kapilavastu [City]. (115) [341]

The other women born Śākya²⁰⁶ [also] came to the Śākya's' house. Distinguished among all of them,

I was wet-nurse of the Victor. (116) [342]

After having gone forth, my son

became the Buddha, the [World's] Guide. Afterwards I renounced the world,²⁰⁷ together with the five hundred. (117) [343]

Along with the Śākya heroes,

I witnessed the comfort of peace.

²⁰⁰ *khandhā pi adhiṭṭhanā*, lit., "even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])

²⁰¹ lit., "is now disliked by me"

²⁰² lit., "in the" "in that"

²⁰³ lit., "among"

²⁰⁴ or assemblies (even four parts of the Assembly), multitudes, retinues

²⁰⁵ *seṭṭhaṇ*, etymologically related to her designation "millionaire;" BJTS, more typical of the whole work, reads *aggam*, "[she is] foremost"

²⁰⁶ *maṭṭinaṇ*, lit., "of those (females) endowed"

²⁰⁷ lit., "having gone forth"

They were [the men] who formerly

had been born as our [own] husbands. (118) [344]

Makers of merit together,²⁰⁸

they've [now] seized the crucial moment. Pitied by the Well-Gone-One, they experienced arahantship. (119) [345]

The rest of the Buddhist nuns [there] [then all] rose up into the air.

Come together like [bright] stars

those women with great powers shined. (120) [346]

They displayed [their] diverse powers like [different]²⁰⁹ types of ornaments [might be displayed] by a goldsmith,

who is well-trained in²¹⁰ workmanship. (121) [347]

After displaying miracles, variegated and many,

having pleased the Fine Debater,²¹¹

the Sage, and his retinue then, having descended from the sky, having worshipped the Seventh Sage, permitted by the Chief of Men,

they sat down in that place [again]. (122-123) [348-349]

"Hey, Hero, it was Gotamī who showed pity to all of us.

Perfumed by your good karma,²¹² [we]

reached destruction of our constraints.²¹³ (124) [350]

Our defilements are [now] burnt up;

all [new] existence is destroyed. Like elephants with broken chains,
we are living without constraint. (125) [351]

Being in Best Buddha's presence was a very good thing for us.
The three knowledges are attained;
[We have] done what the Buddha taught! (126) [352]

208 *saha*. I follow the BJTS Sinhala gloss (*ek vā*) in giving this sociokarmically more-determined translation.
209 pronounce as two syllables when chanting, "diff 'rent"
210 lit., "of "
211 *v'ādīpa'v'ar'ar*
212 or "merit," *puññehi*. "Good deeds" would preserve the plural.
213 *ā'sa'v'akkha'y'ar*

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[We have] done what the Buddha taught! (127) [353]

We are masters of miracles,
O Sage So Great, we are masters of the "divine ear" faculty,
[and] knowing what's in others' hearts. (128) [354]

We know [all of] our former lives; "divine eye" [now] is purified.
All the constraints have been destroyed;
there now will be no more rebirth. (129) [355]

It was in your presence, Great Sage, that our [own] knowledge came to be, knowing meaning and the Teaching, etymology and preaching. (130) [356]

Leader, you're surrounded by us, [Buddhist nuns] with hearts full of love; O Great Sage, give your permission
to [us] to all reach nirvana." (131) [357]

The Victor said, "What [can] I say to women who are telling [me],
'we are going to reach nirvana'?'
Know that now is your time for it." (132) [358]

At that time [all] those Buddhist nuns, starting with [the nun] Gotamī, worshipping the Victor [then] rose
up from [their] seats and went [away].214 (133) [359]

The World's Chief Leader, the Wise One,215
with a large body of people, followed [his own] maternal aunt
until [she got up to] the gate. (134) [360]

Then Gotamī fell [to the ground]
at the feet of the World's Kinsman, and with all of the other [nuns]

performed a final foot-worship. (135) [361]

This [will be] my final vision

214 reading *agamaṇsu* with BJTS (cf. PTS alt. *agamīṇsu*) for PTS *agamīsu* ("among non-villages" ?)

215 BJTS here reads *vīro*, "the Hero" for PTS *dhiro*, "the Wise One"

of [you,] the Lord of the [Whole] World. Never again will I see your
face, the fountain of ambrosia. (136) [362]

No more homage to your so^x feet; I won't [ever] touch [them] again.

O Hero, Chief of the [Whole] World, today I'll go to nirvana! (137) [363]

What's your physical form [or] face, with things being such as they are? All conditioned things are like that,
providing no comfort, trifling. (138) [364]

She, having gone along with them back to [her] own refuge for nuns, sat in half-lotus²¹⁶ position
in her [own] superior seat. (139) [365]

At that time the laywomen there, fond of Buddha's dispensation, hearing her proceeding ahead,
those foot-worshippers approached [her,] (140) [366]

pounding on [their] chests with [their] fists, [loudly] howling piteous cries.

Grieving they fell down on the earth

like creepers cut off at the root. (141) [367]

"Refuge-Bestower, Lord, do not leave us to go to nirvana.

Bowing down [our] heads, all of us

are begging [you, O Gotamī]." (142) [368]

One laywoman, faithful and wise, was striving the most among them. While gently stroking that one's head,
[Gotamī] spoke these words [to her:]²¹⁷ (143) [369]

"Enough with [this] depression, child, twisted up in the snares of Death;²¹⁸ impermanent is all that is,
ever-shaking, ending in loss." (144) [370]

216 *addhapallāṇkam ābhujja* (BJTS read *aḍḍhapallāṇkam ābhujja*), with one leg crossed and one bent hook-wise.

217 reading the final verb *abravi* ("she spoke") with BJTS (and PTS alt.) for PTS *abraviṇ* ("I spoke").

218 *mā'apā'sānu'v'attinā*

Then having sent them [all] away, she entered the first²¹⁹ altered state, the second and also the third,
and then she attained the fourth one. (145) [371]

In order, moving [higher still:]

the plane of space-infinity,
the plane in which perception's pure,
and that where nothingness is seen. (146) [372]

In reverse order, Gotamī
entered [all of] those altered states, [from the last] back down to the first,
and then back up to the fourth one. (147) [373]

Rising up, she reached nirvana, like the flame of a fuel-less lamp.

There was an enormous earthquake;
bolts of lightening fell from the sky. (148) [374]

The thunder was rumbling loudly; the deities [gathered there] wailed. A flower-shower from the sky
was raining down upon the earth. (149) [375]

Even regal Mount Meru shook, just like a dancer on the stage;
the [great] ocean was greatly grieved,
and he was weeping in distress. (150) [376]

The gods, snake-gods and titans too, even Brahmā, awed at that time,²²⁰ [said,] "this one has now been dissolved; in flux indeed is all that is." (151) [377]

The [other nuns] surrounding her,
who practiced the Buddha's teachings,²²¹
they too attained nirvana [then,]
like the flames of lamps without fuel. (152) [378]

"Alas! Attachments end up cut!
Alas! Conditioned things all change! Alas! Life ends in destruction."
In this way [people] were wailing. (153) [379]

219 lit., "ultimate first altered state"

220 PTS reads *tavade*, BJTS (and PTS alt.) reads *tārikhaṇe* ("in that moment")

221 lit., "dispensation"

Then Brahmā and the deities
went up to [him,] the Seventh Sage, doing what is appropriate,
according to worldly custom. (154) [380]

Then the Teacher told Ānanda,
whose knowledge was [deep as] the sea, "Go [now,] Ānanda, tell the monks,
[my] mother has reached nirvana." (155) [381]

Then Ānanda, who'd lost his joy,²²² whose eyes were filling up with tears, announced, while choking on [his] words,²²³ "Come together, O Buddhist monks,
who are residing in the North,

[or] in the east [or] south [or] west. Let them [all] listen to my words,
monks who are the Well-Gone-One's heirs. (156-157) [382-383]

This Gotamī, who carefully reared up the body of the Sage,
has gone to peace, [no longer seen,]
just like stars when the sun rises. (158) [384]

She's gone home,²²⁴ leaving behind [her]
designation "Buddha's Mother,"
where even [he,] the Five-Eyed One,
the Leader, cannot see one gone. (159) [385]

Each with faith in the Well-Gone-One, and each of the Sage's pupils,
ought [now] to come, that Buddha's son,²²⁵
to honor the Buddha's mother." (160) [386]

Hearing that, the monks came with speed, even those living far away.
Some [came] by Buddha's majesty,
some were skilled in superpowers. (161) [387]

[Folks there] raised a funeral bier where Gotamī was [now] laid out,²²⁶

²²² a play on the meaning of his name: *tadā 'nando nirānando*

²²³ lit., "with a gurgling sound"

²²⁴ accepting PTS reading *gatāsayaṇ*. BJTS (and PTS alt.) reads *gatāsamaṇ*, "gone to the incomparable
[state?]"

²²⁵ lit., "well-Gone-One's heir"

²²⁶ PTS *suttā 'pi Gotamī*, BJTS *suttāsi Gotamī* (*suttā-āsi Gotamī*)

in a good, lovely gabled hut,
excellent [and] made out of gold. (162) [388]

The four [gods called] "World-Protectors" hoisted [the bier] on their shoulders; other gods starting with Śakra,
gathered inside the gabled hut. (163) [389]

There were five hundred gabled huts, the color of autumnal suns,
which were built by Vissakamma,
[for] all [of those great Buddhist nuns]. (164) [390]

All those [five hundred] Buddhist nuns were laid out on funeral biers,
hoisted up on shoulders of gods,
lined up in the proper order. (165) [391]

A canopy up in the sky

was stretched out over everything.

The sun [and] moon [and all] the stars

were drawn on it in [liquid] gold. (166) [392]

Flags of various types were raised, a floral covering stretched out; flowers rose up out of the earth,

like incense²²⁷ rising in the sky. (167) [393]

[Both] the sun and the moon were seen, and [all] the stars were twinkling;²²⁸ and even when it was high noon,

the sun did not burn, like the moon. (168) [394]

Gods made offerings²²⁹ of garlands, perfumed with divine fragrances and [honored Gotamī] with songs,

with dances and with discourses. (169) [395]

The snake-gods, titans and Brahmās according to powers and strengths, made offerings to the laid-out

mother who was in nirvana. (170) [396] In front were led off all of the

²²⁷ BJTS reads *ogatākāsapadumā* ("lotuses rising in the sky")

²²⁸ pronounce "twinkling" as full three syllables when chanting, to keep meter, or amend to "and [all of] the stars were twinkling" if contracting it to two syllables.

²²⁹ lit., "did *pūjā*"

Well-Gone-One's heirs in nirvana, Gotamī was led off after,

honored wet-nurse of the Buddha. (171) [397]

With the gods [and] people out front, the snake-gods, titans and Brahmās, [and] next, with followers, Buddha,

processed to worship [his] mother.²³⁰ (172) [398]

The Buddha's final nirvana was not of such a kind as this. Gotamī's final nirvana

was extremely miraculous. (173) [399]

The Buddha [and] monks won't be seen at Buddha's [final] nirvana.

The Buddha is at Gotamī's;²³¹

so's Sāriputta and so on. (174) [400]

[Then] they built the funeral pyres,

made with all [sorts of] fragrant [wood], and sprinkled with perfumed powder.

Those [great nuns] were cremated there. (175) [401]

The remaining portions [and] bones²³² were completely consumed by fire. And at that time Ānanda spoke

this speech, [which was] very moving:²³³ (176) [402]

"Gotamī's gone without a trace²³⁴ and her corpse has been cremated, intimating that the Buddha's

nirvana [too] will soon occur." (177) [403]

Ānanda, urged by the Buddha, [placed] Gotamī's [sacred] relics in her begging bowl at that time,

[and] presented them to the Lord. (178) [404]

230 lit., “is going in order to worship [his] mother”

231 lit., “at Gotamī’s [final] nirvana”

232 lit., “the remaining portions, the remaining bones.” I formerly translated “only her bones remained,” but now believe that was incorrect; the fleshy parts (etc.) as well as the bones were thoroughly burned; the “relics” referred to below would be tiny gem-like fragments remaining in the crematory ash, not bones as such.

233 *saṇvegajanakaṇ vaco*, lit., “emotion-producing word.” *Samvega* is a profoundly emotional insight into the

nature of reality, often the spur to religious action, to be juxtaposed with *ubbega*, ordinary emotional responses to death, ordinary grief, sorrow, etc.

234 *nidhanaṇ*, lit., “without wealth [of karma],” or more literally, “possessionless”

Taking them up with [both his] hands, the Seventh Sage, [the Buddha,] said: “Just as the trunk of a standing, gigantic timber-bearing tree, impermanent, breaks into bits, however massive it may be,

so Gotamī, who was a nun,²³⁵

has reached [her] final nirvana. (179-180) [405-406]

O! it is a marvelous thing!

My mother who’s reached nirvana, leaving only relics behind²³⁶

did not grieve [and was not] wailing. (181) [407]

Grieving not for others [lex,] she’s crossed the sea of existence. She’s cooled, she’s in nirvana.

[her] torment [is now] avoided. (182) [408]

Know this about her, O [you] monks, she was a very wise woman,²³⁷

with wisdom which was vast and wide,²³⁸

distinguished among Buddhist nuns. (183) [409]

She’d mastered the superpower [called] the “divine ear” element. Gotamī was a master of

the knowledge stored in others’ hearts. (184) [410]

She remembered [her] former lives; [her] “divine eye” was purified.

All the defilements were destroyed;

she will not be reborn again. (185) [411]

She had purified [her] knowledge of meaning and of the Teaching, etymology and preaching:

because of that she did not grieve. (186) [412]

A rod of iron that’s beaten when it is glowing due to fire slowly cools off, [leaving no ash:]

235 lit., “of the nuns’ Assembly:” *bhikkhunisaṅghassa*

236 *saṇṇiramattasesāya*, lit., “with [only] a measure of relics remaining”

237 *paṇḍitā’ si*

238 lit., “with vast wisdom, with wide wisdom”

like that it’s not known [where she] went.²³⁹ (187) [413]

No rebirth place can be discerned of the truly liberated,
who cross the flood of lustful bonds,
who've reached unshaking happiness.240 (188) [414]

Therefore be lamps unto yourselves; graze in [the field of] mindfulness. With wisdom's seven parts attained,
you all should end [your] suffering.241 (189) [415]

Thus indeed Bhikkhunī Mahāpajāpatīgotamī spoke these verses.

The legend of Mahāpajāpatīgotamī Therī is finished.

18. Khemā242 [Edit](#)

The Victor, Padumuttara,
the One with Eyes for everything, the Leader [of the World,] arose
a hundred thousand aeons hence. (1) [416]

I was born in Haṃsavatī,
in a clan of millionaires then, glistening with various gems,
endowed with supreme happiness. (2) [417]

Having approached that Great Hero,
I heard [him] preaching [his] *Dhamma*. Afterward, becoming pleased, I approached the Victor for refuge. (3) [418]

Having begged mother and father, after inviting [him,] the Guide,
I fed [the Buddha] for a week, together with his followers. (4) [419]
At the end of [those] seven days, the Charioteer of Men placed

239 lit., "[her] state of rebirth (*gati*) is not known". The metaphor is that Gotamī, like the flame that used to be in the iron rod on the forge, has disappeared without a trace, "cooled off".

240 *acalaṇ sukhaṇ*. BJTS reads, more consistently with *Apadāna* as a whole, *acalaṇ padaṇ* ("unshaking state")

241 or "make an end of dis-ease:" *dukkhass' antaṇ karissathā ti*.

242 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

a great nun243 in the foremost place
among those who have great wisdom. (5) [420]

Hearing that, being overjoyed,
doing further good works for [him,]
the Great Sage, after bowing down,
I aspired [to attain] that place. (6) [421]

Then the Victor said this to me: "Let your aspiration succeed! Deeds done for me with Assembly

[will bear] measureless fruit for you. (7) [422]

In one hundred thousand aeons, arising in Okkāka's clan,

the one whose name is Gotama

will be the Teacher in the world. (8) [423]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, you'll²⁴⁴ be she whose name is Khemā,

[and will] attain that foremost place." (9) [424]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (10) [425]

Fallen thence, I went to Yāma,²⁴⁵

[and] then I went to Tusita, and then to Nimmānarati,²⁴⁶

and then Vāsavatti City. (11) [426]

In whichever place I'm reborn, in accordance with that karma, everyplace I was made chief queen

of [the gods who were] the kings [there]. (12) [427]

Fallen thence, in the human state, [everyplace] I was made chief queen of kings who turn the wheel [of law,

and [powerful] regional kings. (13) [428]

243 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

244 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

245 reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

246 i.e., the thirty-three gods.

Having experienced success, among gods as well as humans, becoming happy everywhere,

I transmigrated for aeons.²⁴⁷ (14) [429]

[Then] ninety-one aeons ago,

the World-Leader [named] Vipassi arose, the One with Lovely Eyes,²⁴⁸

with Insight into Everything.²⁴⁹ (15) [430]

I went up to that World-Leader, the Charioteer Among Men. Hearing [his] exalted Teaching,

I went forth into homelessness. (16) [431]

After living the holy life²⁵⁰

[during fully] ten thousand years, in that Wise One's dispensation,

bent on effort, very learned, (17) [432]

skillful in the heaps of causes,²⁵¹ expert in the Four [Noble] Truths, clever, varied speaker, [I was]

one who's done what the Teacher taught. (18) [433]

Fallen thence I was reborn in

Tusita, with fame and splendor.

I surpassed the other [gods] there,

as the fruit of the holy life.²⁵² (19) [434]

In whichever place I'm reborn, I'm very rich and prosperous, intelligent and beautiful,

[and] my retinue is well-trained. (20) [435]

Due to [my] karma, through effort in the Victor's dispensation,

I enjoy every attainment,

obtained with ease, pleasing the mind. (21) [436]

Through the fruit of my good conduct,

247 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

248 this is the BJTS reading for PTS *bhikkhūṇī Sela*

249 this line only in BJTS, which reads *Pesalā* here as elsewhere

250 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

251 this appears only in BJTS, and appears before rather than after the chapter summary.

252 this colophonic verse appears in BJTS only; PTS omits it

nobody treats me with contempt, even he who was my husband

in whichever place I'm reborn.²⁵³ (22) [437]

In this [present] lucky aeon

Brahmā's Kinsman, Greatly Famed One, whose name was Koṇāgamana,

Best Debater, [Buddha,] arose. (23) [438]

[We were] born in a very rich clan at that time, in Benares: Dhanañjāni, Sumedhā too,

along with me, the women three. (24) [439]

[We] lay-donors gave a thousand to the Sage, and a hermitage

for the Assembly, donating²⁵⁴

that place²⁵⁵ to Him with Assembly. (25) [440]

Fallen thence, all we [three women]

were reborn²⁵⁶ in Tāvātimsa

[where] we attained the foremost fame, and just the same among people. (26) [441]

In this [present] lucky aeon,

Brahma's Kinsman, Greatly Famed One, [the Buddha] known as Kassapa²⁵⁷

was born, the Best of Debaters. (27) [442]

The attendant of the Great Sage was the ruler of men back then, the king of Kāsi, named Kiki,

in Benares, greatest city. (28) [443]

I was that [king's] eldest daughter,

well-known [by the name] "Samaṇī."258

Hearing the Best Victor's Teaching,

I chose [to seek] ordination. (29) [444]

Our father did not permit it;

we [stayed] at home during that time,

253 this appears only in BJTS; PTS omits it

254 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

255 *pūrentī ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

256 *puṇṇā ti nāmaṇ*

257 PTS reads *panassati*, BJTS *vinassati*

258 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

comfortable259 royal maidens doing [our] practice with vigor in virginal celibacy,

for twenty times a thousand years, fond of waiting on the Buddha,

[the king's] seven joyful daughters. (30-31) [445-446]

Samaṇī, and Samaṇaguttā,260

Bhikkhunī, Bhikkhadāyikā, Dhammā, and also Sudhammā,

and seventh Saṅghadāyikā, (32) [447]

[now] I, and Uppalavaṇṇā, Paṭācārā and Kuṇḍalā,261

Kisāgotamī, Dhammadinnā,262

and Visākhā is the seventh. (33) [448]

Once when the Sun Among People

was preaching the marvelous Truth,263 having heard it, I memorized *Mahānidānasuttanta*.264 (34) [449]

Due to those karmas265 done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (35) [450]

And now, in [my] final rebirth, in Sāgalā, best of cities,

I am266 the Madda king's daughter,

well-liked, held dear [and] beloved. (36) [451]

[All] was peaceful267 in that city

259 reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

260 this is the BJTS reading for PTS *bhikkhū Abhirūpanandā*

261 or Giribbaja, here *Rājagahaṇ*

262 *sahassakkhena*, i.e., Śakra/Indra, king of the gods

263 *danto*, or “Tamed”

264 *purāṇaṭṭilehi*, lit., “former matted-haired [ascetics]”

265 *vimutt'o*

266 *Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/“ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

267 these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇaṭṭilehi*]) are pre-

sented by both PTS and BJTS as a single verse, though they break the two-

footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-

12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the trans-

when I was coming into birth. After that, due to that virtue,268

they gave269 the name “Khemā” to me. (37) [452]

When I attained the prime of youth,

I was adorned with beauty and grace.270

At that time my father gave me

to [the great] king, Bimbisāra. (38) [453]

I was his best-beloved [queen.]

taking great271 pride in272 [my] beauty. [Thinking,] “He speaks ill of beauty,”

I dodged273 the Compassionate One.274 (39) [454]

At that time, King Bimbisāra,

with knowledge and great love for me, after praising the Bamboo Grove,275

brought singers [to praise it] for me: (40) [455]

“We think that one who has not seen the Bamboo Grove, so delightful,

nor the lair of the Well-Gone-One,

has not seen [the garden named] ‘Joy.’276 (41) [456]

[But] one who’s seen the Bamboo Grove, the ‘Joy’ that’s enjoyed by people,277

that one’s seen [the garden named] ‘Joy,’

much enjoyed by the king of gods.278 (42) [457]

Giving up [the garden named] ‘Joy,’

mission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

268 *t’arḥ...’guṇa’sañc’a’y’arḥ*

269 lit., “did *pūjā*”

270 #23, above

271 lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

272 *y’akkho*

273 *y’e...na*, lit., “those who have not”

274 PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

275 reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

276 This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

277 reading “*k’ā’si’ jaṭṭassa* with BJTS for PTS *kāsi-jaṭṭassa*, see previous note

278 reading *y’e keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

descending to the earth’s surface, gods are satisfied, astonished,

seeing the lovely Bamboo Grove. (43) [458]

What speaker can fully exclaim its279 accumulated virtue, produced by the merit of kings,

beautified by Buddha’s merit?” (44) [459]

Hearing of its280 magnificence which was delightful to my ears, desiring to see that garden,

I then announced [this] to the king. (45) [460]

Then [the king,] the lord of the earth, along with a large retinue,

led me [by procession] to that

garden I was longing to see. (46) [461]

“Go [and] look at the great riches [of] that grove, pleasing to the eyes; it always glows with radiance,

colored by the Buddha’s aura.” (47) [462]

And when the Sage, [out begging] alms, had entered Rajgir, best city,281

at that very time282 I went out,

[desiring] to look at that grove. (48) [463]

Then [I entered] that grove in bloom, [alive] with varied bees buzzing,

full of Indian cuckoo songs,

[and] dances by a peacock-troupe, (49) [464]

free of [excess] noise, uncluttered, embellished with varied walkways, with scattered huts and pavilions,

resplendent with diverse yogis. (50) [465]

Wandering about [there,] I thought,

“my eyes are now proving their worth.”283

279 lit., “in the future” (singular)

280 *sammukhā*, i.e. “together”

281 *tuyham*, presumably addressing the bodhisattva

282 reading anubhontī ciraṃ kālaṃ with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

283 reading *jātāṃha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

Having seen in that very place

a youthful monk, I thought of him: (51) [466]

"Staying in a delightful grove

like this, in early youth as though it is the springtime, well-endowed

with a body which is pleasing, (52) [467]

bald-headed, wrapped in saffron robes,284

seated at the foot of a tree

he meditates, a Buddhist monk, discarding sensual delight.285 (53) [468]

Shouldn't this auspicious Teaching be practiced by old folks,286 after [they have lived] the domestic life,

enjoying pleasure as they like?" (54) [469]

Discerning that it was empty,

I approached the perfumed house, the Victor's home, [but] spied the Victor, like the sun when it is rising, (55) [470]

sitting happily by himself,287

being fanned by a fine woman.

Seeing [that scene,] I thought like this:

"isn't this Bull of Men wretched?288 (56) [471]

The woman [though], shining like gold, eyes and face like pink lotuses,

with red lips, looking like jasmine,289

pleasing to the mind and the eyes, (57) [472]

with ears that are like golden swings, firm290 breasts that look like water-jugs, thin-waisted, a shapely behind,291

fine thighs with charming ornaments, (58) [473]

dressed in clothing of fine blue silk,

284 °*putta*° lit., "son"

285 lit., "all the time we are not..."

286 reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṇ gamaṇaṇ* ("going on muddy roads")

287 reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* ("after the fruit of previous karma")

288 *saṅsārapatha-nittinṇā*

289 reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

290 *t'ato tato*

291 BJTS and PTS alt. read *samā* ("equal to") for *saha* here,

furnished with a border of red, with unsatisfiable looks,²⁹²

she has a smiling demeanor.” (59) [474]

After seeing her, I thought this: “Wow! This is a super-beauty! Not ever in the past was seen

by my own²⁹³ eye [such a beauty]!” (60) [475]

Then she was ravished by old age, discolored, [her] face disfigured.

Her teeth fell out, her hair turned white,

her mouth was fouled with saliva, (61) [476]

ears shriveled up, eyes formed cataracts,²⁹⁴ breasts sagged [and became] repulsive; wrinkles spread on all of [her] parts,

[and] veins popped out [on that] body, (62) [477]

crooked-limbed, leaning on a cane, jutting-ribbed, emaciated, trembling, fallen [onto] the ground,

gasping for every breath she took.²⁹⁵ (63) [478]

And then I was profoundly moved.²⁹⁶

Marveled, [my] hair standing on end, [I said,] “Woe on filthy beauty!

It is where [only] fools delight!” (64) [479]

Then the Great Compassionate One, discerning²⁹⁷ that [my] mind was moved, happy, with a heart that was thrilled,

he spoke [to me in] these verses: (65) [480]

“Khemā, see this complex heap²⁹⁸ as diseased, disgusting [and] putrid.

It is oozing and it's dripping,

the delight of foolish people. (66) [481]

²⁹² *bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

²⁹³ or, as above, “for the sake of knowing [me]”

²⁹⁴ reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

²⁹⁵ lit., “the Great Hero prophesied”

²⁹⁶ BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

²⁹⁷ BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

²⁹⁸ reading *manāpā* with BJTS for PTS *manasā*

With one-pointed focus, steadfast, fix your mind on impurity.

Remain mindful of the body;

be intent on disenchantment. (67) [482]

Just as is this, so too is that;

just as is that, so too is this:

on the inside and the outside,

be detached from body-delight. (68) [483]

Cultivate emancipation

and abandon latent conceit.299

Then, through understanding conceit, you'll wander in tranquility. (69) [484]

Those following the stream, excited with lust, [are] making webs for themselves, like a spider; [others,] cutting that away, are going forth,

indifferent, giving up the pleasures of lust." (70-71) [485].300

Then the Charioteer of Men, knowing my mental readiness,

in order to instruct me preached

M'ahānidānasuttanta.301 (72) [486]

Hearing that best *suttanta*, I

recalled [my] former memory.

Just standing there I was at peace;

I purified my "*Dhamma eye*". (73) [487]

Immediately falling down

before the feet of the Great Sage,

I spoke these words [at that moment,]

to confess offenses [to him]. (74) [488]

"Praise to you, O Seer of All!

Praise to you, Home of Compassion! Praise to you, Existence-Crosser!

Praise to you, Path to Deathlessness!302 (75) [489]

Plunged into303 the thicket of views,

299 reading *yathā...anurakkhanti 'sāmino* with BJTS for PTS *yathā...anurakkhati sāmi no* ("as our master protects")

300 lit., "there is no agitation [to my mind]"

301 This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

302 lit., "and a woman"

303 lit., "and a woman"

I was doped by passionate lust. [I now] delight in discipline,

disciplined by your righteous trick.304 (76) [490]

Without enjoyment because they do not see Great Sages like you, beings in the sea of being,305

are undergoing much dis-ease. (77) [491]

Though close306 I did not [go to] see the World's-Help,307 Non-Hostility,308 the One who Made an End to Death;309

I am confessing that offense. (78) [492]

Beauty-obsessed, I did not go

to the Goodness-Giver,³¹⁰ Great Friend,³¹¹

suspecting he'd be unfriendly;

I am confessing that offense." (79) [493]

And then the One with Honeyed Speech,³¹² the Great Compassionate Victor sprinkling³¹³ me with ambrosia said,

"Khemā, you should stay [here with us]." (80) [494]

Then after bowing down [my] head, having circumambulated,

having gone, having seen the king,

I spoke these words [to him just then]. (81) [495]

"O conqueror of enemies,

the righteous trick³¹⁴ that you thought up! Wishing to see the grove, I saw³¹⁵

304 *etesaṇ devadevānaṇ*

305 *adhikāraṇ sadā mayhaṇ*, lit., "my service is constant" "my service is daily"

306 or do: from *caratī*

307 *saddhamma*°, lit "good Teaching"

308 *dhammesu ciṇṇānaṇ sadā saddhamma-carīno*

309 *aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")

310 reading *bahu 'neke* with BJTS for PTS *buhun eke*

311 this and the following concluding verses do not appear here in PTS, and are unusual (though not unique)

for *Apadāna* in which individual poems usually conclude with what I've dubbed the "concluding refrain" (vv.

85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

312 PTS omits Therī, which I supply from BJTS.

313 reading *s'ūnā vaṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā 'va nītakibbisā* ("like a slaughterhouse leading to sin" ?)

314 *jegucchaṇ*; BJTS reads *bībhacchaṇ*, with similar range of meaning (disgusting, horrible, dreadful)

315 or, reading *vipassantī* with BJTS, "investigating" "applying insight"

the Sage, the One Free of Craving.³¹⁶ (82) [496]

If it's pleasing to you, O king,

I'll go forth in the Neutral One's dispensation, tired of beauty,

because of what the Sage told [me]." (83) [497]

Then pressing [his] hands together [the king,] the lord of the earth, said, "I permit you, O lucky one.

Let your going forth have success!" (84) [498]

And then after my going forth,

when I had served for seven months, watching lamp [flames] rising, falling,

my mind being profoundly moved, (85) [499]

fed up with all conditioned things, skillful in the heaps of causes,³¹⁷ passing over the four-fold flood,

I attained [my] arahantship. (86) [500]

I'd mastered the superpower [called] the "divine ear" element. I also was a master of

the knowledge stored in others' hearts. (87) [501]³¹⁸

I remember [my] former lives; [my] "divine eye" is purified.

All the defilements are destroyed;

[I] will not be reborn again. (88) [502]

In the Buddha's dispensation,

[I] have purified [my] knowledge of meaning and of the Teaching, etymology and preaching. (89) [503]

Skilled in the purifications,³¹⁹ confident in *Kathāvatthu*,³²⁰ and in the dispensation I've

mastered Abhidhammic method.³²¹ (90) [504]

³¹⁶ lit., "in the" "in that"

³¹⁷ *cittasmiṇ vasibhūtasmiṇ*, lit., "when i became master of (or "over") [my own] mind"

³¹⁸ *s'ubhāvitā*, lit., "[by me] well-developed" or "well-cultivated" "well-meditated"

³¹⁹ *sattisūlūpamā kāmā*, lit., "swords [and] daggers are like (or "are similes for") sense pleasures"

³²⁰ *khandhā pi adhikuṭṭanā*, lit., "even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])"

³²¹ lit., "is now disliked by me"

Then, being asked subtle questions in *Toraṇavatthu*,³²² by the

queen, wife of the Kosala [king,]

I explained according to truth.³²³ (91) [505]

At that time the king, approaching

the Well-Gone-One asked [him as well].

Then the Buddha explained just as

[those questions] were explained by me. (92) [506]

The Victor, thrilled at that virtue, [then] placed me in the foremost place; the Ultimate Man [then dubbed] me

"chief of the nuns with great wisdom." (93) [507]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (94) [508]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (95) [509]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (96) [510]

Thus indeed Bhikkhunī Khemā spoke these verses.

The legend of Khemā Therī is finished.

19. Uppalavaṇṇā³²⁴ [Edit](#)

The nun [named] Uppalavaṇṇā, master of the superpowers,
having worshipped the Teacher's feet,
spoke these words [to him at that time:] (1) [511]

322 lit., "in the" "in that"

323 lit., "among"

324 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

"Birth and rebirth³²⁵ crossed beyond, I've attained the unshaking state.

All suffering's destroyed by me;

I'm declaring [it,] O Great Sage. (2) [512]

Throughout the multitudes³²⁶ who are pleased in Buddha's³²⁷ dispensation,

if I've wronged [some] people may they forgive [it] facing³²⁸ the Victor. (3) [513]

Great Sage, I am declaring that

if there's [some] mistake [I've made,]

transmigrating in existence,

may you forgive that transgression." (4) [514]

"Show [your] superpowers to those who practice my³²⁹ dispensation. Cut off today the doubts throughout

the multitude, which is fourfold."³³⁰ (5) [515]

"Great Hero, I am your daughter.

O Wise One,³³¹ O Effulgent One,³³²

I've done very difficult deeds,

difficult and numerous [too]. (6) [516]

My [skin] is blue-lotus-colored;

by name I am named "Blue Lotus."333

I'm your follower, Great Hero,

worshipping your feet, Eyeful One. (7) [517]

Rāhula334 and I myself

due to our similar mindsets,

were born in the same conditions335

various hundred many [times]. (8) [518]

Rebirth is together [with him]

325 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

326 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

327 reading "*brahmacariyam* with BJTS for PTS "*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

328 i.e., the thirty-three gods.

329 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

330 this is the BJTS reading for PTS *bhikkhuni Sela*

331 this line only in BJTS, which reads *Pesalā* here as elsewhere

332 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

333 this appears only in BJTS, and appears before rather than after the chapter summary.

334 this colophonic verse appears in BJTS only; PTS omits it

335 this appears only in BJTS; PTS omits it

and after birth too, together. [Now] in [our] final existence

both, [born in] varied336 conditions, (9) [519]

together: Rāhula's [your] son;

I'm [your] daughter, named "Blue Lotus." See my superpowers, Hero;

I'll show [my] strength to the Teacher." (10) [520]

She put the four great oceans down into the palm of [her own] hand, just like a youthful physician337

does oil destined for the bladder.338 (11) [521]

Tearing up earth, she put [it] down into the palm of [her own] hand, like a tender young boy339 picking

a [flower that's] full of color.340 (12) [522]

Her palm, [big] as the universe,341 covering [the world] from the top, caused raindrops of various hues

to rain forth again and again. (13) [523]

Making earth into [a] mortar, making Mount Meru [her] pestle, as though a youthful grinding girl,

grinding342 grain [flour], [she made] gravel. (14) [524]

"I am the Best Buddha's daughter; by name I am named "Blue Lotus." A master of superpowers,

I practice your dispensation." (15) [525]

Making varied transformations,³⁴³ showing them to the World's Leader, announcing name and lineage,

I worship [your] feet, Eyeful One. (16) [526]

336 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

337 *pūrenti ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

338 *puṇṇā ti nāmaṇ*

339 PTS reads *panassati*, BJTS *vinassati*

340 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

341 reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

342 this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

343 or Giribbaja, here *Rājagahaṇ*

I've mastered the superpower [called] the "divine ear" element. I'm also a master, Great Sage,

of the knowledge in others' hearts. (17) [527]

I remember [my] former lives; [my] "divine eye" is purified.

All the defilements are destroyed;

[I] will not be reborn again. (18) [528]

In meaning and in the Teaching, etymology and preaching,

my knowledge is vast³⁴⁴ and flawless,

through the Great Sage's majesty. (19) [529]

In the presence and the absence³⁴⁵

of the Chief Victors, formerly,

much service was performed by me

for the sake of you,³⁴⁶ O Great Sage. (20) [530]

What good³⁴⁷ karma was done by me, formerly in existence, Sage;

[that] merit heaped up by me was

for the sake of you, Great Hero. (21) [531]

Avoiding³⁴⁸ wrong behavior³⁴⁹ [and]

the [nine] impossible places;³⁵⁰

the ultimate life's my duty

for the sake of you, Great Hero. (22) [532]

I donated from my [own funds]

ten thousand ten millions³⁵¹ [in gold];

³⁴⁴ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

345 *danto*, or “Tamed”

346 *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

347 *vimutt’o*

348 *Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an orna- ment, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

349 these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are pre-

sented by both PTS and BJTS as a single verse, though they break the two-

footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more com- plex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-

12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the trans- mission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-

12 structure works very nicely for the basic units that then make up the four discrete feet.

350 *t’aṇ...’guṇa’sañc’a’y’aṇ*

351 lit., “did *pūjā*”

my [very] life was abandoned

for the sake of you, Great Hero.” (23) [533]

Then all of them, greatly composed, hands pressed together on [their] heads, said, “Sister, how’d you make the effort

for such unmatched superpower?” [534]352

One hundred thousand aeons hence

I was a cobra[-god] maiden, known by the name of Vimala,353

well-honored among the maidens. (24) [535]

The great cobra Mahoraga,354 pleased in Buddha’s355 dispensation, invited Padumuttara

of Great Power,356 with followers. (25) [536]

Sounding musical instruments, going out to meet the Sambuddha,

he made the Buddha’s road ready357 —

a pavilion made out of gems,

a palanquin made out of gems, things to enjoy made out of gems,

strewn with sand that was [mixed with] gems,

adorned with flags [covered in] gems. (26-27) [537-538]

The World’s Leader, surrounded by the multitude, which is fourfold, sat down on an excellent seat

there in Mahoraga’s palace. (28) [539]

The cobra-king, greatly famed one, gave excellent and excellent

food and drink, hard food [that’s filling,]

so^x food [to drink,] very costly. (29) [540]

Having eaten, having rinsed the

352 #23, above

353 lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, o

ne among many categories of Buddha-achievement enumerated there.

354 *y'akkho*

355 *y'e...na*, lit., “those who have not”

356 PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

357 reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

bowl completely, the Sambuddha

[then] made [an expression of] thanks

to [us.] the cobra[-god] maidens. (30) [541]

Discerning [what was in] my heart

and [my] mind which was fixed [on him.] [taking] pleasure in the Teacher,

[when] the cobra maidens had seen the one whose name was Best Lotus, Greatly Famed All-Knower³⁵⁸ in bloom, [that] Great Hero, at that moment, showed a nun with superpowers. (31-32) [542-543]

That Buddhist nun, very skillful, displayed diverse superpowers.

Thrilling with delight, [and] awe-struck,

I said this to [him,] the Teacher: (33) [544]

“I [too] saw the superpower

of this happy [Buddhist nun].³⁵⁹

Just how, Hero, did she become

so skillful³⁶⁰ in superpowers?” (34) [545]

“[This nun] with great powers is my legitimate daughter, mouth-born;³⁶¹ she’s followed my instructions, thus³⁶²

she’s so skilled³⁶³ in superpowers.” (35) [546]

Hearing the words of the Buddha, delighted indeed I aspired,

“I too shall become such a one,

so skillful in superpowers. (36) [547]

I am delighted, I’m happy;

in the not-yet-become future, [my] supreme aspiration reached,

I will be like her, O Leader.” (37) [548]

Satisfying with food and drink³⁶⁴

the World’s Leader with Assembly,

358 This is the BJTS reading. PTS reads *bhikkhunī Sukkā*

359 reading “*k’a’si’ jaṭiḷassa*” with BJTS for PTS *kāsi-jaṭiḷassa*, see previous note

360 reading *y’e keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

361 lit., “in the future” (singular)

362 *sammukhā*, i.e. “together”

363 *tuyham*, presumably addressing the bodhisattva

364 reading anubhontī ciraṃ kālaṃ with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

on a palanquin made of gems,

within a shining pavilion, (38) [549]

I worshipped [him.] the World's Leader, [that] my color should be that of

an *aruṇa*³⁶⁵ [type] blue lotus,

foremost flower of the cobras. (39) [550]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (40) [551]

Fallen from there, being reborn as a human being, I gave

a Self-Become [Lonely Buddha]

alms food covered with lotuses. (41) [552]

In the ninety-first aeon hence the Leader known as Vipassī arose, the One Good to Look At,³⁶⁶

the One with Eyes for Everything. (42) [553]

Being a millionaire's daughter in Benares, supreme city, inviting [him.] the Sambuddha,

the World's Leader with Assembly, (43) [554]

after donating a very

large almsgiving to the Guide,³⁶⁷ and worshipping³⁶⁸ with lotuses, I

wished through them for splendid color.³⁶⁹ (44) [555]

In this [present] lucky aeon

Brahma's Kinsman, Greatly Famed One, [the Buddha] known as Kassapa³⁷⁰

was born, the Best of Debaters. (45) [556]

The attendant of the Great Sage was the ruler of men back then,

365 reading *jātāṃha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

366 °*putta*° lit., "son"

367 lit., "all the time we are not..."

368 reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṇ gamaṇaṇ* ("going on muddy roads")

369 reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* ("after the fruit of previous karma")

370 *saṅsārapatha-nittinṇā*

the king of Kāśi, named Kiki,

in Benares, greatest city. (46) [557]

I was that [king's] second daughter, who was named Samaṇaguttā.³⁷¹

Hearing the Best Victor's Teaching,

I chose [to seek] ordination. (47) [558]

Our father did not permit it;

we [stayed] at home during that time, comfortable³⁷² royal maidens

doing [our] practice with vigor in virginal celibacy,

for twenty times a thousand years, fond of waiting on the Buddha,

[the king's] seven joyful daughters. (48-49) [559-560]

Samaṇī, and Samaṇaguttā,³⁷³

Bhikkhunī, Bhikkhadāyikā, Dhammā, and also Sudhammā,

and seventh Saṅghadāyikā, (50) [561]

[now] I, and [the nun named] Khemā, Paṭācārā and Kuṇḍalā,³⁷⁴

Kisāgotamī, Dhammadinnā,³⁷⁵

and Visākhā is the seventh. (51) [562]

Due to those karmas³⁷⁶ done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (52) [563]

Fallen from there, being reborn as a human, in a great clan,

I gave an arahant a robe

of costly saffron-colored silk.³⁷⁷ (53) [564]

Fallen from there, reborn among

³⁷¹ reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

³⁷² *t'ato tato*

³⁷³ BJTS and PTS alt. read *samā* ("equal to") for *saha* here,

³⁷⁴ *bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, "for the sake of your knowing

[me]"

³⁷⁵ or, as above, "for the sake of knowing [me]"

³⁷⁶ reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

³⁷⁷ lit., "the Great Hero prophesied"

brahmins³⁷⁸ in Ariṭṭhapura, daughter of Tirīṭṭavaccha,

I was charming³⁷⁹ Ummādanṭī.³⁸⁰ (54) [565]

Fallen from there, I [was born] in an undistinguished³⁸¹ rural³⁸² clan. I was then engrossed in guarding

rice in a not-quite-ripened field. (55) [566]

Having seen a Lonely Buddha, giving [him] five hundred grains of roasted paddy,³⁸³ lotus-covered,

I wished [to have] five hundred sons.384 (56) [567]

With those wishes385 having given honey to [that] Self-Become One, fallen from there I was reborn
in a lotus in the forest. (57) [568]

Being the Kāsi king's chief queen,
I was respected and worshipped.386
I bore royal princes [for him,]
not one fewer than five hundred. (58) [569]

When [my sons] had become young men,387 while sporting at [their] water sports, seeing fallen lotus [petals,]
they turned into388 Lonely-Leaders.389 [59] [570]

I was then grieved, being bereft
of those heroes who were [my] sons.390

378 BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

379 BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi*

(nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

380 reading *manāpā* with BJTS for PTS *manasā*

381 reading *yathā...anurakkhanti 'sāmino* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

382 lit., “there is no agitation [to my mind]”

383 This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

384 lit., “and a woman”

385 lit., “and a woman”

386 *ettesaṇ devadevānaṇ*

387 *adhikāraṇ sadā mayhaṇ*, lit., “my service is constant” “my service is daily”

388 or do: from *carati*

389 *saddhamma*°, lit “good Teaching”

390 *dharmesu ciṇṇānaṇ sadā saddhamma-carino*

Fallen [from there], I was born in a village near Isigili.391 (60) [571]

When [I], Buddha-mother [reborn,]

then well-guarded myself,392

was going carrying rice gruel,393 having seen eight Lonely-Leaders going to the village for alms,

I remembered [my former] sons.

Then a stream of milk spurted out

from me out of love for [my] sons. (61-62) [572-573]

And then I gave rice gruel to them, [feeling] well-pleased by [my] own hands. Fallen from there I was reborn
in “Joy” with the thirty[-three gods.] (63) [574]

Feeling³⁹⁴ [both] happiness and pain, transmigrating from birth to birth, my [very] life was abandoned

for the sake of you, Great Hero. (64) [575]

Thus suffering in varied forms, various forms of happiness:

when [my] last rebirth was attained, I'm born in Śrāvastī city,

in a wealthy millionaire's clan, comfortable, decorated,³⁹⁵ glistening with various gems,

endowed with every sense-pleasure. (65-66) [576-577]

I was respected and worshipped,³⁹⁶

revered, likewise [also] esteemed. I achieved radiant beauty,

much-respected among the clans. (67) [578]

And I was very much desired,

³⁹¹ *aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")

³⁹² reading *bahu 'neke* with BJTS for PTS *buhun eke*

³⁹³ this and the following concluding verses do not appear here in PTS, and are unusual (though not unique)

for *Apadāna* in which individual poems usually conclude with what I've dubbed the "concluding refrain" (vv.

85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-

59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

³⁹⁴ PTS omits Therī, which I supply from BJTS.

³⁹⁵ reading *s'ūnā vaṇṇitakibbisā* with BJTS (and PTS alt.) for PTS *sūnā 'va nītakibbisā* ("like a slaughterhouse leading to sin"?)

³⁹⁶ *jegucchaṇ*; BJTS reads *bībhacchaṇ*, with similar range of meaning (disgusting, horrible, dreadful)

through the good fortune of beauty, desired by various hundreds

of millionaire's sons [living there]. (68) [579]

After abandoning [my] house,

I went forth into homelessness.

When eight months had not yet elapsed,

I attained the Four [Noble] Truths. (69) [580]

"With³⁹⁷ superpowers creating a chariot with four horses,

I will worship the feet of the

Buddha, World's Lord, Resplendent One." (70) [581]

"O nun, having approached a tree in full bloom, you remain alone, at [that] *sā/a* tree's roots.

You have no second in natural beauty.

Foolish one, aren't you afraid of wanton men?" (71) [582]³⁹⁸

"Even if a hundred thousand wanton men

come to this place, should behave in such a way, I would not be terrified, not a hair raised:

I'm not afraid of [you,] Death, when I'm alone. (72) [583]

I, this [nun] am disappearing; I am hiding in your belly;

you do not see me, standing [here]

in the [spot] between [your] eyebrows. (73) [584]

Becoming master of [my] mind,399

[I] developed400 superpowers; I'm liberated from all bonds:

I am not afraid of you, friend. (74) [585]

Sense pleasures are401 swords [and] daggers;

the heaps402 executioner's blocks. I now dislike403 the enjoyment

of sense-pleasures of which you spoke. (75) [586]

Everywhere, enjoyments are slain;

397 or, reading *vipassantī* with BJTS, "investigating" "applying insight"

398 lit., "in the" "in that"

399 *cittasmiṃ vasibhūtasmiṃ*, lit., "when i became master of (or "over") [my own] mind"

400 *s'ubhāvitā*, lit., "[by me] well-developed" or "well-cultivated" "well-meditated"

401 *sattisūlūpamā kāmā*, lit., "swords [and] daggers are like (or "are similes for") sense pleasures"

402 *khandhā pi adhi kuṭṭanā*, lit., "even the aggregates (or dimensions [of personal existence: name and form, sensation, perception, configuration and consciousness])"

403 lit., "is now disliked by me"

the mass of darkness is destroyed. Know it like this, O evil one:

you have been killed, O end-maker." (76) [587]

The Victor, pleased by [my]404 virtue, [then] placed me in that foremost place.

To405 the crowds406 the Guide [announced] me

"best407 of those408 with superpowers." (77) [588]

The Teacher's been worshipped by me; [I have] done what the Buddha taught.

The heavy load has been laid down,

the ties to existence severed. (78) [589]

The reason for which I went forth

from [my] home into homelessness — I have [now] achieved that purpose: destruction of all the fetters. (79) [590]

By the moment they're bringing [me] monastic robes and begging bowls, [all] the requisites and lodgings,

[in] the thousands from everywhere. (80) [591]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (81) [592]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (82) [593]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (83) [594]

Thus indeed Bhikkhunī Uppalavaṇṇā spoke these verses.

The legend of Uppalavaṇṇā Therī is finished.

404 lit., “in the” “in that”

405 lit., “among”

406 or assemblies (even four parts of the Assembly), multitudes, retinues

407 *seṭṭhaṇ*, etymologically related to her designation “millionaire;” BJTS, more typical of the whole work, reads *aggam*, “[she is] foremost”

408 *maṭṭinaṇ*, lit., “of those (females) endowed”

20. Paṭcārā409 [Edit](#)

The Victor, Padumuttara, was a Master of Everything. [That] Leader arose in the world

one hundred thousand aeons hence. (1) [595]

I was born in Haṃsavaṭṭi,

in a clan of millionaires then, glistening with various gems,

endowed with supreme happiness. (2) [596]

Having approached that Great Hero,

I heard [him] preaching the *Dhamma*.

Then, pleasure born [in my heart,] I

approached the Victor for refuge. (3) [597]

Then the Victor praised as foremost of those who follow discipline,410

a Buddhist nun, modest, neutral,

careful about what's allowed and not. (4) [598]

Then, with a heart [full] of pleasure, wishing [I were fixed in] that place, inviting the Ten-Powered One,411

the World's Leader, with Assembly, (5) [599]

after feeding [them] for a week, giving them the monastic robes,412 bowing [my] head down at [his] feet,

I spoke these words [to that Buddha:] (6) [600]

“If it meets with success, Leader, I will become just like the one who was praised by you, O Hero,

on the eighth day before [today]." (7) [601]

Then the Teacher said [this] to me: "Lucky one, fear not; breathe with ease. In the not-yet-become future,
you will attain that wished-for [place]. (8) [602]

409 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

410 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

411 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

412 reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

In one hundred thousand aeons, arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (9) [603]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring, the one known as Paṭācārā
will be the Teacher's follower." (10) [604]

At that time being overjoyed,
as long as life, heart [full of] love, I attended on the Victor,
World's Leader with [his] Assembly. (11) [605]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,
I went to Tāvātimsa [then]. (12) [606]

In this [present] lucky aeon
Brahma's Kinsman, Greatly Famed One, [the Buddha] known as Kassapa⁴¹³
was born, the Best of Debaters. (13) [607]

The attendant of the Great Sage was the ruler of men back then, the king of Kāśi, named Kiki,
in Benares, greatest city. (14) [608]

I was his third [royal] daughter, who was named Samanaguttā.⁴¹⁴
Hearing the Best Victor's Teaching,
I chose [to seek] ordination. (15) [609]

Our father did not permit it;
we [stayed] at home during that time, comfortable⁴¹⁵ royal maidens
doing [our] practice with vigor in virginal celibacy,
for twenty times a thousand years, fond of waiting on the Buddha,
[the king's] seven joyful daughters. (16-17) [610-611]

⁴¹³ i.e., the thirty-three gods.

414 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

415 this is the BJTS reading for PTS *bhikkhunī Selā*

Samaṇī, and Samaṇaguttā,416

Bhikkhunī, Bhikkhadāyikā, Dhammā, and also Sudhammā,

and seventh Saṅghadāyikā, (18) [612]

[now] I and Uppalavaṇṇā,

Khemā and the nun [named] Bhaddā,417

Kisāgotamī, Dhammadinnā,418

and Visākhā is the seventh. (19) [613]

Due to those karmas419 done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatisa [then]. (20) [614]

And now, in [my] final rebirth, I'm born in a millionaire's clan, rich, prosperous, very wealthy,

in Śrāvastī, best of cities. (21) [615]

When I'd become a young woman,420 overpowered by [my own] thoughts, after seeing a man from the

country, I went [away] with him. (22) [616]

I had produced a single son;

the second one was in my womb. At that time, I had determined,

"I'll go [see] mother [and] father." (23) [617]

My husband421 was not pleased [at that.]

Then, when he was [on a] journey, [I] snuck out422 of the house alone,

to go to supreme Śrāvastī. (24) [618]

Then my husband423 came [after me];

he caught up with me on the road.

416 this line only in BJTS, which reads *Pesalā* here as elsewhere

417 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

418 this appears only in BJTS, and appears before rather than after the chapter summary.

419 this colophonic verse appears in BJTS only; PTS omits it

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421 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

422 *pūrentī unakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

423 *puṇṇā ti nāmaṇ*

Then my karma-born labor pains424

began, [and they were] very cruel. (25) [619]

At the time for me to give birth,

a massive rain-cloud arose [there], and then [my] husband having gone

to find grass, 425 was killed by a snake. (26) [620]

Then miserable [and] helpless,

in the throes of painful childbirth, 426

going toward a relative's house, 427

seeing an overflowing stream, 428 (27) [621]

carrying [my] newborn I crossed to the stream's other bank, alone. After nursing [my] newborn son,

to help my other [son] to cross, (28) [622]

I turned; an osprey carried off

my wailing babe. [Then] the current swept [him] away, [my] other [son].

That I was overcome with grief. (29) [623]

Going to Śrāvastī city,

I heard [that] my kinsmen were dead. Full of grief I said at that time,

extremely overcome with grief, (30) [624]

"Both of my sons have passed away, my husband is dead on the road; mother and father and brothers

are burning on a single pyre." (31) [625]

Then [I grew] pale and thin, helpless; [I was] in a low state of mind.

After that, while roaming I saw

[him,] the Charioteer of Men. (32) [626]

Then the Teacher said [this] to me: "Do not grieve, child; breathe easily.

You should search after your [own] self;

why uselessly torment yourself ? (33) [627]

424 PTS reads *panassati*, BJTS *vinassati*

425 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

426 reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

427 this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

428 or Giribbaja, here *Rājagahaṇ*

There are no sons to [give] shelter, not fathers nor even kinsmen.

There is no shelter with kinsmen

when one's seized by the end-maker." (34) [628]

After hearing the Sage's speech, I realized the first [path] fruit. Having gone forth, in no long time,

I achieved [my] arahantship. (35) [629]

I've mastered the superpowers

[like] the "divine ear" element.

I know the hearts of others [too,]

I have done what the Teacher taught.⁴²⁹ (36) [630]

I remember [my] former lives; [my] "divine eye" is purified.

Throwing off all the defilements,

I am⁴³⁰ purified, [I'm] stainless. (37) [631]

Then I learned the whole discipline,⁴³¹ in the All-Seeing-One's⁴³² presence, and I recited it [for him,]

correctly in every detail. (38) [632]

The Victor, pleased by [my]⁴³³ virtue, [then] placed me in that foremost place: "Paṭācārā's alone, foremost

of those who follow discipline."⁴³⁴ (39) [633]

The Teacher's been worshipped by me; [I have] done what the Buddha taught.

The heavy load has been laid down,

the ties to existence severed. (40) [634]

⁴²⁹ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁴³⁰ *danto*, or "Tamed"

⁴³¹ *purāṇajāṭilehi*, lit., "former matted-haired [ascetics]"

⁴³² *vimutt'o*

⁴³³ *Sirīṅgī-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁴³⁴ these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajāṭilehi*]) are pre-

sented by both PTS and BJTS as a single verse, though they break the two-

footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-

12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-

12 structure works very nicely for the basic units that then make up the four discrete feet.

The reason for which I went forth, from [my] home into homelessness — I have [now] achieved that purpose:

destruction of all the fetters. (41) [635]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (42) [636]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (43) [637]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (44) [638]

Thus indeed Bhikkhunī Paṭācārā spoke these verses.

The legend of Paṭācārā Therī is finished.

The Summary:435

Ekūposathikā, and too Salaḷā and Timodakā, Ekāsanappadā, Dīpā, Nalamālī and Gotamī, Khemā, Uppalavaṇṇā and Paṭācārā the Buddhist nun.

There are four hundred verses [here,]

also ninety-six [verses more].

The Ekūposathikā Chapter, the Second

Kuṇḍalakesā Chapter, the Third

21. Bhaddā-Kuṇḍalakesā436 [Edit](#)

The Victor, Padumuttara, was a Master of Everything.

435 *t'aṇ... 'guṇa'saṅc'a'y'aṇ*

436 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

[That] Leader arose in the world

one hundred thousand aeons hence. (1) [639]

I was born in Haṃsavatī,

in a clan of millionaires then, glistening with various gems,

endowed with supreme happiness. (2) [640]

Having approached that Great Hero,

I heard [him] preaching the *Dhamma*.

Then, pleasure born [in my heart,] I

approached the Victor for refuge. (3) [641]

Then the Great Compassionate One, the Leader, Padumuttara,

fixed a nun⁴³⁷ in the foremost [place]⁴³⁸

of those with quick intuition.⁴³⁹ (4) [642]

Hearing that, being overjoyed, having given the Great Sage alms, bowing [my] head down at [his] feet

I aspired to [attain] that place. (5) [643]

The Great Hero approved [of that]: "Lucky one,440 there will be success in everything for which you wish.

Be happy, [you should feel] appeased. (6) [644]

In one hundred thousand aeons, arising in Okkāka's clan,

the one whose name is Gotama

will be the Teacher in the world. (7) [645]

Worthy heir to that one's *Dhamma*, *Dhamma*'s legitimate offspring, named Bhaddākūṇḍalakesā

you'll441 be the Teacher's follower." (8) [646]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (9) [647]

437 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

438 *ka'ssape jīnasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

439 reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

440 i.e., the thirty-three gods.

441 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Fallen thence, I went to Yāma,442

[and] then I went to Tusita, and then to Nimmānarati,443

and then Vāsavatti city. (10) [648]

In whichever place I'm reborn, in accordance with that karma, everyplace I was made chief queen

of [the gods who were] the kings [there]. (11) [649]

Fallen thence, in the human state, [everyplace] I was made chief queen of kings who turn the wheel [of law,]

and [powerful] regional kings. (12) [650]

Having experienced success, among gods as well as humans, becoming happy everywhere,

I transmigrated for aeons.444 (13) [651]

In this [present] lucky aeon,

Brahma's Kinsman, Greatly Famed One, [the Buddha] known as Kassapa445

was born, the Best of Debaters. (14) [652]

The attendant of the Great Sage was the ruler of men back then, the king of Kāsi, named Kiki,

in Benares, greatest city. (15) [653]

I was [then] that [king's] fourth daughter, well-known as Bhikkhadāyikā.446

Hearing the Best Victor's Teaching,

I chose [to seek] ordination. (16) [654]

Our father did not permit it;

we [stayed] at home during that time, comfortable⁴⁴⁷ royal maidens

doing [our] practice with vigor in virginal celibacy,

for twenty times a thousand years,

442 this is the BJTS reading for PTS *bhikkhunī Selā*

443 this line only in BJTS, which reads *Pesalā* here as elsewhere

444 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

445 this appears only in BJTS, and appears before rather than after the chapter summary.

446 this colophonic verse appears in BJTS only; PTS omits it

447 this appears only in BJTS; PTS omits it

fond of waiting on the Buddha,

[the king's] seven joyful daughters. (17-18) [655-656]

Samaṇī, and Samaṇaguttā,⁴⁴⁸

Bhikkhunī, Bhikkhadāyikā, Dhammā, and also Sudhammā,

and seventh Saṅghadāyikā, (19) [657]

[now] Uppalavaṇṇā, Khemā [also] Paṭācārā and I, Kisāgotamī, Dhammadinnā,⁴⁴⁹

and Visākhā is the seventh. (20) [658]

Due to those karmas⁴⁵⁰ done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatiṃsa [then]. (21) [659]

And now, in [my] final rebirth, in Giribbaja,⁴⁵¹ best city,

[I was] born to rich millionaires.⁴⁵²

When I'd become a young woman,⁴⁵³ (22) [660]

attracted to a thief I saw being led to execution,⁴⁵⁴

my father, [paying] a thousand,

had him freed from execution. (23) [661]

After that, discerning my mind, [my father] gave me to that [thief]. I was trustworthy for him, [and]

extremely kindly [and] friendly. (24) [662]

He, out of greed for my jewels,⁴⁵⁵

that enemy with ill-intent,⁴⁵⁶

led me to the thieves' precipice⁴⁵⁷

448 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

449 *pūrentī ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁴⁵⁰ *puṇṇā ti nāmaṇ*

451 PTS reads *panassati*, BJTS *vinassati*

452 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

453 reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* (“Then the Sage [nom.];” PTS alt. *tadā mune*, “Then, O Sage”)

454 this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

455 or Giribbaja, here *Rājagahaṇ*

456 *sahassakkhena*, i.e., Śakra/Indra, king of the gods

457 *danto*, or “Tamed”

on a mountain, plotting murder. (25) [663]

Then stretching out to Sattuka,458

hands which were well pressed together,459

protecting [my] own breath [of life,]

I spoke these words [to him just then:] (26) [664]

This bracelet which is made of gold, [containing] many pearls and gems, Sir, carry all of this away;

announce that [I'm your] bed-slave.”460 (27) [665]

“Take it off, O beautiful one, and do not feel a lot of grief; I am unable to accept

wealth that I did not kill to get. (28) [666]

For as long as I remember,

ever since I reached discretion,461

I have accepted no other

more beloved than you [to me].” (29) [667]

“Come here! Having embraced you, [just one more] circumambulation.

And after462 now there will not be

intercourse between you and me.”463 (30) [668]

The man is not the one who's wise in every single circumstance; paying attention, here and there,

the woman is the one who's wise. (31) [669]

The man is not the one who's wise in every single circumstance;

458 *purāṇaṇaṭṭhehi*, lit., “former matted-haired [ascetics]”

459 *vimutt'o*

460 *Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/“ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

461 these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇaṇaṭṭhehi*]) are pre-

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12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-

12 structure works very nicely for the basic units that then make up the four discrete feet.

462 *t'aṇ... 'guṇa'sañc'a'y'aṇ*

463 lit., "did *pūjā*"

quick-thinking, [with good] strategy,

the woman is the one who's wise. (32) [670]

Quickly indeed, in just a flash, I came up with a clever trick: like a deer by a mighty bow,

Sattuka was slaughtered [by] me. (33) [671]

Who fails quickly to understand the circumstances that arise,

he gets murdered, that silly thief,

in the belly of a mountain. (34) [672]

Who does not fail to quickly grasp the circumstances that arise,

she is freed from creaturely bonds;

such was I from Sattuka then. (35) [673]

Then I made him, Sattuka, fall

from⁴⁶⁴ a treacherous mountain road. Coming into the presence of

some white-clad [adepts,] I went forth. (36) [674]

Then after plucking out my hair altogether, using⁴⁶⁵ tweezers, being ordained, in no long time,

they detailed their own tradition. (37) [675]

Then after I had learned [all] that, [gone off by] myself, sitting down, I thought about that tradition.

[Then] a dog brought a human hand, chewed off,⁴⁶⁶ and after dropping [it] in my vicinity, ran off.

Seeing that maggoty hand, I

took it up for meditation.⁴⁶⁷ (38-39) [676-677]

Then producing deep emotion, I asked my co-religionists.

They said: "the Śākyan [Buddhist] monks

⁴⁶⁴ #23, above

⁴⁶⁵ lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁴⁶⁶ *y'akkho*

⁴⁶⁷ *y'e...na*, lit., "those who have not"

know the answer[s] [to your questions]." (40) [678]

"I'll ask that meaning, approaching the followers of the Buddha." Taking me along they [all] went

into the Best Buddha's presence. (41) [679]

He preached *Dhamma* to me: the heaps in the thought-spheres and elements; the Leader taught unpleasantness,
impermanence, dis-ease, no-self. (42) [680]

After hearing his *Dhamma*, I

[then] purified the “*Dhamma* eye.” Learned in the good Teaching, I asked to go forth and be ordained.⁴⁶⁸

At that time he said [this to me:] “Come, lucky one,” [said] the Leader.

Then being fully ordained, I

saw a little bit of water. (43–44) [681–682]

Cleaning [my] feet, discerning [that]

[some water splashed] up, [some spilled] down,⁴⁶⁹

then at that time I realized,

“all conditioned things are like that.” (45) [683]

Then my heart was liberated, altogether, without clinging.⁴⁷⁰

Then the Victor dubbed me foremost

of those with quick intuition. (46) [684]

I’ve mastered the superpowers

[like] the “divine ear” element.

I know the hearts of others [too,]

I have done what the Teacher taught.⁴⁷¹ (47) [685]

I remember [my] former lives; [my] “divine eye” is purified.

Throwing off all the defilements,

I am⁴⁷² purified, [I’m] stainless. (48) [686]

The Teacher’s been worshipped by me;

⁴⁶⁸ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari* < *payir*

⁴⁶⁹ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁴⁷⁰ This is the BJTS reading. PTS reads *bhikkhū Sikkā*

⁴⁷¹ reading “*k’ā’si’ jaṭilassa*” with BJTS for PTS *kāsi-jaṭilassa*, see previous note

⁴⁷² reading *y’e keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

[I have] done what the Buddha taught.

The heavy load has been laid down,

the ties to existence severed. (49) [687]

The reason for which I went forth, from [my] home into homelessness — I have [now] achieved that purpose:

destruction of all the fetters. (50) [688]

In meaning and in the Teaching, etymology and preaching,

my knowledge is vast⁴⁷³ and flawless,
through the Great Sage's majesty. (51) [689]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (52) [690]

Being in Best Buddha's presence was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (53) [691]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (54) [692]

Thus indeed Bhikkhunī Bhaddā-Kuṇḍalakesā spoke these verses.

The legend of Bhaddā-Kuṇḍalakesā Therī is finished.

22. Kisāgotamī⁴⁷⁴ [Edit](#)

The Victor, Padumuttara, was a Master of Everything. [That] Leader arose in the world
one hundred thousand aeons hence. (1) [693]

I then [lived] in Hamsavatī,
born in an undistinguished clan.

473 lit., "in the future" (singular)
474 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads
P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

Having approached the Best of Men,⁴⁷⁵
I went to him as [my] refuge. (2) [694]

And I listened to his *Dhamma*, containing the Four [Noble] Truths, supremely sweet [like] honey, [which]
brings happiness and mental peace. (3) [695]

One time the Hero, [the Buddha,]
was placing in that foremost place
a Buddhist nun who wore rough robes;⁴⁷⁶
he praised [her,] the Ultimate Man. (4) [696]

Producing not a little joy,

hearing that Buddhist nun's virtue, doing service for the Buddha,
according to powers and strengths, (5) [697]

bowing down to that Hero-Sage, I aspired to [attain] that place.
The Sambuddha approved [of that]
attainment of that [foremost] place, (6) [698]

"In one hundred thousand aeons, arising in Okkāka's clan,
the one whose name is Gotama
will be the Teacher in the world. (7) [699]

Worthy heir to that one's *Dhamma*,
Dhamma's legitimate offspring, the one named Kisāgotamī
will be the Teacher's follower." (8) [700]

At that time being overjoyed,
as long as life, heart [full of] love, I attended on the Victor,
the Guide, providing requisites. (9) [701]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,
I went to Tāvātimsa [then]. (10) [702]

In this [present] lucky aeon,
Brahma's Kinsman, Greatly Famed One,

475 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.
476 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

[the Buddha] known as Kassapa⁴⁷⁷
was born, the Best of Debaters. (11) [703]

The attendant of the Great Sage was the ruler of men back then, the king of Kāśi, named Kiki,
in Benares, greatest city. (12) [704]

I was his fisth [royal] daughter,
well-known by the name of Dhammā.⁴⁷⁸
Hearing the Best Victor's Teaching,
I chose [to seek] ordination. (13) [705]

Our father did not permit it;
we [stayed] at home during that time, comfortable⁴⁷⁹ royal maidens
doing [our] practice with vigor in virginal celibacy,
for twenty times a thousand years, fond of waiting on the Buddha,
[the king's] seven joyful daughters. (14-15) [706-707]

Samaṇī, and Samaṇaguttā,⁴⁸⁰

Bhikkhunī, Bhikkhadāyikā, Dhammā, and also Sudhammā,
and seventh Saṅghadāyikā, (16) [708]

[now] Khemā, Uppalavaṇṇā, Paṭācārā and Kuṇḍalā,⁴⁸¹

[the nun] Dhammadinnā and I

and Visākhā is the seventh. (17) [709]

Due to those karmas⁴⁸² done very well, with intention and [firm] resolve, discarding [my] human body,
I went to Tāvātimsa [then]. (18) [710]

And now, in [my] final rebirth, I'm born in a millionaire's clan,
poor, without wealth, unprosperous,

⁴⁷⁷ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁴⁷⁸ i.e., the thirty-three gods.

⁴⁷⁹ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁴⁸⁰ this is the BJTS reading for PTS *bhikkhunī Sela*

⁴⁸¹ this line only in BJTS, which reads *Pesalā* here as elsewhere

⁴⁸² these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

[but] married⁴⁸³ into a rich clan. (19) [711]

Except [my] husband, the others are pointing at me [saying,] "Poor!" But after⁴⁸⁴ I became with child,
then I was loved by all of them. (20) [712]

When that lucky young boy [of mine,]

tender-bodied, comfortable,⁴⁸⁵

as dear to me as [my] own breath,

then fell into Yama's power,⁴⁸⁶ (21) [713]

grief-struck, voicing [my] misery, teary-eyed, [my] mouth crying out, carrying [that young boy's] dead⁴⁸⁷ corpse, I'm going around lamenting. (22) [714]

Then examined by one [doctor,]

approaching the Best Physician,⁴⁸⁸

I said, "give [me] a medicine

to bring [my] son back to life, Sir."⁴⁸⁹ (23) [715]

The Victor, Skilled in Crazy Speech,⁴⁹⁰ said, "bring [me] a white mustard seed,⁴⁹¹ [collected] in whichever home
where [people] dying is not known." (24) [716]

Then having gone to Śrāvastī, not encountering such a house,

where [could I get] white mustard seed?

Thereupon I gained mindfulness. (25) [717]

Throwing away [my baby's] corpse, I went up to the World's Leader. Having seen me from a distance
the Sweet-Voiced One⁴⁹² [then] said [to me]. (26) [718]

483 this appears only in BJTS, and appears before rather than after the chapter summary.

484 this colophonic verse appears in BJTS only; PTS omits it

485 this appears only in BJTS; PTS omits it

486 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

487 *pūrenti ūnakasataṃ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

488 *puṇṇā ti nāmaṃ*

489 PTS reads *panassati*, BJTS *vinassati*

490 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

491 reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

492 this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

"Better than a hundred years' life,

not seeing [how things] rise [and] fall, is living for a single day,

seeing [things] rising [and] falling. (27) [719]

Not the condition⁴⁹³ of the village, or the town, and also not the condition of one clan.

This is the condition of the entire world

with its gods: the impermanence of [all] that is." (28) [720]⁴⁹⁴

Upon hearing those [two] verses, I purified [my] "*Dhamma* eye,"

then learned in the great Teaching,

I went forth into homelessness. (29) [721]

Then being one who had gone forth, engaged in the dispensation,⁴⁹⁵

after not a very long time,

I attained [my] arahantship. (30) [722]

I've mastered the superpowers

[like] the "divine ear" element.

I know the hearts of others [too,]

I have done what the Teacher taught.⁴⁹⁶ (31) [723]

I remember [my] former lives; [my] "divine eye" is purified.

Throwing off all the defilements,

I am⁴⁹⁷ purified, [I'm] stainless. (32) [724]

The Teacher's been worshipped by me; [I have] done what the Buddha taught.

The heavy load has been laid down,

the ties to existence severed. (33) [725]

The reason for which I went forth, from [my] home into homelessness — I have [now] achieved that purpose:

destruction of all the fetters. (34) [726]

In meaning and in the Teaching, etymology and preaching,

493 or Giribbaja, here *Rājagahaṇ*

494 *sahassakkhena*, i.e., Śakra/Indra, king of the gods

495 *danto*, or “Tamed”

496 *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

497 *vimutt'o*

my knowledge is vast⁴⁹⁸ and flawless, through the Great Sage's majesty. (35) [727]

I am wearing robes which are rough, [my] *saṅghāṭi* being made of

[a shroud picked up and] brought from a cemetery along the road. (36) [728]

The Victor, pleased by [my]⁴⁹⁹ virtue, the Guide, among the multitudes,⁵⁰⁰ [then] placed [me] in the foremost place

[of] those who wear robes which are rough. (37) [729]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (38) [730]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (39) [731]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (40) [732]

Thus indeed Bhikkhunī Kisāgotamī spoke these verses.

The legend of Kisāgotamī Therī is finished.

498 *Siṅgi-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

499 these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are pre-

sented by both PTS and BJTS as a single verse, though they break the two-

footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-

12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-

12 structure works very nicely for the basic units that then make up the four discrete feet.

500 *t'aṇ... 'guṇa'sañc'a'y'aṇ*

The Victor, Padumuttara, was a Master of Everything. [That] Leader arose in the world

one hundred thousand aeons hence. (1) [733]

I then [lived] in Haṃsavatī,

[born] in an undistinguished clan. I worked for others, governed by morality, intelligent. (2) [734]

Sujāta, foremost follower of Padumuttara Buddha, departing the monastery,

was going begging for alms-food. (3) [735]

I was then a water-bearer, going carrying a pitcher.

Seeing him I gave [him some] soup,

[feeling well-]pleased by [my] own hands. (4) [736]

Having accepted [that from me,]

he sat down [there and] enjoyed it. After leading him to that house,

I gave [some] solid food to him. (5) [737]

Then my employer,502 being pleased, made [me] his own daughter-in-law. Going with [my] mother-in-law,

I worshipped [him,] the Sambuddha. (6) [738]

Then he extolled a Buddhist nun who was a preacher of *Dhamma*.

He placed [her] in that foremost place;

hearing that I was delighted. (7) [739]

Then, inviting the Well-Gone-One, World's Leader with the Assembly, giving [them] a large almsgiving,

I aspired to [attain] that place. (8) [740]

Then the Well-Gone-One said to me,

501 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

502 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

with the sweet sound of a cymbal:503

"O one who's fond of serving me, O servant of the Assembly,

O hearer of the good Teaching, proper one, mind set504 on virtue, O lucky one, be overjoyed:

you will attain your wish's fruit. (9-10) [741-742]

In one hundred thousand aeons, arising in Okkāka's clan,

the one whose name is Gotama

will be the Teacher in the world. (11) [743]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring,

the one whose name's Dhammadinnā will be the Teacher's follower." (12) [744]

At that time being overjoyed,

as long as life, heart [full of] love, I attended on the Victor,

the Guide, providing requisites. (13) [745]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvatiṃsa [then]. (14) [746]

In this [present] lucky aeon

Brahma's Kinsman, Greatly Famed One, [the Buddha] known as Kassapa⁵⁰⁵

was born, the Best of Debaters. (15) [747]

The attendant of the Great Sage was the ruler of men back then, the king of Kāśi, named Kiki,

in Benares, greatest city. (16) [748]

I was his sixth [royal] daughter,

well-known by the name Sudhammā.⁵⁰⁶

Hearing the Best Victor's Teaching,

I chose [to seek] ordination. (17) [749]

Our father did not permit it;

⁵⁰³ *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁵⁰⁴ reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁵⁰⁵ i.e., the thirty-three gods.

⁵⁰⁶ reading *maḥāmune* with BJTS (and PTS alt.) for PTS *maḥāmuni*, Great Sage.

we [stayed] at home during that time, comfortable⁵⁰⁷ royal maidens

doing [our] practice with vigor in virginal celibacy,

for twenty times a thousand years, fond of waiting on the Buddha,

[the king's] seven joyful daughters. (18-19) [750-751]

Samaṇī, and Samaṇaguttā,⁵⁰⁸

Bhikkhunī, Bhikkhadāyikā, Dhammā, and also Sudhammā,

and seventh Saṅghadāyikā, (20) [752]

[now] Khemā Uppalavaṇṇā, Paṭācārā and Kuṇḍalā,⁵⁰⁹ [Kisā]gotamī, also I,

and Visākhā is the seventh. (21) [753]

Due to those karmas⁵¹⁰ done very well, with intention and [firm] resolve, discarding [my] human body

I went to Tāvātimsa [then]. (22) [754]

And now, in [my] final rebirth, I'm born in a millionaire's clan, rich, endowed with every pleasure, in Rajgir, excellent city. (23) [755]

When I'd become a young woman,⁵¹¹ possessing the virtue of beauty, married⁵¹² to another [good] clan,

I dwelt endowed with happiness. (24) [756]

Having approached the World's Refuge, having heard [his] *Dhamma*-preaching, through the Buddha,⁵¹³ my husband gained the fruit of a non-returner. (25) [757]

Then I, having been permitted, went forth into homelessness [too.]

507 this is the BJTS reading for PTS *bhikkhunī Sela*

508 this line only in BJTS, which reads *Pesalā* here as elsewhere

509 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

510 this appears only in BJTS, and appears before rather than after the chapter summary.

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512 this appears only in BJTS; PTS omits it

513 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

After not a very long time,

I attained [my] arahantship. (26) [758]

Then a layman, approaching me, asked [me a series of] questions [which were very] deep and subtle;

I explained all of them [to him]. (27) [759]

The Victor, pleased by [my]⁵¹⁴ virtue, [then] placed me in that foremost place, Buddhist nun, preacher of *Dhamma*:

"I see no other one who is

as wise as is Dhammadinnā;

so should you consider⁵¹⁵ [her,] monks." "I am indeed a wise woman,

who was pitied by the Leader. (28-29) [760-761]

The Teacher's been worshipped by me; [I have] done what the Buddha taught.

The heavy load has been laid down,

the ties to existence severed. (30) [762]

The reason for which I went forth, from [my] home into homelessness — I have [now] achieved that purpose: destruction of all the fetters. (31) [763]

I've mastered the superpowers

[like] the "divine ear" element.

I know the hearts of others [too,]

I have done what the Teacher taught.⁵¹⁶ (32) [764]

I remember [my] former lives; [my] "divine eye" is purified.

Throwing off all the defilements,

I am⁵¹⁷ purified, [I'm] stainless. (33) [765]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (34) [766]

Being in Best Buddha's presence

514 *pūrentī ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

515 *puṇṇā ti nāmaṇ*

516 PTS reads *panassati*, BJTS *vinassati*

517 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (35) [767]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (36) [768]

Thus indeed Bhikkhunī Dhammadinnā spoke these verses.

The legend of Dhammadinnā Therī is finished.

24. Sakulā⁵¹⁸ [Edit](#)

The Victor, Padumuttara, was a Master of Everything. [That] Leader arose in the world

one hundred thousand aeons hence. (1) [769]

For the benefit, happiness and profit of all beings, the

Best Debater, Thoroughbred Man,⁵¹⁹

came into⁵²⁰ [the world] with [its] gods. (2) [770]

Foremost Fame-Attainer,⁵²¹ Victor, Fortunate,⁵²² Beautified by Praise,⁵²³ the Victor for the entire world,

Widely-Known⁵²⁴ in⁵²⁵ all directions, (3) [771]

the Uprooter of Doubt,⁵²⁶ the One who Passed Beyond Uncertainty,⁵²⁷ he with an Intention-Filled Mind,⁵²⁸

⁵¹⁸ "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

519 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

520 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

521 reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

522 i.e., the thirty-three gods.

523 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

524 this is the BJTS reading for PTS *bhikkhūṇī Selā*

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527 this appears only in BJTS, and appears before rather than after the chapter summary.

528 this colophonic verse appears in BJTS only; PTS omits it

attained Supreme Awakening.529 (4) [772]

Ultimate Man,530 Progenitor531

of the path that had yet to be,532

proclaimed [that which was] unproclaimed, produced [that which was] unproduced. (5) [773]

Path-Knower,533 Path-Understander,534

Path-Proclaimer,535 the Bull of Men, Path-Skilled, the Teacher, [the Buddha,] was the Best of Charioteers.536 (6) [774]

The Great Compassionate Teacher, the Leader was preaching *Dhamma*, lixing up [all] living beings

sunk in the muck of delusion. (7) [775]

I was born in Haṃsavatī, rejoicing [all the] kṣatriyans;537

I was then very beautiful,

set for wealth,538 held dear, resplendent. (8) [776]

I was the ravishing daughter

of great king Ānanda and thus, sister by another mother539

of him named Padumuttara. (9) [777]

Adorned in all [my] ornaments, along with the royal maidens, going up to the Great Hero,

I heard [him] preaching the *Dhamma*. (10) [778]

And then, amidst the multitudes,

the Guru of the [Whole] World540 praised

529 this appears only in BJTS; PTS omits it

530 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

531 *pūrentī ūnakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

532 *puṇṇā ti nāmaṇ*

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537 or Giribbaja, here *Rājagahaṇ*

538 *sahassakkhena*, i.e., Śakra/Indra, king of the gods

539 *danto*, or “Tamed”

540 *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

a Buddhist nun with “divine eye,”

[and] placed her in that foremost place. (11) [779]

I was happy having heard that;

after giving the Teacher alms,

and worshipping the Sambuddha,

I aspired for the “divine eye.” (12) [780]

And then the Teacher said to me: “Joyful one, that is well wished-for; you will receive [as you] aspire,

fruit of alms for the *Dhamma*-Lamp.⁵⁴¹ (13) [781]

In one hundred thousand aeons, arising in Okkāka’s clan,

the one whose name is Gotama

will be the Teacher in the world. (14) [782]

Worthy heir to that one’s *Dhamma*,

Dhamma’s legitimate offspring, the one whose name is Sakulā

will be the Teacher’s follower.” (15) [783]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (16) [784]

In this [present] lucky aeon

Brahma’s Kinsman, Greatly Famed One, [the Buddha] known as Kassapa⁵⁴²

was born, the Best of Debaters. (17) [785]

I was a mendicant back then, proceeding about on my own. While wandering around for alms,

I received some⁵⁴³ sesame oil. (18) [786]

541 *vimutt’o*

542 *Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

543 these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are pre-

sented by both PTS and BJTS as a single verse, though they break the two-

footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-

12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission)

sion process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units

Having lit a lamp with that [oil,] with a mind that was very clear, every night I attended on
the shrine⁵⁴⁴ of the Best of Bipeds. (19) [787]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,
I went to Tāvātimsa [then]. (20) [788]

In whichever place I'm reborn, in accordance with that karma, wherever I am wandering,
when I'm gone there, there are large lamps. (21) [789]

Through [any] wall, through [any] rock, going beyond a mountain [top],

I [can] see whatever I wish:

that is the fruit of giving lamps. (22) [790]

I am [someone who] has pure eyes;

I am blazing forth through [my] fame; I am faithful, wise and mindful:

that is the fruit of giving lamps. (23) [791]

And now, in [my] final rebirth, I am born in a brahmin clan,

rich in grain and abundant wealth,

joyful [and] honored⁵⁴⁵ by the king. (24) [792]

I was complete in every part,⁵⁴⁶ adorned with all the ornaments. [One time] standing in a window, I saw the Well-Gone-One at the

city gate, Blazing Forth through Fame, Honored by Gods and by People, Ornamented with the [Great] Marks,

Endowed with [Eighty] Lesser Marks. (25-26) [793-794]

Happy, with a heart that was thrilled, I chose [to seek] ordination.

After not a very long time,

I attained [my] arahantship. (27) [795]

that then make up the four discrete feet.

⁵⁴⁴ *t'aṇ... 'guṇa'saṇc'a'y'aṇ*

⁵⁴⁵ lit., "did *pūjā*"

⁵⁴⁶ #23, above

I've mastered the superpowers

[like] the "divine ear" element.

I know the hearts of others [too,]

I have done what the Teacher taught.⁵⁴⁷ (28) [796]

I remember [my] former lives; [my] "divine eye" is purified.

Throwing off all the defilements,

I am⁵⁴⁸ purified, [I'm] stainless. (29) [797]

The Teacher's been worshipped by me; [I have] done what the Buddha taught.

The heavy load has been laid down,

the ties to existence severed. (30) [798]

The reason for which I went forth, from [my] home into homelessness — I have [now] achieved that purpose: destruction of all the fetters. (31) [799]

Then the Greatly Compassionate

One placed me in [that] foremost place:

The Supreme Man⁵⁴⁹ [said,] "Sakulā

is foremost of 'divine eye' [nuns.]" (32) [800]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (33) [801]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (34) [802]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (35) [803]

Thus indeed Bhikkhunī Sakulā spoke these verses.

⁵⁴⁷ lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁵⁴⁸ *y'akkho*

⁵⁴⁹ *y'e...na*, lit., "those who have not"

The legend of Sakulā Therī is finished.

25. Nandā (Janapadakalyāṇī)⁵⁵⁰ [Edit](#)

The Victor, Padumuttara, was a Master of Everything. [That] Leader arose in the world

one hundred thousand aeons hence. (1) [804]

The Admonisher,⁵⁵¹ Instructor,⁵⁵²

Crosser-Over⁵⁵³ of all that breathe, Skilled at Preaching,⁵⁵⁴ [he], the Buddha,

caused many folks to cross [the flood]. (2) [805]

Merciful,555 Compassionate One,556

Well-Wisher557 of all that breathe, he established in the five precepts

all the rivals who had arrived. (3) [806]

In this way he was Unconfused558 and Very Well-Known559 by rivals, Ornamented560 by arahants

who were masters [and] neutral ones. (4) [807]

The [body of the] Sage So Great rose up fifty-eight cubits561 [tall]; he was Valuable Like Gold,562

Bearing the Thirty-Two Great Marks. (5) [808]

[People's] lifespan at that time was

[fully] one hundred thousand years.

550 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

551 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

552 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

553 reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

554 i.e., the thirty-three gods.

555 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

556 this is the BJTS reading for PTS *bhikkhuni Sela*

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561 this appears only in BJTS; PTS omits it

562 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

Remaining [in the world] so long,

he ferried many folks across. (6) [809]

I was born in Haṃsavatī,

in a clan of millionaires then, glistening with various gems,

endowed with supreme happiness. (7) [810]

Having approached the Great Hero,

I heard [him] preaching the *Dhamma*, ultimately sweet563 ambrosia564

which makes known the ultimate truth. (8) [811]

Then after inviting [him, the]

Three-Worlds-Ender, with Assembly, giving him a large almsgiving,

[feeling well-]pleased by [my] own hands, bowing [my] head to the Hero,

the World's Leader with Assembly, I aspired to that foremost place

of Buddhist nuns who meditate. (9-10) [812-813]

Then the Untamed-Tamer,⁵⁶⁵ Master,⁵⁶⁶

Refuge for the Three Worlds,⁵⁶⁷ [Buddha,]

the Leopard of Men,⁵⁶⁸ prophesied:

"you will receive that well-wished [place]. (11) [814]

In one hundred thousand aeons, arising in Okkāka's clan,

the one whose name is Gotama

will be the Teacher in the world. (12) [815]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring,

the one known by the name Nandā,

will be the Teacher's follower." (13) [816]

At that time being overjoyed,

as long as life, heart [full of] love,

563 *pūrentī unakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

564 *puṇṇā ti nāmaṇ*

565 PTS reads *panassati*, BJTS *vinassati*

566 the BJTS reading, for PTS *bhikkhūṇī Puṇṇikā*

567 reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

568 this is the BJTS reading for PTS *bhikkhūṇī Abhirūpanandā*

I attended on the Victor,

the Guide, providing requisites. (14) [817]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (15) [818]

Fallen thence, I went to Yāma,⁵⁶⁹

[and] then I went to Tusita, and then to Nimmānarati,⁵⁷⁰

and then Vāsavatti City. (16) [819]

In whichever place I'm reborn, in accordance with that karma, everyplace I was made chief queen

of [the gods who were] the kings [there]. (17) [820]

Fallen thence, in the human state, [everyplace] I was made chief queen of kings who turn the wheel [of law,]

and [powerful] regional kings. (18) [821]

Having experienced success, among gods as well as humans, becoming happy everywhere,

I transmigrated for aeons.571 (19) [822]

When [my] last rebirth was attained, I was the blameless572 daughter of King Suddhodana,573 [living in]
delightful574 Kapilavastu.575 (20) [823]

569 or Giribbaja, here *Rājagahaṇ*

570 *sahassakkhena*, i.e., Śakra/Indra, king of the gods

571 *danto*, or “Tamed”

572 *purāṇajāṭilehi*, lit., “former matted-haired [ascetics]”

573 *vimutt'o*

574 *Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an orna- ment, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

575 these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajāṭilehi*]) are pre-

sented by both PTS and BJTS as a single verse, though they break the two-
footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more com- plex meter, garbled in transmission? I have translated
into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-

12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the trans- mis-
sion process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-
12 structure works very nicely for the basic units that then make up the four discrete feet.

Seeing [my] splendor576 [and] beauty, that [Śākyan] clan was rejoicing.577

Therefore they gave the name “Nandā,”

pleasant [and] excellent, to me. (21) [824]

[I was]578 renowned as “the Beauty”579

among all of the young women in that same580 delightful city,

except [of course] Yasodharā.581 (22) [825]

[My] eldest brother's the Buddha,582 the middle one's583 likewise a saint;584 staying alone in the lay life,

I am exhorted by mother:585 (23) [826]

“Child, you're born in the Śākyan clan, following after the Buddha.

Why do you sit586 [there] in the house,

being bere^x of [all your] joy?587 (24) [827]

Thought impure588 is youthful beauty,589

under the power of old age;

even a life which is healthy,

ends in disease, ends in dying. (25) [828]

Look at even your [own] fine form: charming, distracting to the mind,590 it's adorned and ornamented

576 *t'aṇ...ḡuṇa'sañc'a'y'aṇ*

577 lit., “did *pūjā*”

578 #23, above

579 lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

580 *y’akkho*

581 *y’e...na*, lit., “those who have not”

582 PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

583 reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

584 This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

585 reading “*k’ā’si’ jaṭiassa* with BJTS for PTS *kāsi-jaṭiassa*, see previous note

586 reading *y’e keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* (“Some, hand [and] foot”)

587 lit., “in the future” (singular)

588 *sammukhā*, i.e. “together”

589 *tuyham*, presumably addressing the bodhisattva

590 reading anubhontī ciraṃ kālaṃ with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

like591 Goddess Fortune embellished,592 (26) [829]

like concentrated593 world-essence594 medicinal balm for the eyes,595 generating praise for merit,596 rejoicing the Okkāka clan; (27) [830]

in no long time at all, old age is going to overpower [it].

Young one, abandoning the house,

choose597 the Teaching, O blameless one.” (28) [831]

After hearing [my] mother’s words, I went forth into homelessness

in598 body, but not in [my] heart,

[still] enthralled by youth and beauty. (29) [832]

Mother599 said to make my basis600 through study of the altered states,601 [pursuing it] with great effort.

I was not enthused602 about that. (30) [833]

Then the Great Compassionate One saw603 me enthralled by sense pleasures. To make me604 weary of beauty,605 through his own majestic power,

the Victor conjured up, in my

line of sight, a woman who shined;

591 reading *jātāmha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

592 “*putta*” lit., “son”

593 lit., “all the time we are not...”

594 reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanāṇ* (“going on muddy roads”)

595 reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

596 *saṅsārapatha-nittiṇṇā*

597 reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

598 *t’ato tato*

599 BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

600 *bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing [me]”

601 or, as above, “for the sake of knowing [me]”

602 reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

603 lit., “the Great Hero prophesied”

604 BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

605 BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi* (nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

she was gorgeous,606 truly brilliant,607

even more beautiful than I. (31-32) [834-835]

And I, astonished, seeing her608

very astonishing body,

thought [to myself.] “fruitful [today]

is the receipt of human eyes.” (33) [836]

I said to her, “O lucky one!609

Tell me the story how you’ve come, and if you please, do tell to me

[your] clan, [your] name, [your] family.” (34) [837]

“No time for questions, lucky one;

let me lay [my head] in [your] lap.”610

As though sinking611 into my limbs

she reclined well612 for a moment. (35) [838]

Then putting [her] head in my lap

she with lovely eyes stretched out [there]. A spider,613 very venomous,

landed on that [woman’s] forehead. (36) [839]

When [it] had fallen onto her, boils formed [all over her body]; popping open, they were oozing

putrid [chunks of] pus mixed with blood. (37) [840]

And [her] face was disfigured too, with the putrid stench of a corpse; and [her] body festered614 too,

[now] swollen up and [turning] blue. (38) [841]

With all of her limbs quivering, gasping for every breath she took,615 making known her own suffering,

606 reading *manāpā* with BJTS for PTS *manasā*

607 reading *yathā...anurakkhanti ’sāmino* with BJTS for PTS *yathā...anurakkhati sāmi no* (“as our master protects”)

608 lit., “there is no agitation [to my mind]”

609 This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

610 lit., “and a woman”

611 lit., "and a woman"

612 *etesaṇ devadevānaṇ*

613 *adhikāraṇ sadā mayhaṇ*, lit., "my service is constant" "my service is daily"

614 or do: from *carati*

615 *saddhamma*°, lit "good Teaching"

she piteously wailed [like this:] (39) [842]

"I'm afflicted with affliction,616

feeling [agonizing] feelings;

I'm sunk down in great affliction.

Be a refuge for me, O friend." (40) [843]

"Where is [that] facial shine of yours? Where is your [attractive] long nose? Your excellent copper-red lips?

Where has your [beautiful] face gone? (41) [844]

Where's [your] mouth, shining like the moon? Where has your conch-shell-shaped neck gone? And [both] your ears, swaying like swings,617

have [now] become [badly] discolored. (42) [845]

Your milk-laden [breasts shaped] like jugs which resembled pointy [young] buds618 have popped open; you've become a

putrid corpse with a horrid stench. (43) [846]

[Your] slender middle619 [and] buttocks,

meat-stall620 where wounds and sins621 are born

[are now] adorned with excrement. O! Beauty is not eternal! (44) [847]

Every born body [is the same:] putrid-smelling and frightening, like a loathsome622 cemetery,

where [only] fools [find their] delight." (45) [848]

Then the Great Compassionate One, my brother, Leader of the World, Having seen me, moved in [my] heart,

he spoke these verses [to me then:] (46) [849]

616 *dhammesu ciṇṇānaṇ sadā saddhamma-carino*

617 *aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")

618 reading *bahu 'neke* with BJTS for PTS *buhun eke*

619 this and the following concluding verses do not appear here in PTS, and are unusual (though not unique)

for *Apadāna* in which individual poems usually conclude with what I've dubbed the "concluding refrain" (vv.

85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-

59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

620 PTS omits Therī, which I supply from BJTS.

621 reading *s'ūnā vanītakibbisā* with BJTS (and PTS alt.) for PTS *sūnā 'va nītakibbisā* ("like a slaughterhouse leading to sin" ?)

622 *jegucchaṇ*; BJTS reads *bībhacchaṇ*, with similar range of meaning (disgusting, horrible, dreadful)

"Nanda, look at [your own] body, [also] a sick [and] putrid corpse.

Through disgustingness cultivate

[your] mind, well-composed and tranquil. (47) [850]

Just as is this, so too is that; just as is that, so too is this: putrid [and] emitting a stench,
causing delight [only] to fools. (48) [851]

Considering that in this way, industrious by day and night,
you will see with your own wisdom, having turned away in disgust. (49) [852]

After that I was deeply moved,
having heard [those] well-said verses;
remaining there, being at peace.⁶²³
I attained [my] arahantship. (50) [853]

Everyplace where I am seated,
I [reach] the highest altered states.
The Victor, pleased by [my]⁶²⁴ virtue,
[then] placed me in that foremost place. (51) [854]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (52) [855]

Being in Best Buddha's presence was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (53) [856]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (54) [857]

Thus indeed Bhikkhunī Nandā spoke these verses.

The legend of Nandā Therī is finished.

623 or, reading *vipassantī* with BJTS, "investigating" "applying insight"

624 lit., "in the" "in that"

26. Soṇā⁶²⁵ [Edit](#)

The Victor, Padumuttara, was a Master of Everything. [That] Leader arose in the world
one hundred thousand aeons hence. (1) [858]

Born then in a millionaire's clan,

I was happy, honored, 626 held dear. Approaching the Excellent Sage, 627

I heard [his] words, [sweet as] honey. (2) [859]

I was overjoyed having heard

the Victor praise the nun foremost of those who make a strong effort, doing service for the Teacher. (3) [860]

Then worshipping 628 the Sambuddha, I aspired to [attain] that place.

The Great Hero approved [of that:] "Your aspiration will succeed. (4) [861]

In one hundred thousand aeons, arising in Okkāka's clan,

the one whose name is Gotama

will be the Teacher in the world. (5) [862]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring, the one known by the name Soṇā

will be the Teacher's follower." (6) [863]

At that time being overjoyed,

as long as life, heart [full of] love, I attended on the Victor,

the Guide, providing requisites. (7) [864]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (8) [865]

625 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

626 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

627 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

628 reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

And now, in [my] final rebirth, I'm born in a millionaire's clan, rich, prosperous, very wealthy,

in Śrāvastī, best of cities. (9) [866]

When I'd become a young woman, 629

having gone to a husband's clan, I was the mother of 630 ten sons,

very handsome and distinguished. (10) [867]

All of them were comfortable, delightful in the people's eyes, brilliant even to enemies,

needless to say, they're loved by 631 me. (11) [868]

Then, without my desiring it, 632

he who was my husband went forth in the Buddha's 633 dispensation,

surrounded⁶³⁴ by [those] sons⁶³⁵ [of mine]. (12) [869]

[And] then, alone, I reflected:

"Enough with [this] life [here] for me,⁶³⁶

growing old and in misery,

bere^x of⁶³⁷ [my] husband [and] sons. (13) [870]

I will also go to the place

where [my] husband has [now] arrived."⁶³⁸

After reflecting in that way,

I went forth into homelessness. (14) [871]

And then the nuns le^x me alone in the retreat for Buddhist nuns, going off with the instruction:

"heat up the water [while we're gone]." (15) [872]

Then bringing water I poured [it]

⁶²⁹ i.e., the thirty-three gods.

⁶³⁰ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶³¹ this is the BJTS reading for PTS *bhikkhuni Sela*

⁶³² this line only in BJTS, which reads *Pesalā* here as elsewhere

⁶³³ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁶³⁴ this appears only in BJTS, and appears before rather than after the chapter summary.

⁶³⁵ this colophonic verse appears in BJTS only; PTS omits it

⁶³⁶ this appears only in BJTS; PTS omits it

⁶³⁷ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶³⁸ *pūrenti ānakasataṃ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

into a small pot⁶³⁹ [used for that]. After placing [it on the hearth,]

seated, I then kindled my heart. (16) [873]

Seeing the body's⁶⁴⁰ diseased-ness, essence-less-ness, impermanence, throwing off all the defilements,

I achieved [my] arahantship. (17) [874]

Then coming [back, those] Buddhist nuns, asked [me] about the hot water.

Through concentration on the fire,⁶⁴¹

I quickly made the flame ignite. (18) [875]

Astonished, the [nuns] made that fact audible to the Best Victor.

Hearing [it,] the Lord, overjoyed,

spoke this verse [about me just then:] (19) [876]

"A life lived [only] for one day undertaken with strong effort, is better than a century

lived inert, lacking energy." (20) [877]

The Great Hero was [greatly] pleased by my exemplary conduct.

That Great Sage said that I'm foremost

of those who make a strong effort. (21) [878]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (22) [879]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (23) [880]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (24) [881]

Thus indeed Bhikkhunī Soṇā spoke these verses.

639 *puṇṇā ti nāmaṇ*

640 PTS reads *panassati*, BJTS *vinassati*

641 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

The legend of Soṇā Therī is finished.

27. Bhaddā-Kāpilāni [Edit](#)

The Victor Padumuttara

was One With Eyes for everything. [That] Leader [of the World] was born

one hundred thousand aeons hence. (1) [882]

There was then in Haṃsavatī, a leader⁶⁴² known as Videha,

a millionaire with many gems;

I was the wife of him [back then]. (2) [883]

Once, accompanied by servants, he went up to the Human Sun,

[and] listened to Buddha's Teaching, causing all suffering to end. (3) [884]

The Leader praised the follower who was top in austerities;⁶⁴³ hearing, he gave alms for a week

to the Buddha, the Neutral One. (4) [885]

Bowing [his] head at [Buddha's] feet, he aspired to that [foremost] place, causing his retinue to smile.

Right then⁶⁴⁴ [that] Bull Among People (5) [886]

having pitied the millionaire, spoke these verses [aloud to him]: “You will attain the wished-for state;

o son you'll achieve nirvana. (6) [887]

In one hundred thousand aeons, arising in Okkāka's clan,

the one whose name is Gotama

will be the Teacher in the world. (7) [888]

Worthy heir to that one's Dhamma, Dhamma's legitimate offspring,

642 “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= “Agreeable”)

643 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

644 *ka'ssape jīnasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

the one whose name is Kassapa

will be the Teacher's follower.” (8) [889]

Gladdened after having heard that, as long as [he] lived [he] then served with requisites the Victor, Guide,

with a heart that was [full] of love. (9) [890]

Lighting up the Dispensation, Crushing the Dirty Heretics,

Instructing those who Could be Taught,⁶⁴⁵

he passed on⁶⁴⁶ with his followers. (10) [891]

When that World-Chief reached nirvana, assembling [his] kinsmen and friends

to do pūjā to the Teacher,

with them [he then] had constructed (11) [892]

a stupa which was made of gems, rising up seven leagues [in height,] which blazed forth just as does the sun; like a regal *sal* tree in bloom. (12) [893]

There [at the stupa,] he had made seven hundred thousand [fine] bowls, with the seven types of gemstone,

they shined brightly like reeds on fire. (13) [894]

[After that] he had lamps lit there, having filled [them] with perfumed oil to do pūjā to the Great Sage,

who pitied every living being. (14) [895]

He had seven hundred thousand “pots of plenty” constructed [there], which were [all] filled up with gemstones to do pūjā to the Great Seer. (15) [896]

A gold festoon work was raised up, surrounded by sixty-four jars;⁶⁴⁷

it shined brilliantly with color,

like the day-maker⁶⁴⁸ in autumn. (16) [897]

Arches constructed of gemstones

645 reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

646 i.e., the thirty-three gods.

647 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

648 this is the BJTS reading for PTS *bhikkhunī Selā*

at the four gateways are splendid. Planks that are made out of gemstones, raised up beautiful, are splendid. (17) [898]

Ornaments, exquisitely made, encircle [that stupa,] shining. Banners are raised up [in the sky];

[fashioned out of] gemstones, they shine. (18) [899]

That very red shrine made of gems, well-built and variegated,⁶⁴⁹

shined excessively with color,

like the sun⁶⁵⁰ does in the evening. (19) [900]

The stupa had three terraces;

one he filled with yellow ointment,⁶⁵¹

one with red-colored arsenic,⁶⁵²

one with black collyrium paste.⁶⁵³ (20) [901]

Having performed pūjā like that, lovely, for the Excellent One,⁶⁵⁴ he gave the monks’ community

alms, much as he could, his whole life.⁶⁵⁵ (21) [902]

Along with that millionaire I, as long as I lived [also] did

those merit-filled deeds thoroughly;

[and] with [him] I [had] good rebirths. (22) [903]

Experiencing happiness,⁶⁵⁶

both as a human and a god,

I was reborn along with him,

like a shadow with the body. (23) [904]

The Leader known as Vipassī arose ninety-one aeons ago, [Buddha,] Delightful to the Eye,

One With Insight into All Things. (24) [905]

649 this line only in BJTS, which reads *Pesaḷā* here as elsewhere

650 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

651 this appears only in BJTS, and appears before rather than after the chapter summary.

652 this colophonic verse appears in BJTS only; PTS omits it

653 this appears only in BJTS; PTS omits it

654 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

655 *pūrentī ānakasataṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

Then he⁶⁵⁷ [lived] in Bandhumatī,

a brahmin known for excellence,⁶⁵⁸

rich in scripture and religion,⁶⁵⁹

but⁶⁶⁰ very poor in terms of wealth. (25) [906]

And at that time, of the same mind, I was his brahmin woman [wife]. Once that excellent twice-born man

met with the Sage who was So Great, (26) [907]

seated 'midst the population, preaching the state of deathlessness. Hearing the Dhamma, overjoyed,

he gave his own cloak [to that Sage]. (27) [908]

Going home in a single cloth,

he spoke these [words] to me [just then]: "Take joy in this great good karma,

the cloak given to the Buddha." (28) [909]

Then clasping hands together I, well-satisfied, did take delight: "Husband, this cloak is giv'd well

to the Best Buddha, Neutral One." (29) [910]

Being happy and [well-]prepared, transmigrating from birth to birth he was the king, lord of the earth, in lovely Benares city. (30) [911]

I was the chief queen of that [king], supreme in his troupe of women.

I was extremely dear to him,

due to past love for [my] husband.⁶⁶¹ (31) [912]

Having seen eight Lonely Leaders⁶⁶² going about on [their] alms-rounds, he, having become overjoyed,

gave very costly alms to them. (32) [913]

Again having invited [them,]

⁶⁵⁷ PTS reads *panassati*, BJTS *vinassati*

⁶⁵⁸ the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁶⁵⁹ reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

⁶⁶⁰ this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

⁶⁶¹ or Giribbaja, here *Rājagahaṇ*

⁶⁶² *sahassakkhena*, i.e., Śakra/Indra, king of the gods

having made a gem pavilion,

gathering bowls made by [gold-]smiths, [as too] a tray of solid⁶⁶³ gold,

he then offered to all of them, who'd gotten up on golden seats,⁶⁶⁴ an almsgiving [most opulent,]

[feeling well-] pleased by [his] own hands. (33-34) [914-915]

I gave that very almsgiving

with the Kāsi⁶⁶⁵ king [way] back then. Again I was reborn in a
village outside the Kāsi gates.⁶⁶⁶ (35) [916]

He⁶⁶⁷ was happy with his brothers, in a wealthy clan of fam'lies.

I was the eldest brother's wife,
a woman who fulfilled her vows.⁶⁶⁸ (36) [917]

Having seen a Lonely Buddha,
he who was my youngest brother, gave his⁶⁶⁹ portion to [that Buddha];
when he arrived I told [him] that. (37) [918]

He did not praise that almsgiving, so having taken back that food from Buddha, I gave it to him;
again he gave him it [himself]. (38) [919]

Then having thrown away that food, enraged,⁶⁷⁰ I [took back] Buddha's bowl [a second time,] filled it with mud,

⁶⁶³ *danto*, or "Tamed"

⁶⁶⁴ *purāṇajaṭilehi*, lit., "former matted-haired [ascetics]"

⁶⁶⁵ *vimutt'o*

⁶⁶⁶ *Sirīṅī-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an orna- ment, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁶⁶⁷ these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are pre-

sented by both PTS and BJTS as a single verse, though they break the two-
footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more com- plex meter, garbled in transmission? I have translated
into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-
12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the trans- mis-
sion process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-
12 structure works very nicely for the basic units that then make up the four discrete feet.

⁶⁶⁸ *t'aṇ... 'guṇa'saṇc'a'y'aṇ*

⁶⁶⁹ lit., "did *pūjā*"

⁶⁷⁰ #23, above

[and] gave it to that Neutral One. (39) [920]

And right when he received those alms, rotten and lacking purity,⁶⁷¹

his mind was equally happy;⁶⁷²

seeing [that,] I was very moved.⁶⁷³ (40) [921]

Again [I] took [that] bowl [from him], [and] cleaned [it] with scented perfume. With [my] mind [then] full of pleasure,

I gave him ghee respectfully.⁶⁷⁴ (41) [922]

In whichever place I'm reborn, because [I gave] alms, I'm gorgeous; through [giving] Buddha tasteless food,

my breath has a horrible stench. (42) [923]

Again when Buddha⁶⁷⁵ Kassapa's stupa was being completed, delighted, I [then] gave [for it]

an excellent tile made of gold. (43) [924]

Through four lifetimes having applied scented [substances] to that tile,

every one of [my] limbs was freed from the defect of bad odor. (44) [925]

Having made seven thousand bowls, [each adorned] with the seven gems and filled with clarified butter,

placing [in them] a thousand wicks,⁶⁷⁶ (45) [926]

with a mind that was very pleased, I proceeded to light [them all,]

and laid [them] out⁶⁷⁷ in seven rows,

to do pūjā to the World's Lord (46) [927]

671 lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

672 *y'akkho*

673 *y'e...na*, lit., "those who have not"

674 PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari* < *payir*

675 reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

676 This is the BJTS reading. PTS reads *bhikkhū Sikkā*

677 reading "*k'ā'si' jaṭiḷassa* with BJTS for PTS *kāsi-jaṭiḷassa*, see previous note

and at that time especially

I had the share in that merit. Again among the Kāsians⁶⁷⁸

he was Sumitta, well-known sage.⁶⁷⁹ (47) [928]

I was [the Sage Sumitta's] wife, happy, joyful and [much] beloved. And then he gave [some] Lonely Ones

a massive cloak [to use for robes]. (48) [929]

[I] also shared in that [merit,] approving of that great alms giṃ. Again in the Kāsi country⁶⁸⁰

he was reborn, a Koliyan.⁶⁸¹ (49) [930]

And then, along with five hundred of the sons of the Koliyans,

he attended⁶⁸² upon Lonely

Buddhas, five hundred [in number]. (50) [931]

Satisfying⁶⁸³ [them] for three months

he gave⁶⁸⁴ [those Buddhas] the three robes. I was then the [Koliyan's] wife,

following [his] path of merit. (51) [932]

Fallen from there [he] then became the famous king known as Nanda.

I was [that King Nanda's] chief queen;

my every desire was fulfilled. (52) [933]

Fallen from there, having become

Brahmadatta, lord of the earth, for as long as his life lasted,

he then did attend upon all

the five hundred Lonely Sages who were Padumavatī's sons. Dwelling in the royal garden,

I [too] worshipped those Gone-Out Ones. (53-54) [934-935]

678 reading *y'e keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* ("Some, hand [and] foot")

679 lit., "in the future" (singular)

680 *sammukhā*, i.e. "together"

681 *tuyham*, presumably addressing the bodhisattva

682 reading anubhontī ciraṃ kālaṃ with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

683 reading *jātāṃha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

684 **putta*° lit., "son"

685 lit., "all the time we are not..."

Both of us having built stupas,

going forth [renouncing the world,]

experienced the boundless states, 686

[and] then we went to Brahma's world. (55) [936]

Fallen down to Mahātittha he's well-born Pippalāyana. Mother: Sumanadevī and

father: brahmin Kosigotta. (56) [937]

In the Madda country I, was daughter of brahmin Kapila; mother was Sucīmātī in

Sāgalā the best of cities. (57) [938]

My father having adorned me with a thick golden ornament, gave me to the wise 687 Kassapa,

who'd avoided desire for me. (58) [939]

One time that compassionate man, gone forth wishing for karma's end, 688 was moved at seeing some creatures

devoured by crows and such-like [birds]. (59) [940]

Then I too in the house was moved, 689 seeing worms that had been born in sesame then baked by sun-heat,

being eaten up by [some] crows. (60) [941]

When wise [Kassapa] had renounced, I followed him in renouncing.

For five years I resided [then]

along the path 690 of renunciators. (61) [942]

When Gotamī, the Victor's nurse, had gone forth as a renouncer, then come together with Buddha,

I [too] received [his] instruction. (62) [943]

After not a very long time,

686 reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṃ* ("going on muddy roads")

687 reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* ("after the fruit of previous karma")

688 *saṅsārapatha-nittiṇṇā*

689 reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

690 *t'ato tato*

I achieved the arahant-state.

O! Being the "beautiful friend"

of the resplendent Kassapa! (63) [944]

The Buddha's legitimate son,⁶⁹¹

very attentive, Kassapa,

is one who knows previous births,

and he sees the heavens and hells. (64) [945]

Then birth's destruction he attained;

special knowledges perfected;

a sage with the three knowledges,

that brahmin's a triple-knower. (65) [946]

Just so Bhaddā-Kāpilāni,

triple-knower who's conquered death. She's one who wears [her] last body, defeating Māra and his mount. (66) [947]

Seeing the dangers in the world,

we both [went forth] as renouncers. We are now free of defilements;

tamed, cooled off, gone to nirvana. (67) [948]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (68) [949]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (69) [950]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (70) [951]

Thus indeed Bhikkhunī Bhaddā-Kāpilāni spoke these verses.

The legend of Bhaddā-Kāpilāni Therī⁶⁹² is finished

691 BJTS and PTS alt. read *samā* ("equal to") for *saha* here,

692 *bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, "for the sake of your knowing [me]"

28. Yasodharā [Edit](#)

At one time the Leader of Men was staying in a mountain cave in the city, Rajagaha,
[which was] lovely and prosperous. [952]693

This is what was reasoned out [then]
by the nun [named] Yasodharā, who was dwelling in that city,
inside a lovely convent [there]: [953]

"Nanda, Rahula and Bhadda; likewise the two chief followers; Suddhodana Maharaja,
and Gotamī Pajāpati; [954]

the great theras of great renown; and the therīs with great powers:694 they've gone to peaceful [nirvana], traceless like the flame of a lamp. [955]

While the World's Lord still is living, I'll travel that peaceful path too." And having reasoned [all] that out,
she foresaw the end of her life. [956]

Foreseeing that life's aggregates would be destroyed that very day, she set out from her own ashram,
carrying her robe and her bowl. [957]

Honored by one hundred thousand695 nuns, [the nun named Yasodharā,] greatly powerful, greatly wise,
[then] went up to the Sambuddha. (1) [958]

Having worshipped the Sambuddha,
at the wheel-marked [soles of his feet], sitting off to one side [of him,]
she spoke these words to the Teacher: (2) [959]

693 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads
P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

694 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

695 *ka'ssape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

"I'm seventy-eight years old now, the last of old age has arrived;

I'm reporting to the Great Sage:

I've attained [sainthood] in a cave. (3) [960]

Old age has ripened for me [now];

verily my life's a trifle. Giving all you up I will go:

my refuge is made in myself. (4) [961]

In the final days of old age,

death breaks [the body into bits];

today at nighttime, Great Hero,

I shall achieve my nirvana. (5) [962]

Where there's no birth, no growing old, nor sickness and death, O Great Sage, I'm going to the [great] city

[which,] unconditioned, has no death. (6) [963]

Throughout [this vast] multitude here,⁶⁹⁶ [all these] revering⁶⁹⁷ the Teacher,⁶⁹⁸ know that [every] imperfection

is forgiven face-to-face, Sage. (7) [964]

Transmigrating in existence,

if I have [ever] disturbed you,⁶⁹⁹

I'm announcing it, Great Hero;

please forgive my imperfection. (8) [965]

After hearing [that] speech of hers, the Lord of Sages⁷⁰⁰ [then] said this: "What better can I say to you,

when you're going to nirvana? [966]

Now⁷⁰¹ display [your] superpowers, doer of my dispensation;

let doubt in the dispensation

be cut off for all assemblies."⁷⁰² (9) [967]

⁶⁹⁶ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁶⁹⁷ i.e., the thirty-three gods.

⁶⁹⁸ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁶⁹⁹ this is the BJTS reading for PTS *bhikkhuni Selā*

⁷⁰⁰ this line only in BJTS, which reads *Pesaḷā* here as elsewhere

⁷⁰¹ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁷⁰² this appears only in BJTS, and appears before rather than after the chapter summary.

Having heard the words of the Sage, the Buddhist nun, Yasodharā, worshipping the King of Sages,

[then] spoke this speech to the [Buddha:] [968]

"I am Yasodharā, Hero;

in the home I was your chief queen,⁷⁰³

born in the clan of the Śākyas,

established among the women.⁷⁰⁴ (10) [969]

In your household, O Hero, I

was the leader, the lord of all

of the [women there, who numbered]

one hundred thousand ninety six. (11) [970]

All of those women, endowed with the virtues of beauty and grace, youthful and well-spoken, revere
me, like people [revere] the gods.705 (12) [971]

Leader of a thousand maidens in the home of the Śākya Son,
they're the same in pleasure and pain,706
like gods in [the garden named] "Joy." (13) [972]

Beyond the essence of desire, fixed as the essence of beauty,
[they're] unmatched in terms of beauty,
other than [by] the World's Leader." (14) [973]

Speaking [words] beginning with these, having risen into the sky,
Yasodharā displayed diverse
powers,707 with Buddha's permission. [974]708

Worshipping709 the Sambuddha, she showed the Teacher superpowers.710
She displayed great superpowers,

703 this colophonic verse appears in BJTS only; PTS omits it

704 this appears only in BJTS; PTS omits it

705 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

706 *pūrentī unakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

707 *puṇṇā ti nāmaṇ*

708 PTS reads *panassati*, BJTS *vinassati*

709 the BJTS reading, for PTS *bhikkhūṇi Puṇṇikā*

710 reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

diverse, having various forms. (15)711

Body big as the universe,712

she [made] the continent713 up north her head; eastern, western [her] wings; [and made] India her torso; (16) [975]

tail feathers: the southern ocean; [other] feathers: varied rivers;

[her] eyes were the moon and the sun,

[her] crest was cosmic Mount Meru. (17) [976]

[In her] beak, mountain at world's end,714 [she carried] a tree715 with its roots. Coming up to [him,] fanning [him,]

she's worshipping the World's Leader. (18) [977]

She made herself716 an elephant, likewise a horse, mountain, ocean, the moon and the sun, Mount Meru,

and Śakra, [the king of the gods]. (19) [978]

She covered the thousand-fold world with blooming lotus,⁷¹⁷ [and then said,] “I am Yasodharā, Hero;
I worship [your feet], Eyeful One.” (20) [979]

And making Brahma’s form appear, she preached the doctrine of merit;⁷¹⁸ “I am Yasodharā, Hero;
I worship your feet, Eyeful One.” (21) [980]

⁷¹¹ this is the BJTS reading for PTS *bhikkhuni Abhirūpanandā*

⁷¹² or Giribbaja, here *Rājagahaṇ*

⁷¹³ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁷¹⁴ *danto*, or “Tamed”

⁷¹⁵ *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

⁷¹⁶ *vimutt’o*

⁷¹⁷ *Sirigī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an orna- ment, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁷¹⁸ these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are pre-

sented by both PTS and BJTS as a single verse, though they break the two-
footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more com- plex meter, garbled in transmission? I have translated
into the closest approximation of the latter possibility in *Apadāna*, namely 12-12-12-
12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the trans- mis-
sion process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-
12 structure works very nicely for the basic units that then make up the four discrete feet.

I’ve mastered the superpowers [like] the “divine ear” element. I’m also a master, Great Sage,
of the knowledge in others’ hearts. (22) [981]

I remember [my] former lives; [my] “divine eye” is purified.

All the defilements are destroyed;

[I] will not be reborn again. (23) [982]

In meaning and in the Teaching, etymology and preaching,

[this] knowledge of mine was produced

in your presence, O Great Hero. (24) [983]

[My] meeting with [all] the Buddhas,⁷¹⁹ the World-Lords, was well-seen by you;⁷²⁰ my extensive service [to them]
was for the sake of you, Great Sage. (25) [984]

O Sage, recall the good karma, which formerly [was done] by me; [that] merit was heaped up by me
for the sake of you, Great Hero. (26) [985]

I kept from misconduct, hindered⁷²¹

the [nine] impossible places;⁷²²

I have sacrificed⁷²³ life [itself]

for the sake of you, Great Hero. (27) [986]

I gave myself to be a wife,
several tens of billions [of times]. I was not distressed about that,
for the sake of you, O Great Sage. (28) [987]

I gave myself to do service, several tens of billions [of times]. I was not distressed about that,
for the sake of you, O Great Sage. (29) [988]

719 *t'aṇ...guṇa'saṇc'a'y'aṇ*

720 lit., "did *pūjā*"

721 #23, above

722 lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

723 *y'akkho*

I gave myself to [provide] food, several tens of billions [of times]. I was not distressed about that,
for the sake of you, O Great Sage. (30) [989]

I have given you [all my] lives, several tens of billions [of times]. I'll liberate [myself] from fear,
giving up my life [once more]. (31) [990]

Great Sage, for your sake I do not⁷²⁴ conceal the things of a woman, numerous clothes of varied types,
ornaments affixed to⁷²⁵ [my] limbs. (32) [991]

Wealth and grain have been given up, villages and also small towns,
fields and sons and daughters [as well]
have been given up, O Great Sage. (33) [992]

Elephants, horses, also cows, slaves [as well as] servant-women are given up beyond all count
for the sake of you, O Great Sage. (34) [993]

Whatever I am told [to give]
as alms to beggars, I give [that]; I don't witness⁷²⁶ any distress
from giving the ultimate *gi*^x. (35) [994]

I have experienced⁷²⁷ dis-ease
of diverse types, beyond all count, in [this] much-varied existence⁷²⁸
for the sake of you, Great Hero. (36) [995]

Attaining comfort[s,] I don't thrill;
[I do]n't get distressed by⁷²⁹ troubles. Everywhere I remain balanced
for the sake of you, O Great Sage. (37) [996]

After experiencing [both]

724 y'e...*na*, lit., "those who have not"

725 PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

726 reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

727 This is the BJTS reading. PTS reads *bhikkhū Sikkā*

728 reading "k'ā'si" *jaṭiassa* with BJTS for PTS *kāsi-jaṭiassa*, see previous note

729 reading y'e *keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* ("Some, hand [and] foot")

pleasure [and] pain along the way, the Great Sage reached Awakening,

the Teaching for which⁷³⁰ Buddha⁷³¹ strived. (38) [997]

By you [and] by me there was much meeting with the other World-Lords, [whether you're] the god Brahmā or⁷³²

Gotama Buddha,⁷³³ World's Leader. (39) [998]

I performed a lot of service,

for the sake of you, O Great Sage;

while you sought the Buddha's Teaching,⁷³⁴

I was [always] your attendant. (40) [999]

One hundred thousand aeons [and]

four incalculable [aeons]

hence, Dīpaṅkara, Great Hero,

the Leader of the World was born. (41) [1000]

[Some]place in a nearby country, inviting [him,] the Thus-Gone-One, happy-minded folks are cleaning

the road [on which] he is coming. (42) [1001]

At that time there was a brahmin [known by] the name of Sumedha. He was making the road ready

for the All-Seer who was coming. (43) [1002]

At that time I was a maiden, born in a brahmin [family], known by the name of Sumittā.

I went up to that gathering. (44) [1003]

With eight handfuls of blue lotus for offering⁷³⁵ to the Teacher,

in the midst of [all] the people

I saw that fierce [ascetic] sage.⁷³⁶ (45) [1004]

730 lit., "in the future" (singular)

731 *sammukhā*, i.e. "together"

732 *tuyham*, presumably addressing the bodhisattva

733 reading anubhontī ciraṃ kālaṃ with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

734 reading *jātāṃha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

735 °*putta*° lit., "son"

736 lit., “all the time we are not...”

Seeing [him,] seated atop bark,737 surpassing738 [and] captivating,739 then I thought [like this to myself:]

“[this] life of mine is bearing fruit.” (46) [1005]

At that time I saw [that] sage’s

effort [which was then] bearing fruit;

due to previous karma, my

heart was pleased in the Sambuddha. (47) [1006]

Making [my] heart even more pleased, I said, “O lo^{xy}-minded sage,

seeing no other gi^x [to give,]

I’m giving flowers to you, sage.740 (48) [1007]

There are five handfuls for you, sage;

the [remaining] three741 are for me.

Let there be success through742 this [gi^x]

for your Awakening,743 O sage.” (49) [1008]

The Fourth Recitation Portion

[Then that] sage, taking the flowers, for the sake of Awakening,744 worshipped amidst the people the

Famed One, Great Sage745 who was coming. (50) [1009]

The Great Sage [named] Dīpaṅkara, seeing [him] amidst the people, prophesied746 [future Buddhahood]

[for that] sage with a lo^{xy} mind. (51) [1010]

The Great Sage [named] Dīpaṅkara [then] prophesied that my karma would for numberless aeons hence

737 reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṃ gamanaṇ* (“going on muddy roads”)

738 reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* (“after the fruit of previous karma”)

739 *saṅsārapatha-nittiṇṇā*

740 reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n’atthi dāni punabbhavo* (“now there will be no more rebirth”)

741 *t’ato tato*

742 BJTS and PTS alt. read *samā* (“equal to”) for *saha* here,

743 *bodhanatthāya tavaṇ* (PTS alt. *tava*); the phrase can also be translated, “for the sake of your knowing

[me]”

744 or, as above, “for the sake of knowing [me]”

745 reading *mahā-isiṃ* (acc.) with BJTS for PTS *mahā-isi* (nom.)

746 lit., “the Great Hero prophesied”

be exalted, that Sage So Great: (52)747

“She will be a like-minded [wife], with karma and conduct like [yours]; through this karma she'll be loving
for the sake of you, O great sage.748 (53) [1011]

Nice looking and much beloved, desirable,749 speaking sweet words, she will be a loving woman,
[and] an heir among [your] doctrines. (54) [1012]

Just as masters are protecting750 the goods that [they] accumulate, so this one likewise will protect
[all] of the things that are wholesome. (55) [1013]

Compassionate for [future] you, she will fulfill the perfections. Like a lion [freed] from a cage,
she will achieve Awakening.” (56) [1014]

Rejoicing about [Buddha's] speech, I lived behaving in that way
the Buddha prophesied for me numberless aeons ago. (57) [1015]

I brought pleasure to [my] mind when that karma was well done [by me];
I experienced countless wombs,
divine [as well as] human [ones]. (58) [1016]

Undergoing pleasure [and] pain, among gods [and] human beings, when [my] last rebirth was attained,
I was born in the Śākya clan. (59) [1017]

Beautiful and very wealthy, famous and likewise virtuous; endowed with every attainment,
I'm much-honored among the clans. (60) [1018]

747 BJTS consigns this verse to an asterisked footnote, recognizing that it occurs in a number of its alternate recensions.

748 BJTS agrees with PTS in presenting this as *mahā-ise* (voc.) but reference alternate readings *mahā-isi*
(nom.), presumably troubled by the Buddha addressing Sumedha as “Great Sage”

749 reading *manāpā* with BJTS for PTS *manasā*

750 reading *yathā...anurakkhanti 'sāmīno* with BJTS for PTS *yathā...anurakkhati sāmī no* (“as our master protects”)

Riches, fame, hospitality,
[and] indulgence in worldly things – [they] do not agitate [my] mind;751
I have no fear from anything. (61) [1019]

I was appointed to attend
on what the Blessed One had said within the harem of the king
in the kṣatriyan city then. (62)752

[I'm] a woman who's a servant,
and [one] who feels pleasure and pain, a woman753 who declares the facts,
a woman754 who's compassionate. (63)

Buddhas [numbering] five billion, and [another] nine billion [more] — I provided vast alms to [them,]

those [Buddhas,] Gods Over the Gods.755 (64)

Listen to my [words,] O great king: I'm constantly doing service756

to eleven billion [others,]

and fifty billion [Buddhas more]. (65)

I provided vast alms to [them,]

those [Buddhas,] Gods Over the Gods;

listen to my [words,] O great king: I'm constantly doing service. (66)

Twenty billion [other] Buddhas and [another] thirty billion –

I provided vast alms to [them,]

those [Buddhas,] Gods Over the Gods. (67)

Listen to my [words,] O great king: I'm constantly doing service

to forty billion [Buddhas more,]

and [another] fifty billion. (68)

I provided vast alms to [them,]

those [Buddhas,] Gods Over the Gods;

751 lit., “there is no agitation [to my mind]”

752 This and the following 19 verses (20 verses total) are not included here in BJTS. vv. (62) and (63) do appear at BJTS [1092]-[1093]

753 lit., “and a woman”

754 lit., “and a woman”

755 *etesaṃ devadevānaṃ*

756 *adhikāraṃ sadā mayhaṃ*, lit., “my service is constant” “my service is daily”

listen to my words, O great king: I'm constantly doing service. (69)

Sixty billion [other] Buddhas, [another] seventy billion –

I provided vast alms to [them,]

those [Buddhas,] Gods Over the Gods. (70)

Listen to my [words,] O great king: I'm constantly doing service

to eighty billion [Buddhas more,]

and [another] ninety billion. (71)

I provided vast alms to [them,]

those [Buddhas,] Gods Over the Gods;

listen to my [words,] O great king: I'm constantly doing service. (72)

There have been a million million

who were Chief Leaders of the World; I provided vast alms to [them,]

those [Buddhas,] Gods Over the Gods. (73)

Listen to my [words,] O great king: I'm constantly doing service

to another ninety trillion

who were Leaders of the World [too.] (74)

I provided vast alms to [them,]

those [Buddhas,] Gods Over the Gods;

listen to my [words,] O great king: I'm constantly doing service (75)

to Great Sages [whose number was]

eight hundred and fifty trillion, and seven hundred eighty-five billion [additional Buddhas]. (76)

I provided vast alms to [them,]

those [Buddhas,] Gods Over the Gods;

listen to my [words,] O great king: I'm constantly doing service. (77)

Lonely Buddhas, passion removed, six hundred and forty million; listen to my [words,] O great king: I'm constantly doing service. (78)

Countless followers of Buddhas,

free of defilements, [and] stainless; listen to my [words,] O great king: I'm constantly doing service. (79)

I always practice⁷⁵⁷ the Teaching⁷⁵⁸

of those practiced in the teachings,⁷⁵⁹

at ease practicing the Teaching,

in this world and in the other. (80)

Well-practiced, the Teaching-practice;

that practice is not ill-practiced. [I'm] at ease practicing Teaching, in this world and in the other. (81)

Disgusted with transmigration, I went forth into homelessness, surrounded by thousands [of nuns,]

after renouncing with nothing. (82) [1020]

After abandoning [my] home,

I went forth into homelessness.

When eight months⁷⁶⁰ had not yet elapsed

I attained the Four [Noble] Truths. (83) [1021]

Like the waves upon the ocean, [folks] are bringing many varied⁷⁶¹ monastic robes and alms to eat,

requisites [as well as] lodgings. (84) [1022]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (85) [1023]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (86) [1024]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (87) [1025]

757 or do: from *carati*

758 *saddhamma*°, lit "good Teaching"

759 *dharmesu cīṇānaṃ sadā saddhamma-carino*

760 *aṭṭhamāse*, BJTS reads *addhamāse* ("half a month")

761 reading *bahu 'neke* with BJTS for PTS *buhun eke*

Thus many sorts of suffering and many types of happiness;

the pure life [now] has been achieved,

I have obtained all achievements. [1026]762

The woman who's giving herself for the merit of the Great Sage attains companionship [with him], [and] unconditioned nirvana. [1027]

The past is thoroughly destroyed, and the present [and] the future; all of my karma is destroyed:

I worship your feet, Eyeful One." [1028]

Thus indeed Bhikkhunī Yasodharā spoke these verses.

The legend of *Yasodharā* Therī763 is finished

29. Ten Thousand Buddhist Nuns Headed Up by Yasovatī764 [Edit](#)

One hundred thousand aeons [and]

four incalculable [aeons]

hence, Dīpaṅkara, the Victor,

the Leader of the World was born. (1) [1029]

Dīpaṅkara, the Great Hero,

the Guide, prophesied back then that

Sumedha and Sumittā would

be the same in pleasure and pain. (2) [1030]

Seeing and going about in

the world together with [its] gods, meeting us was included in

[what Buddha] prophesied for them. (3) [1031] “You,⁷⁶⁵ [Sumedha,] will be all of

⁷⁶² this and the following concluding verses do not appear here in PTS, and are unusual (though not unique)

for *Apadāna* in which individual poems usually conclude with what I’ve dubbed the “concluding refrain” (vv.

85-87) [1023-1025]. Interestingly they (plus one more, also duplicated elsewhere) do appear, in the same unusual post-refrain position, below, as vv. 57-59 (plus 60) of *apadāna* #30, Eighteen Thousand Nuns with Yasodharā, and are also in this position in the BJTS version of that *apadāna* (vv. [1100-1102] plus [1103]).

763 PTS omits Therī, which I supply from BJTS.

⁷⁶⁴ “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P’esalā, here and elsewhere in this *apadāna* (= “Agreeable”)

⁷⁶⁵ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

our husbands met in the future;

we’ll all be your desirable

wives, saying what is dear [to you].” (4) [1032]

All this alms-giving and morals, meditation cultivated;

for a long time our everything

has been abandoned, O Great Sage. (5) [1033]

Scents and ointments, garlands [and] lamps, which were fashioned out of [pure] gold, whatever it was we wished for,

all was abandoned, O Great Sage. (6) [1034]

And other karma [we] have done, and [every] human enjoyment, for a long time our everything

has been abandoned, O Great Sage. (7) [1035]

Transmigrating in varied births, much good karma⁷⁶⁶ was done by us; experiencing [you as] husband, transmigrating life after life, (8) [1036]

When [our] last lifetime was attained, in the home of the Śākya prince,⁷⁶⁷ we arose in various clans,

attractive celestial nymphs.⁷⁶⁸ (9) [1037]

We’ve attained fame, with foremost gain; we’re worshipped⁷⁶⁹ and well-respected. We are always venerated,

receiving things to eat and drink. (10) [1038]

After abandoning the home, going⁷⁷⁰ forth into homelessness,

when eight months⁷⁷¹ had not yet elapsed,

we all realized nirvana. (11) [1039]

Always worshipped [and] respected, [we] receive things to eat and drink,

⁷⁶⁶ *ka’ssape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁷⁶⁷ reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁷⁶⁸ i.e., the thirty-three gods.

⁷⁶⁹ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷⁷⁰ this is the BJTS reading for PTS *bhikkhunī Selā*

⁷⁷¹ this line only in BJTS, which reads *Pesalā* here as elsewhere

and clothes [and also] lodgings [too;]

[folks] bring [us] all the requisites. (12) [1040]

Our⁷⁷² defilements are [now] burnt up;

all [new] existence is destroyed. Like elephants with broken chains,

we are living without constraint. (13) [1041]

Being in Best Buddha's presence was a very good thing for us.

The three knowledges are attained;

[we have] done what the Buddha taught! (14) [1042]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[we have] done what the Buddha taught! (15) [1043]

Thus indeed ten thousand Buddhist nuns headed up by Yasovatī spoke these verses face-to- face with the Blessed One.

The legend of ten thousand Buddhist nuns headed up by Yasodharā is finished

30. Eighteen Thousand Buddhist Nuns Headed Up by Yasodharā⁷⁷³ [Edit](#)

Buddhist nuns, eighteen thousand [strong,] [who were] born in the Śākya[n] [clan], headed up by Yasodharā,

went up to [him,] the Sambuddha. (1) [1044]

All those eighteen thousand women are superpower-possessors. Worshipping the feet of the Sage,

they're announcing their strength's extent. (2) [1045]

"Birth is destroyed, old age, disease, and death is [as well,] O Great Sage; Guide, we travel the peaceful path,

deathless and without defilement. (3) [1046]

If there's trouble in the city, even for everyone, Great Sage,

⁷⁷² these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁷⁷³ "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

they [all] know [our] imperfections;

Leader, [give us your] forgive[ness]." (4) [1047]

"[Now] display [your] superpowers, doers of my dispensation;

to that extent cut off the doubt

among all of the assemblies." (5) [1048]

"We're Yasodharās, Great Hero; desirable, speaking sweet words. [And] in the home, O Great Hero,
[we] all [were fixed as] your chief queens.774 (6) [1049]

In your household, O Hero, we were the leaders, the lords of all
of the [women there, who numbered]
one hundred thousand ninety six. (7) [1050]

[All us women are] endowed with the virtues of beauty and grace; youthful, well-spoken, we're revered,
like gods775 [are revered by] people. (8) [1051]

All [us] eighteen thousand [women,]
born in the clan of the Śākya,
are famous ones,776 [Yasodharās,]
the leaders of thousands back then. (9) [1052]

Beyond the essence of desire, fixed as the essence of beauty,
[we're] unmatched in terms of beauty
among [other] thousands, Great Sage." (10) [1053]

Worshipping777 the Sambuddha, they showed the Teacher superpowers.778
They displayed great superpowers, diverse, having various forms. (11) [1054]

Body big as the universe,779
they [made] the continent780 up north

774 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

775 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

776 reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

777 i.e., the thirty-three gods.

778 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

779 this is the BJTS reading for PTS *bhikkhunī Sela*

780 this line only in BJTS, which reads *Pesalā* here as elsewhere

[their] head[s]; both other islands wings; [and made] India [their] torso[s]; (12) [1055]

tail feathers: the southern ocean; [other] feathers: varied rivers;
[their] eyes were the moon and the sun,
[their] crests [were] cosmic Mount Meru. (13) [1056]

[In their] beak[s], mountain at world's end,781
[they carried] a tree782 with its roots. Coming up to [him,] fanning [him,]
they're worshipping the World's Leader. (14) [1057]

[Then] they made themselves⁷⁸³ elephants, likewise horses, mountains, oceans,

the moon and the sun, Mount Meru,

and Śakra, [the king of the gods]. (15) [1058]

"We're like Yasodharās,⁷⁸⁴ Hero;

We worship [your] feet, Eyeful One.

Through your majesty, Hero,

we're perfected, Leader of Men. (16) [1059]

We've mastered the superpowers [like] the "divine ear" element. We're also the masters, Great Sage,

of the knowledge in others' hearts. (17) [1060]

We remember [our] former lives; [our] "divine eye[s]" are purified. All the defilements are destroyed;

[we] will not be reborn again. (18) [1061]

In meaning and in the Teaching, etymology and preaching,

[this] knowledge of ours was produced

in your presence, O Great Hero.⁷⁸⁵ (19) [1062]

Our meeting with [all] the Buddhas,⁷⁸⁶

the World-Lords, was displayed [to you];

⁷⁸¹ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁷⁸² this appears only in BJTS, and appears before rather than after the chapter summary.

⁷⁸³ this colophonic verse appears in BJTS only; PTS omits it

⁷⁸⁴ this appears only in BJTS; PTS omits it

⁷⁸⁵ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁷⁸⁶ *pūrentī unakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

our extensive service [to them]

was for the sake of you, Great Sage. (20) [1063]

O Sage, recall the good karma, which formerly [was done] by us; [that] merit was heaped up by us

for the sake of you, Great Hero. (21) [1064]

We kept from misconduct, hindered⁷⁸⁷

the [nine] impossible places;⁷⁸⁸

we have sacrificed⁷⁸⁹ life [itself]

for the sake of you, Great Hero. (22) [1065]

We were given to be [your] wives, several tens of billions [of times]. We were not distressed about that,

for the sake of you, O Great Sage. (23) [1066]

We were given to do service, several tens of billions [of times]. We were not distressed about that,
for the sake of you, O Great Sage. (24) [1067]

We were given to [provide] food, several tens of billions [of times]. We were not distressed about that,
for the sake of you, O Great Sage. (25) [1068]

We have given you [all our] lives, several tens of billions [of times]. We'll liberate [ourselves] from fear,
giving up our lives [once more]. (26) [1069]

Great Sage for your sake we do not⁷⁹⁰ conceal the things of a woman, numerous clothes of varied types,
ornaments affixed to⁷⁹¹ [our] limbs. (27) [1070]

Wealth and grain have been given up, villages and also small towns,
fields and sons and daughters [as well]
have been given up, O Great Sage. (28) [1071]

787 *puṇṇā ti nāmaṇ*

788 PTS reads *panassati*, BJTS *vinassati*

789 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

790 reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

791 this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

Elephants, horses, also cows, slaves [as well as] servant-women are given up beyond all count,
for the sake of you, O Great Sage. (29) [1072]

Whatever we are told [to give]
as alms to beggars, we give [that];
we don't witness⁷⁹² any distress
from giving the ultimate gi^x. (30) [1073]

[We have] experienced⁷⁹³ dis-ease of diverse types, beyond all count, in [this] much-varied existence⁷⁹⁴
for the sake of you, Great Hero. (31) [1074]

Attaining comfort[s,] we don't thrill; [We do]n't get distressed by⁷⁹⁵ troubles. Everywhere we remain balanced
for the sake of you, O Great Sage. (32) [1075]

After experiencing [both]
pleasure [and] pain along the way, the Great Sage reached Awakening,
the Teaching for which⁷⁹⁶ Buddha⁷⁹⁷ strived. (33) [1076]

By you [and] by us there was much meeting with the other World-Lords, [whether you're] the god Brahmā or⁷⁹⁸
Gotama Buddha,⁷⁹⁹ World's Leader. (34) [1077]

We performed a lot of service,
for the sake of you, O Great Sage;

792 or Giribbaja, here *Rājagahaṇ*

793 *sahassakkhena*, i.e., Śakra/Indra, king of the gods

794 *danto*, or “Tamed”

795 *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

796 *vimutt'o*

797 *Singī-nikkha-savaṇṇo*, lit., “having the same color as a golden/“ginger” coin;” *nikkha* can also be an orna- ment, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

798 these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are pre-

sented by both PTS and BJTS as a single verse, though they break the two-footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

799 *t'aṇ... 'guṇa'saṅc'a'y'aṇ*

while you sought the Buddha’s Teaching, 800
we were [always] your attendants. (35) [1078]

One hundred thousand aeons [and]
four incalculable [aeons]
hence, Dīpaṅkara, Great Hero,
the Leader of the World was born. (36) [1079]

[Some]place in a nearby country, inviting [him,] the Thus-Gone-One, happy-minded folks are cleaning
the road [on which] he is coming. (37) [1080]

At that time there was a brahmin, [known by] the name of Sumedha. He was making the road ready
for the All-Seer who was coming. (38) [1081]

At that time we all were maidens,
who had been born in brahmin [clans];
we carried to that assembly
flowers grown in water, on land. 801 (39) [1082]

Just then the Greatly Famed Buddha, Dīpaṅkara, the Great Hero, prophesied 802 [future Buddhahood]
[for that] sage with a low mind. (40) [1083]

The earth together with [its] gods was shaking, roaring [and] quaking, as he was praising his karma
[for that] sage with a low mind. (41) [1084]

Divine maidens, human women,

we and the [whole world] with [its] gods, worshipping⁸⁰³ with various things

to be offered,⁸⁰⁴ we made wishes. (42) [1085]

The Buddha with the name "Bright Lamp"

⁸⁰⁰ lit., "did *pūjā*"

⁸⁰¹ #23, above

⁸⁰² lit., "there was an [achieving of] insight into the *Dhamma* of twenty million." *Dhammābhisamaya*, "insight into the *Dhamma*" or "entry into the *Dhamma*" or "comprehension of the *Dhamma*" or "penetration into the *Dhamma*" refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁸⁰³ *y'akkho*

⁸⁰⁴ *y'e...na*, lit., "those who have not"

prophesied to them [at that time:] "Who wished today, they're going to be, [reborn together,] face-to-face." (43) [1086]

Rejoicing about [Buddha's] speech, we lived behaving in that way

the Buddha prophesied for us numberless aeons ago. (44) [1087]

We brought pleasure to [our] mind[s] when that karma was well done [by us];

we experienced countless wombs,

divine [as well as] human [ones]. (45) [1088]

Undergoing pleasure [and] pain, among gods [and] human beings, when [our] last rebirth was attained,

we were born in the Śākya clan. (46) [1089]

Beautiful and very wealthy, famous and likewise virtuous; endowed with every attainment,

we're much-honored among the clans. (47) [1090]

Riches, fame, hospitality,

[and] indulgence in worldly things – [they] do not agitate [our] minds;⁸⁰⁵

we have no fear from anything. (48) [1091]

We were appointed to attend

on what the Blessed One had said within the harem of the king

in the kṣatriya city then. (49) [1092]

[We are] women who are servants,

and [those] who feel pleasure and pain, and women who declare the facts,

women who are compassionate. (50) [1093]

Well-practiced, the Teaching-practice; that practice is not ill-practiced. [We're] at ease practicing Teaching,

in this world and in the other. (51) [1094]

After abandoning the home,

805 PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

going⁸⁰⁶ forth into homelessness,
when eight months⁸⁰⁷ had not yet elapsed,
we attained the Four [Noble] Truths. (52) [1095]

Like the waves upon the ocean, [folks] are bringing many varied⁸⁰⁸ monastic robes and alms to eat,
requisites [as well as] lodgings. (53) [1096]

Our defilements are [now] burnt up;
all [new] existence is destroyed. Like elephants with broken chains,
we are living without constraint. (54) [1097]

Being in Best Buddha's presence was a very good thing for us.
The three knowledges are attained;
[we have] done what the Buddha taught! (55) [1098]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[we have] done what the Buddha taught! (56) [1099]

Thus many sorts of suffering and many types of happiness;
the pure life [now] has been achieved,
we have obtained all achievements. (57) [1100]

Woman who are giving themselves for the merit of the Great Sage
attain companionship [with him],⁸⁰⁹
[and] unconditioned nirvana.⁸¹⁰ (58) [1101]

The past is thoroughly destroyed, and the present [and] the future; all of⁸¹¹ our karma is destroyed:
we⁸¹² worship your feet, Eyeful One." (59) [1102]

"What more can I say to women

⁸⁰⁶ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁸⁰⁷ This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

⁸⁰⁸ reading "*k'ā'si' jaṭiḷassa*" with BJTS for PTS *kāsi-jaṭiḷassa*, see previous note

⁸⁰⁹ reading *y'e keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* ("Some, hand [and] foot")

⁸¹⁰ lit., "in the future" (singular)

⁸¹¹ *sammukhā*, i.e. "together"

⁸¹² *tuyham*, presumably addressing the bodhisattva

who are going⁸¹³ to nirvana? Pacifying conditioned flaws⁸¹⁴

you should attain the deathless state.” (60) [1103]

Thus indeed Eighteen Thousand Buddhist Nuns Headed Up by Yasodharā spoke these verses.

The legend of Eighteen Thousand Buddhist Nuns Headed Up by Yasodharā is finished

The Summary: Kuṇḍalā, also Gotamī,

Dhammadinnā and Sakulā,⁸¹⁵

Excellent Nandā and Soṇā

Kapilāni, Yasodharā,

and the ten thousand Buddhist nuns [also] the eighteen thousand [nuns:]⁸¹⁶ the verses that are counted here [number] one hundred and forty

and also seventy-eight [more].

The Kuṇḍalakesā Chapter, the Third

Khattiyā Chapter,⁸¹⁷ the Fourth

31. Eighteen Thousand Kṣatriyan Maiden Buddhist Nuns Headed Up by Yasavatī⁸¹⁸ [Edit](#)

O Great Sage, we are announcing “all existence has been destroyed;” [we’re] freed from ties to existence

all outflows⁸¹⁹ don’t exist for us.⁸²⁰ (1) [1104]

Doing previous good⁸²¹ karma,

⁸¹³ reading anubhontī ciraṃ kālāṃ with BJTS for PTS *tuyhaṇ vo paricāre ca* (“and all of you will attend on you”)

⁸¹⁴ reading *jātāṃha* with BJTS for PTS *ajātā* (“[we are] unborn;” worse is alt. *ajāto* “he is unborn”)

⁸¹⁵ °*putta*° lit., “son”

⁸¹⁶ lit., “all the time we are not...”

⁸¹⁷ “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P’esalā, here and elsewhere in this *apadāna* (= “Agreeable”)

⁸¹⁸ PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁸¹⁹ *ka’ssape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

⁸²⁰ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

⁸²¹ i.e., the thirty-three gods.

whatever may have been wished for,⁸²²

all of this stuff⁸²³ has been given

for the sake of you, O Great Sage.⁸²⁴ (2) [1105]

The wishes of Buddhas, Lonely

Buddhas and of the followers,

[all of] this stuff⁸²⁵ has been given

for the sake of you, O Great Sage.⁸²⁶ (3) [1106]

This karma, [both] big [and] little, excellent wish of Buddhist monks, [and] service to high-status clans
has been done by us,⁸²⁷ O Great Sage.⁸²⁸ (4) [1107]

Incited by that wholesome root, reaping⁸²⁹ [the fruit] of that karma, surpassing [all other] humans,⁸³⁰
we were born in kṣatriyan clan[s]. (5) [1108]

[Always] together when [we're] born, when karma is done, and by caste,⁸³¹ born together in this last [birth,]
[we're] kṣatriyans,⁸³² born in the clans. (6) [1109]

In the harem, O Great Hero,
as though in the gods' [garden] "Joy," [we're] beautiful, very wealthy,
receiving honor [and] worship.⁸³³ (7) [1110]

Becoming wearied we went forth, from the home into homelessness. Remaining attached a few days,
we all attained [our] nirvana. (8) [1111]

[People] are bringing many [gi's,]

⁸²² reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁸²³ this is the BJTS reading for PTS *bhikkhunī Selā*

⁸²⁴ this line only in BJTS, which reads *Pesalā* here as elsewhere

⁸²⁵ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁸²⁶ this appears only in BJTS, and appears before rather than after the chapter summary.

⁸²⁷ this colophonic verse appears in BJTS only; PTS omits it

⁸²⁸ this appears only in BJTS; PTS omits it

⁸²⁹ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁸³⁰ *pūrentī unakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁸³¹ *puṇṇā ti nāmaṇ*

⁸³² PTS reads *panassati*, BJTS *vinassati*

⁸³³ the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

monastic robes and alms to eat, requisites [as well as] lodgings;

we're always honored [and] worshipped.⁸³⁴ (9) [1112]

Our defilements are [now] burnt up;
all [new] existence is destroyed. Like elephants with broken chains,
we are living without constraint. (10) [1113]

Being in Best Buddha's presence was a very good thing for us.

The three knowledges are attained;

[we have] done what the Buddha taught! (11) [1114]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[we have] done what the Buddha taught! (11) [1115]

Thus indeed Eighteen Thousand Kṣatriyan Maiden Buddhist Nuns

Headed Up by Famous (Yasavatī) spoke these verses.

The legend of Eighteen Thousand Kṣatriyan Maiden Buddhist Nuns

Headed Up by Famous (Yasavatī) is finished

32. Eighty-Four Thousand Brahmin Maiden Buddhist Nuns835 [Edit](#)

O Great Sage,836 in your city are

eighty-four thousand [young women,]

with [very] tender hands [and] feet,

who have been born in brahmin clans. (1) [1116]

O Great Sage,837 in your city are many maidens from every land,838 born in Vaiśya and Śūdra clans,

and gods, snake[-gods] and *kinnaras*. (2) [1117]

Some of them [already] went forth;

many have insight into truth;

834 reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

835 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

836 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

837 *ka'ssape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

838 reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

the gods, *kinnaras* and snake[-gods]

will enjoy839 [this] in the future. (3) [1118]

Experiencing every fame, achieving every achievement,

[those who've] obtained pleasure in you will enjoy [it] in the future. (4) [1119]

And840 we're the daughters of brahmins, who have been born in brahmin clans. Out of our desire,841 Great Sage,

we worship [your] feet, Eyeful One. (5) [1120]

All existences have been reached,842 cravings are torn out by the roots; latent tendencies are cut off,

merit[-based] aggregates broken. (6) [1121]

All pasture in meditation,⁸⁴³

likewise have mastered altered states;⁸⁴⁴

we will always live delighting

in the Teaching through altered states.⁸⁴⁵ (7) [1122]

The ties to being, ignorance,

the aggregates, too, are cast off. We're born, O Leader, having gone

on the path very hard to see. (8) [1123]

"For a long time you have been my⁸⁴⁶ servants, doing what's to be done. Cutting off the doubts of many,

may you all go to nirvana." (9) [1124]

Having worshipped the Sage's feet,

they performed [their] superpowers.⁸⁴⁷

Some are showing [very bright light,]

and after that making [it] dark. (10) [1125]

They are showing the moon [and] sun,

⁸³⁹ i.e., the thirty-three gods.

⁸⁴⁰ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁸⁴¹ this is the BJTS reading for PTS *bhikkhunī Sela*

⁸⁴² this line only in BJTS, which reads *Pesalā* here as elsewhere

⁸⁴³ these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

⁸⁴⁴ this appears only in BJTS, and appears before rather than after the chapter summary.

⁸⁴⁵ this colophonic verse appears in BJTS only; PTS omits it

⁸⁴⁶ this appears only in BJTS; PTS omits it

⁸⁴⁷ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

and the [great] ocean with [its] fish;

they're showing Mount Meru and the

Coral Tree⁸⁴⁸ [in heaven,] girdled. (11) [1126]

Through superpower they're showing

Tāvatiṃsa and Yāma spheres, Tusitā [and] Nimmitā gods,

[and] the Vasavatti great lords. (12) [1127]

Some are showing the Brahmā [gods]

and a very costly walkway;

making [themselves] look like⁸⁴⁹ Brahmā,

they preach the *Dhamma* that's empty.⁸⁵⁰ (13) [1128]

Doing varied transformations, showing Buddha⁸⁵¹ superpowers,

they all demonstrated [their] strength,

[then they] worshipped the Teacher's feet. (14) [1129]

We've mastered the superpowers [like] the "divine ear" element. We're also the masters, Great Sage,

of the knowledge in others' hearts. (15) [1130]

We remember [our] former lives; [our] "divine eye[s]" are purified. All the defilements are destroyed;

[we] will not be reborn again. (16) [1131]

In meaning and in the Teaching, etymology and preaching,

[this] knowledge of ours was produced

in your presence, O Great Hero.⁸⁵² (17) [1132]

Our⁸⁵³ meeting with [all] the Buddhas, the World-Lords, was displayed [to you]; our extensive service [to them]

was for the sake of you, Great Sage. (18) [1133]

O Sage, recall the good karma,

848 *pūrentī unakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

849 *puṇṇā ti nāmaṇ*

850 PTS reads *panassati*, BJTS *vinassati*

851 the BJTS reading, for PTS *bhikkhūṇi Puṇṇikā*

852 reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

853 this is the BJTS reading for PTS *bhikkhūṇi Abhirūpanandā*

which formerly [was done] by us; [that] merit was heaped up by us

for the sake of you, Great Hero. (19) [1134]

One hundred thousand aeons hence

Padumuttara was the Sage.⁸⁵⁴

The city named Hamsavatī

was the home of [that] Buddha's clan. (20) [1135]

The Ganges River always flows past the gate of Hamsavatī.

Buddhist monks are troubled by the river, unable to⁸⁵⁵ proceed. (21) [1136]

A day, [then] two, and then [it's] three, after that a week, [next] a month,

then fully four months [might pass for

those monks], unable to⁸⁵⁶ proceed. (22) [1137]

Then the future Buddha⁸⁵⁷ was a local leader,⁸⁵⁸ named Jaṭila.

Seeing [those] stranded Buddhist monks

he made⁸⁵⁹ a bridge on the river.⁸⁶⁰ (23) [1138]

Then, with a hundred thousand [spent,]

the bridge on the river made, he⁸⁶¹

made a monastery for the

Assembly on the nearer bank. (24) [1139]

The women as well as the men,

from clans of high [and] low status,

⁸⁵⁴ or Giribbaja, here *Rājagahaṇ*

⁸⁵⁵ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁸⁵⁶ *danto*, or “Tamed”

⁸⁵⁷ *purāṇajāṭilehi*, lit., “former matted-haired [ascetics]”

⁸⁵⁸ *vimutt’o*

⁸⁵⁹ *Sirigī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

⁸⁶⁰ these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajāṭilehi*]) are pre-

sented by both PTS and BJTS as a single verse, though they break the two-

footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated

into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-

12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-

12 structure works very nicely for the basic units that then make up the four discrete feet.

⁸⁶¹ *t’ar*...’*guṇa’sañc’a’y’ar*

provided⁸⁶² [funds for] equal shares

in his bridge and monastery. (25) [1140]

We and the other women [too,]

in the city and countrysides,

who had minds that were very clear,

were [rightful] heirs of that karma. (26) [1141]

Women [and] men⁸⁶³ and boys [as well,]

and also numerous young girls,

[joined together] to spread [clean] sand, for his bridge and monastery. (27) [1142]

Sweeping the roadway, making flags, plantain-banners,⁸⁶⁴ pots of plenty,⁸⁶⁵ and having honored the Teacher

with incense, cunnam and garlands, (28) [1143]

having made the monastery

and the bridge, inviting the Guide, after giving extensive alms,

he⁸⁶⁶ aspired to Awakening.⁸⁶⁷ (29) [1144]

Padumuttara, Great Hero,

Crosser-Over⁸⁶⁸ of all that breathe,

the Great Sage made⁸⁶⁹ [his] thanksgiving to [bodhisattva] Jaṭila:⁸⁷⁰ (30) [1145]

“Undergoing life after life,

when one hundred thousand [aeons]

have passed, [in] the “lucky” aeon, he will attain Awakening. (31) [1146]

These men and women who’ve arranged

⁸⁶² lit., “did *pūjā*”

⁸⁶³ #23, above

⁸⁶⁴ lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, one among many categories of Buddha-achievement enumerated there.

⁸⁶⁵ *y’akkho*

⁸⁶⁶ *y’e...na*, lit., “those who have not”

⁸⁶⁷ PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari* < *payir*

⁸⁶⁸ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁸⁶⁹ This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

⁸⁷⁰ reading “*k’ā’si’ j’atīlassa*” with BJTS for PTS *kāsi-jatīlassa*, see previous note

by hand⁸⁷¹ what work was to be done, will all in futures⁸⁷² yet to come

be [born together] face-to-face.⁸⁷³ (32) [1147]

As the result of that karma,

[done] with intention and resolve, reborn in heavens of the gods,

they will [all] be your attendants.”⁸⁷⁴ (33) [1148]

Transmigrating life after life, a long time we experienced⁸⁷⁵ countless [years of] divine pleasure

and countless [such] human [rebirths]. (34) [1149]

For one hundred thousand aeons, well-done karma’s attainment, we’re tender girls among men; likewise

in the superb city of gods. (35) [1150]

Beautiful, wealthy and famous, and also praised and respected, we are constantly receiving

[that] well-done karma’s attainment. (36) [1151]

When [our] last rebirth was attained, we are born⁸⁷⁶ in a brahmin clan, with [very] tender hands [and] feet,

in the home of the Śākya prince.⁸⁷⁷ (37) [1152]

We are never⁸⁷⁸ seeing the earth when it is undecorated,

[and] we do not see muddy roads

[when they] have not been cleaned,⁸⁷⁹ Great Sage. (38) [1153]

When we were living in the house, we were respected all the time; they're always bringing everything,

871 reading *y'e keci hatthaparikkammaṃ* with BJTS for PTS *Keci hatthapadaṇ* ("Some, hand [and] foot")

872 lit., "in the future" (singular)

873 *sammukhā*, i.e. "together"

874 *tuyham*, presumably addressing the bodhisattva

875 reading *anubhontī ciraṃ kālaṃ* with BJTS for PTS *tuyhaṇ vo paricāre ca* ("and all of you will attend on you")

876 reading *jātāṃha* with BJTS for PTS *ajātā* ("[we are] unborn;" worse is alt. *ajāto* "he is unborn")

877 "putta" lit., "son"

878 lit., "all the time we are not..."

879 reading *cikkhallabhūmimasuciṃ* with BJTS for PTS *cikkhallabhūmiṇ gamaṇaṇ* ("going on muddy roads")

through the strength of our past karma.880 (39) [1154]

After abandoning [our] homes, going forth into homelessness,

we have crossed the road of rebirth;881

we have become free of passion.882 (40) [1155]

All the time they are bringing us monastic robes and alms to eat, requisites [as well as] lodgings,

by the thousands and more and more.883 (41) [1156]

Our defilements are [now] burnt up;

all [new] existence is destroyed. Like elephants with broken chains,

we are living without constraint. (42) [1157]

Being in Best Buddha's presence was a very good thing for us.

The three knowledges are attained;

[we have] done what the Buddha taught! (43) [1158]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[we have] done what the Buddha taught! (44) [1159]

Thus indeed Eighty-Four Thousand Brahmin Maiden Buddhist Nuns spoke these verses.

The legend of Eighty-Four Thousand Brahmin Maiden Buddhist Nuns is finished

33. Uppaladāyikā884 [Edit](#)

In Aruṇavatī City,

[lived] the kṣatriyan Aruṇa.

I was [then] the wife of that king;

880 reading *pubbakammabalena no* with BJTS for PTS *pubbakammaphalan tato* ("after the fruit of previous karma")

881 *saṅsārapatha-nittinṇā*

882 reading *vītarāgā bhavāmase* with BJTS (and PTS alt.) for PTS *n'atthi dāni punabbhavo* ("now there will be no more rebirth")

883 *t'ato tato*

884 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

in that place885 I was practicing.886 (1) [1160]

Gone off alone [and] sitting down, I then reflected [on it] like this: "there's no good karma887 done by me

to take along on my journey.888 (2) [1161]

Am I not then going to hell, burning red hot, very cruel,

with a gruesome form, and bitter?

For me there's no doubt about that." (3) [1162]

Having thought [it through] in that way, bringing pleasure to [my own] mind, after going up to the king,

I spoke these words [entreating him:] (4) [1163]

"O king,889 we [who are] called "women"

always follow behind [our] men.890

Give me a single Buddhist monk;

I shall feed [him.] O kṣatriyan." (5) [1164]

At that time the king gave to me

a monk with senses [well-]controlled. After picking up his alms bowl,

I filled [it] with exquisite891 food. (6) [1165]

Filling it with exquisite food, having removed a fine garment which was valued at a thousand,

I gave it with a happy mind. (7) [1166]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (8) [1167]

I was fixed in the chief queen's place of one thousand kings of the gods.

I was fixed in the chief queen's place

885 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

886 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

887 reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

888 i.e., the thirty-three gods.

889 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

890 this is the BJTS reading for PTS *bhikkhūṭṭi Sela*

891 this line only in BJTS, which reads *Pesaḷā* here as elsewhere

of one thousand wheel-turning kings. (9) [1168]

[There was also] much local rule, innumerable by counting,892

[and there was] much other,893 varied

fruit of that karma thereafter. (10) [1169]

I'm [always] blue lotus-colored, very beautiful, good-looking,

a woman endowed in all parts,

of noble birth [and] radiant.894 (11) [1170]

When [my] last rebirth was attained

I was born in the Śākya clan, leader of one thousand women

[attached] to Suddhodana's son.895 (12) [1171]

Becoming wearied in the home, I went forth into homelessness. Before the seventh night occurred896

I attained the Four [Noble] Truths. (13) [1172]

I cannot count [the g's received,] monastic robes and alms to eat, requisites [as well as] lodgings:

that's the fruit of [giving] alms food.897 (14) [1173]

O Sage, recall the good karma, which formerly [was done] by me; much of mine has been sacrificed

for the sake of you, Great Hero. (15) [1174]

In the thirty-one aeons since

I gave that alms-giving back then, I've come to know no bad rebirth:

that's the fruit of [giving] alms food.898 (16) [1175]

I transmigrate in [just] two states:

as a goddess or a woman.

892 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

893 this appears only in BJTS, and appears before rather than after the chapter summary.

894 this colophonic verse appears in BJTS only; PTS omits it

895 this appears only in BJTS; PTS omits it

896 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

897 *pūrentī ānakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

898 *puṇṇā ti nāmaṇ*

I do not know other rebirths;

that's the fruit of [giving] alms food. (17) [1176]

[When human] I'm born in high clans, which have big899 halls, very wealthy;

I do not witness lesser clans:

that's the fruit of [giving] alms food. (18) [1177]

Transmigrating life after life, incited by [my] wholesome roots, I do not see what does not please:

fruit [of deeds] done with900 happy mind. (19) [1178]

I've mastered the superpowers [like] the "divine ear" element. I'm also a master, Great Sage,

of the knowledge in others' hearts. (20) [1179]

I remember [my] former lives; [my] "divine eye" is purified.

All the defilements are destroyed;

[I] will not be reborn again. (21) [1180]

In meaning and in the Teaching, etymology and preaching,

[this] knowledge of mine was produced

in your presence, O Great Hero. (22) [1181]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (23) [1182]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (24) [1183]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (25) [1184]

Thus indeed the bhikkhunī Uppaladāyikā spoke these verses face to face with the Blessed

One.

899 PTS reads *panassati*, BJTS *vinassati*

900 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

The legend of the bhikkhunī Uppaladāyikā is finished

34. Sigālaka-mātā901 [Edit](#)

The Victor, Padumuttara, was a Master of Everything. [That] Leader arose in the world

one hundred thousand aeons hence. (1) [1185]

I was born in Hamsavatī,
in a clan of ministers then,
rich, prosperous, very wealthy, glistening with various gems. (2) [1186]

Going along with [my] father, surrounded by a multitude,
having heard the Buddha's Teaching,
I went forth into homelessness. (3) [1187]

After going forth I gave up evil karma with the body.
I purified my way of life,
except for poor conduct through speech. (4) [1188]

Pleased in the Buddha, Teaching and
Assembly; eager, respectful,
used to hearing the great Teaching;
I'm greedy to see the Buddha. (5) [1189]

I then heard [of] a Buddhist nun, foremost among those freed by faith.⁹⁰²
Aspiring to [attain] that place,
I then fulfilled the three trainings.⁹⁰³
The Rest for Those Seeking Pity,⁹⁰⁴
the Well-Gone-One, thereupon said [this]: (6, 7a-b) [1190]⁹⁰⁵

"He⁹⁰⁶ whose faith in the Thus-Gone-One is well-established, not shaking,

⁹⁰¹ "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

⁹⁰² PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

⁹⁰³ *ka'ssape jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

⁹⁰⁴ reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

⁹⁰⁵ i.e., the thirty-three gods.

⁹⁰⁶ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

and whose morals⁹⁰⁷ are beautiful,
dear to noble people, and praised; (7c-d, 8a-b) [1191]

whose insight is upright and whose pleasure⁹⁰⁸ is in the Assembly:

it is said, "he is not wretched;"

his life's [considered] not useless. (8c-d, 9a-b) [1192]

Therefore, wise ones, commit [yourselves]
to faith and to morality,

to *Dhamma*-insight and pleasure;909

pith of Buddha's dispensation." (9c-d, 10a-b) [1193]

Hearing that, being overjoyed,

I questioned [him about] my wish.

Then the Supreme,910 Measureless One,911

the Guide,912 prophesied [in this way:] (10c-d, 11a-b) [1194]

"Lovely one, pleased in the Buddha,913

you will receive that well-wished [place]. In one hundred thousand aeons,

arising in Okkāka's clan,

the one whose name is Gotama

will be the Teacher in the world. (11c-d, 12) [1195]

Worthy heir to that one's *Dhamma*,

Dhamma's legitimate offspring, she named Sigālaka's Mother

will be the Teacher's follower." (13) [1196]

Gladdened after having heard that, with a heart that was [full] of love, as long as life I then served the

Victor, Guide, through [my] practices.914 (14) [1197]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

907 this is the BJTS reading for PTS *bhikkhunī Sela*

908 this line only in BJTS, which reads *Pesalā* here as elsewhere

909 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

910 this appears only in BJTS, and appears before rather than after the chapter summary.

911 this colophonic verse appears in BJTS only; PTS omits it

912 this appears only in BJTS; PTS omits it

913 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

914 *pūrentī unakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

I went to Tāvātimsa [then]. (15) [1198]

And now, in [my] final rebirth, in Giribbaja,915 best city,

[I was] born to rich millionaires,916

with a huge quantity of gems. (16) [1199]

My son was named Sigālaka, taking delight on the wrong road, slipped into the jungle of views,

keen to worship the directions. (17) [1200]

Standing on the road, the Buddha, the Guide, advised him, seeing him coming toward the city praising

the directions917 with balls of food. (18) [1201]

When he was preaching⁹¹⁸ the *Dhamma*, there were amazing shrieks of joy;⁹¹⁹ twenty million⁹²⁰ men [and] women

gained insight into the Teaching.⁹²¹ (19) [1202]

Then having gone [into] the crowd,

having heard the Well-Gone-One's speech, gaining the fruit of stream-entry,

I went forth into homelessness. (20) [1203]

After not a very long time, hankering to see the Buddha, refining⁹²² mindfulness [through] him,

I attained [my] arahantship. (21) [1204]

I'm going⁹²³ every single day in order to see the Buddha. I'm dissatisfied looking at

only [his] eye-pleasing body.⁹²⁴ (22) [1205]

produced by all the perfections,

⁹¹⁵ *puṇṇā ti nāmaṇ*

⁹¹⁶ PTS reads *panassati*, BJTS *vinassati*

⁹¹⁷ the BJTS reading, for PTS *bhikkhūṇi Puṇṇikā*

⁹¹⁸ reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

⁹¹⁹ this is the BJTS reading for PTS *bhikkhūṇi Abhirūpanandā*

⁹²⁰ or Giribbaja, here *Rājagahaṇ*

⁹²¹ *sahassakkhena*, i.e., Śakra/Indra, king of the gods

⁹²² *danto*, or "Tamed"

⁹²³ *purāṇajāṭilehi*, lit., "former matted-haired [ascetics]"

⁹²⁴ *vimutt'o*

excellent lair of good fortune,

[his] body, strewn with all goodness:

dissatisfied, I'm living⁹²⁵ [there]. (23) [1206]

The Victor, pleased at that virtue, placed me in that foremost [place:] "The Mother of Sigālaka's

foremost among those freed by faith."⁹²⁶ (24) [1207]

I've mastered the superpowers [like] the "divine ear" element. I'm also a master, Great Sage,

of the knowledge in others' hearts. (25) [1208]

I remember [my] former lives; [my] "divine eye" is purified.

All the defilements are destroyed;

[I] will not be reborn again. (26) [1209]

In meaning and in the Teaching, etymology and preaching,

[this] knowledge of mine was produced

in your presence, O Great Hero. (27) [1210]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (28) [1211]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (29) [1212]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

925 *Sirīṅgi-nikkha-savaṇṇo*, lit., "having the same color as a golden/"ginger" coin;" *nikkha* can also be an ornament, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

926 these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇaṇaṭṭilehi*]) are pre-

sented by both PTS and BJTS as a single verse, though they break the two-

footed lines differently and I am at a loss for how to understand the "verse" metrically. A quote from some prose text? A verse in more complex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely 12-12-12-

12 verse (which would suggest the possible loss of seven syllables [in the case of PTS' reading] or eight syllables [in the case of BJTS's reading] sometime comparatively early in the transmission process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-12 structure works very nicely for the basic units that then make up the four discrete feet.

[I have] done what the Buddha taught! (30) [1213]

Thus indeed the bhikkhunī Sigālaka-mātā spoke these verses.

The legend of Sigālaka-mātā Therī⁹²⁷ is finished

35. Sukkā⁹²⁸ [Edit](#)

Ninety-one aeons ago the

Leader, whose name was Vipassī, arose, the One Good to Look At,⁹²⁹

the One with Eyes for Everything. (1) [1214]

I was then in Bandhumatī,

born in an undistinguished clan. Having heard the Sage's Teaching,

I went forth into homelessness. (2) [1215]

Learned bearer of the Teaching, good preacher, varied discourser, I was a [nun] who practiced the

dispensation of the Buddha. (3) [1216]

Then giving many *Dhamma*-talks with friendship to the populace, fallen from there I was reborn,

full of splendor, in Tusitā. (4) [1217]

Thirty-one aeons hence, Sikhi,

a Heap of Fire,⁹³⁰ burning with fame, the Victor, the Best Debater,

[the Buddha,] arose in931 the world. (5) [1218]

At that very time going forth, skilled in Buddha's dispensation, making the Victor's sayings shine,

I then went to the thirty [gods]. (6) [1219]

The Leader [named] Vessabhu, [too,]

arose thirty-one aeons hence.

927 *t'aṇ...guṇa'saṇc'a'y'aṇ*

928 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

929 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

930 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

931 reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

And then as well I was the same:932

[a Buddhist nun] with vast knowledge. (7) [1220]

Gone forth, a *Dhamma*-bearer, I

made Buddha's933 dispensation shine. Gone to the lovely gods' city,

I experienced great comfort. (8) [1221]

In this [present] lucky aeon, Kakusandha, Supreme Victor,934 arose, the Excellent Leopard,935

and then as well I was the same. (9) [1222]

Gone forth, [I] illuminated

the Sage's thought, as long as life.936

Fallen from there, I went as far

as the sphere of the thirty [gods]. (10) [1223]

[And] in this very same aeon the Leader Konāgamana

arose [next,] the Excellent Lamp,937

Ultimate among all beings. (11) [1224]

At that time too, going forth in the Neutral One's dispensation, learned bearer of *Dhamma*, I

made Buddha's938 dispensation shine. (12) [1225]

Also in this [lucky] aeon

Kassapa [Buddha,] Seventh Sage, arose, the Refuge of the World,939

Non-Hostile One,940 Ender of Death.941 (13) [1226]

Gone forth in the dispensation

of that Hero Among Men942 as well,

932 i.e., the thirty-three gods.

933 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

934 this is the BJTS reading for PTS *bhikkhunī Selā*

935 this line only in BJTS, which reads *Pesaḷā* here as elsewhere

936 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

937 this appears only in BJTS, and appears before rather than after the chapter summary.

938 this colophonic verse appears in BJTS only; PTS omits it

939 this appears only in BJTS; PTS omits it

940 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

941 *pūrentī ūnakasataṃ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

942 *puṇṇā ti nāmaṃ*

[I] learned the good Teaching by heart, was confident in inquiry, (14) [1227]

very moral, also modest,

[very] skilled in the three trainings,943

giving many talks on *Dhamma*

with friendship as long as I lived.944 (15) [1228]

Due to that karma done very well, with intention and [firm] resolve, discarding [my] human body,

I went to Tāvātimsa [then]. (16) [1229]

And now, in [my] final rebirth, in Giribbaja,945 best city,

[I was] born to rich millionaires,946

with a huge quantity of gems. (17) [1230]

When [Gotama,] the World's Leader, surrounded by one thousand monks, entered [the city,] Rajgir,947 he

was praised by the thousand-eyed [god:]948 (18) [1231]

"The Restrained One,949 with former ascetics950 restrained;

the Liberated One,951 with those liberated;

[who had] the same color as a coin952 made of gold, the Blessed One entered Rajagaha city." (19) [1232]953

Seeing the Buddha's majesty,

943 PTS reads *panassati*, BJTS *vinassati*

944 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

945 reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

946 this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

947 or Giribbaja, here *Rājagahaṃ*

948 *sahassakkhena*, i.e., Śakra/Indra, king of the gods

949 *danto*, or "Tamed"

950 *purāṇajaṭilehi*, lit., “former matted-haired [ascetics]”

951 *vimutt'o*

952 *Siṅgī-nikkha-savaṇṇo*, lit., “having the same color as a golden/”ginger” coin;” *nikkha* can also be an orna- ment, or a weight, The thrust, anyway, is that the Buddha was shiny like gold.

953 these lines (41 syllables in PTS, 40 syllables in BJTS [which omits the *ca* after *purāṇajaṭilehi*]) are pre-

sented by both PTS and BJTS as a single verse, though they break the two-

footed lines differently and I am at a loss for how to understand the “verse” metrically. A quote from some prose text? A verse in more com- plex meter, garbled in transmission? I have translated into the closest approximation of the latter possibility in *Apadāna*, namely a 12-12-12-

12 verse (which would suggest the possible loss of seven syllables [in the case of PTS’ reading] or eight syllables [in the case of BJTS’s reading] sometime comparatively early in the trans- mis- sion process (since it affects all the extant mss.) In addition to conforming to a verse-form occasionally encountered elsewhere in *Apadāna*, this implicit 12-12-12-

12 structure works very nicely for the basic units that then make up the four discrete feet.

and hearing him, Heap of Virtues,954

pleasing my heart in the Buddha,

I worshipped955 [him] with all [my] strength. (20) [1233]

At [some] moment after that, in the presence of Dhammadinnā,956

having gone forth from [my own] home,

I went forth into homelessness. (21) [1234]

I destroyed [all] the defilements while [my] hair was being cut off. Going forth, in no long time, I learned

[Buddha’s] entire dispensation. (22) [1235]

After that I preached the *Dhamma*

in a huge gathering of folks.

While *Dhamma* was being preached, there was insight into the Teaching.957 (23) [1236]

Seeing varied thousands of folks [achieving insight,] astonished, a spirit,958 very pleased by me,

roaming about Rajgir [said this]: (24) [1237]

“Why are these people in Rajgir acting like nymphs drunk on honey, unless959 they’re honoring960 Sukkā,

[who’s] preaching the ambrosial state? (25) [1238]

methinks the wise are drinking that irresistible and unmixed

strength-bestower, like travelers

[drink rainwater from] a raincloud.” (26) [1239]

I’ve mastered the superpowers

[like] the “divine ear” element.

954 *t’aṇ...’guṇa’saṅc’a’y’aṇ*

955 lit., “did *pūjā*”

956 #23, above

957 lit., “there was an [achieving of] insight into the *Dhamma* of twenty million.” *Dhammābhisamaya*, “insight into the *Dhamma*” or “entry into the *Dhamma*” or “comprehension of the *Dhamma*” or “penetration into the *Dhamma*” refers to the achievement of a firm grasp on the essentials of the Teaching. It is used as a technical term in the account of each Buddha in the *Buddhavaṃsa*, or one among many categories of Buddha-achievement enumerated there.

960 PTS *payirupāsanti* breaks the meter; BJTS *upāsanti* does not. The two are essentially the same verb, the former with an additional *pari*<*payir*

I'm also a master, Great Sage,⁹⁶¹

of the knowledge in others' hearts. (27) [1240]

I remember [my] former lives; [my] "divine eye" is purified.

All the defilements are destroyed;

[I] will not be reborn again. (28) [1241]

In meaning and in the Teaching, etymology and preaching,

[this] knowledge of mine was produced

in your presence, O Great Hero. (29) [1242]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (30) [1243]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (31) [1244]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (32) [1245]

Thus indeed the bhikkhunī Sikkā spoke these verses.

The legend of Sikkā Therī⁹⁶² is finished

36. Abhirūpanandā⁹⁶³ [Edit](#)

Ninety-one aeons ago the

Leader, whose name was Vipassī, arose, the One Good to Look At,⁹⁶⁴

the One with Eyes for Everything. (1) [1246]

I was then in Bandhumatī,

born in a large clan, prosperous

⁹⁶¹ reading *mahāmune* (voc.) with BJTS for PTS *mahāmuni* (nom.)

⁹⁶² This is the BJTS reading. PTS reads *bhikkhunī Sikkā*

963 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

964 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

[and] rich; beautiful and held dear,

I am worshipped⁹⁶⁵ by⁹⁶⁶ the people. (2) [1247]

Having approached the Great Hero, Vipassi, Leader of the World, hearing the Teaching, I went for

refuge [in] the Leader of Men. (3) [1248]

Having been restrained in morals, when the Best Man⁹⁶⁷ reached nirvana, I offered⁹⁶⁸ a gold umbrella

on top of the relic-stupa. (4) [1249]

I'm freely generous, moral

as long as life; fallen from there, discarding [my] human body,

I went to Tāvatiṃsa [then]. (5) [1250]

In ten ways I was outshining

[all the] other [gods who lived there]:

through shapes [and] sounds [and] fragrances, through tastes and the [things that I] touch, (6) [1251]

in terms of lifespan, complexion, happiness and famousness too

[and] likewise through supreme power

I shone, having attained [those ten]. (7) [1252]

And now, in [my] final rebirth, I'm born in Kapilavastu.⁹⁶⁹

I'm well-known [by the] name Nandā,

the Śākya Khemaka's daughter. (8) [1253]

The nickname⁹⁷⁰ "Very Beautiful"⁹⁷¹

indicated my loveliness;⁹⁷²

when I had attained discretion,

[I'm] adorned with gorgeous beauty.⁹⁷³ (9) [1254]

965 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

966 reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

967 i.e., the thirty-three gods.

968 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

969 this is the BJTS reading for PTS *bhikkhuni Selā*

970 this line only in BJTS, which reads *Pesalā* here as elsewhere

971 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

972 this appears only in BJTS, and appears before rather than after the chapter summary.

973 this colophonic verse appears in BJTS only; PTS omits it

Then there was a very big fight⁹⁷⁴

over me⁹⁷⁵ among the Śākyaans.

Then [my] father had me ordained,

"don't let the Śākyaas be destroyed."⁹⁷⁶ (10) [1255]

Going forth like that, having heard

that the Supreme Man hates⁹⁷⁷ beauty, I did not approach [the Buddha,]

bring proud about my beauty. (11) [1256]

Not even going for advice, I'm afraid to see the Buddha.

Then the Victor had me led to

his presence by means of a trick. (12) [1257]

Clever in the Path, [the Buddha]

made three [different] women appear with forms like celestial nymphs:

[one] young, [one] diseased, [the third] dead. (13) [1258]

Seeing them, very moved, I was freed from delighting in bodies. I stood [there,] weary of being,

then the Leader said [this] to me: (14) [1259]

"Nandā, see this complex heap⁹⁷⁸ as diseased, disgusting [and] putrid.

It is oozing and it's dripping,

the delight of foolish people. (15) [1260]

With one-pointed focus, steadfast, fix your mind on impurity.

Just as is this, so too is that;

just as is that, so too is this. (16) [1261]

Considering that in this way, industrious by night and day,

you will see with your own wisdom,

having turned away in disgust." (17) [1262]

Not delaying in that [purpose,]

⁹⁷⁴ this appears only in BJTS; PTS omits it

⁹⁷⁵ reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

⁹⁷⁶ *pūrentī ānakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

⁹⁷⁷ *puṇṇā ti nāmaṇ*

⁹⁷⁸ PTS reads *panassati*, BJTS *vinassati*

thinking⁹⁷⁹ [it all] through thoroughly, I saw this body as it is,

on the inside and the outside. (18) [1263]

Then I'm disgusted with bodies, and inwardly free of passion; not negligent, no longer yoked,
at peace, and [I've reached] nirvana. (19) [1264]

I've mastered the superpowers [like] the "divine ear" element. I'm also a master, Great Sage,⁹⁸⁰
of the knowledge in others' hearts. (20) [1265]

I remember [my] former lives; [my] "divine eye" is purified.
All the defilements are destroyed;
[I] will not be reborn again. (21) [1266]

In meaning and in the Teaching, etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (22) [1267]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (23) [1268]

Being in Best Buddha's presence was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (24) [1269]

The four analytical modes, and these eight deliverances,
six special knowledges mastered,
[I have] done what the Buddha taught! (25) [1270]

Thus indeed the bhikkhunī Abhirūpanandā spoke these verses.

The legend of Abhirūpanandā Therī⁹⁸¹ is finished

⁹⁷⁹ the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

⁹⁸⁰ reading *mahāmune* (voc.) with BJTS for PTS *tadā muni* ("Then the Sage [nom.];" PTS alt. *tadā mune*, "Then, O Sage")

⁹⁸¹ this is the BJTS reading for PTS *bhikkhunī Abhirūpanandā*

37. Aḍḍhakāśikā⁹⁸² [Edit](#)

In this [present] lucky aeon,
Brahma's Kinsman, Greatly Famed One, [the Buddha] known as Kassapa⁹⁸³
was born, the Best of Debaters. (1) [1271]

At that time, having been ordained in that Buddha's dispensation,
I'm restrained in the five senses,
and in monastic discipline.⁹⁸⁴ (2) [1272]

Moderate⁹⁸⁵ in eating, I was committed to being watchful,⁹⁸⁶ dwelling fixed on practice. One time [however,] with a filthy mind,
I slandered an undefiled⁹⁸⁷ nun
[by saying,] “[She’s] a prostitute.” Because of that evil karma,
I roasted in a [fearful] hell. (3-4) [1273-1274]

Due to the rest of that karma,
I was born in a clan of whores, repeatedly committing sins;
and [then] in [my] final rebirth, (5) [1275]

I’m born among the Kāsians,⁹⁸⁸ in a millionaire’s clan. Due to⁹⁸⁹ [former] celibacy I was
gorgeous,⁹⁹⁰ like a nymph among gods. (6) [1276]

Seeing my extreme beauty, in Rajgir, best city, they made [me] enter prostitution due to⁹⁹¹
[my] formerly having slandered. (7) [1277]

982 “Stone,” known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads
P’esalā, here and elsewhere in this *apadāna* (= “Agreeable”)

983 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

984 *ka’ssape jinasāsane*, lit., “in the dispensation of the Victor, Kassapa [Buddha]”

985 reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., “the Brahma-life” “the holy life” “celibacy”

986 i.e., the thirty-three gods.

987 reading *mahāmunē* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

988 this is the BJTS reading for PTS *bhikkhunī Sela*

989 this line only in BJTS, which reads *Pesalā* here as elsewhere

990 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

991 this appears only in BJTS, and appears before rather than after the chapter summary.

After hearing the good Teaching
which was preached by the Best Buddha, endowed with former impressions,
I went forth into homelessness. (8) [1278]

Seeking⁹⁹² ordination⁹⁹³ having gone into the Victor’s presence,
hearing⁹⁹⁴ that rogues were on⁹⁹⁵ the road,
I got ordained by messenger.⁹⁹⁶ (9) [1279]

All [my] karma has been burnt up, merit and likewise evil too;
birth and rebirth⁹⁹⁷ crossed beyond,
and prostitution’s thrown away. (10) [1280]

I’ve mastered the superpowers [like] the “divine ear” element. I’m also a master, Great Sage,
of the knowledge in others’ hearts. (11) [1281]

I remember [my] former lives; [my] "divine eye" is purified.

All the defilements are destroyed;

[I] will not be reborn again. (12) [1282]

In meaning and in the Teaching, etymology and preaching,

[this] knowledge of mine was produced

in your presence, O Great Hero. (13) [1283]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (14) [1284]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (15) [1285]

The four analytical modes,

992 this colophonic verse appears in BJTS only; PTS omits it

993 this appears only in BJTS; PTS omits it

994 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

995 *pūrentī unakasataṇ*, lit., "[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred," i.e., "I was the 100th slave"

996 *puṇṇā ti nāmaṇ*

997 PTS reads *panassati*, BJTS *vinassati*

and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (16) [1286]

Thus indeed the bhikkhunī Aḍḍhakāsikā spoke these verses.

The legend of Aḍḍhakāsikā Therī⁹⁹⁸ is finished

38. Puṇṇikā⁹⁹⁹ [Edit](#)

Gone forth in the dispensation of the Blessed One, Vipassī, and of Sikhi and Vessabhū,

the Sage Kakusandha [Buddha], Konāgamana, Neutral One,

and of the Buddha Kassapa,

[I'm] a nun endowed with morals,

clever, with senses [well-]controlled. (1-2) [1287-1288]

Learned bearer of the Teaching, asker of the Teaching's meaning, 1000 studier of, listener to

and worshipper of the Teaching, (3) [1289]

amidst the people I'm preaching in the Victor's dispensation. Because of [my] profound learning,
I despised kind associates.1001 (4) [1290]

And now, in [my] final rebirth, I am a water-jug slave-girl, born in Śrāvastī, best city,
in Anāthapiṇḍī[ka]'s house.1002 (5) [1291]

Gone [bearing] a load of water, I saw an erudite brahmin, [standing] in the water, chilly.
After seeing him I said this: (6) [1292]

998 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

999 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

1000 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

1001 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

1002 reading *°brahmacariyam* with BJTS for PTS *°brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

"Bearing water I always go down to the water in the cold,
scared with fear of the master's1003 stick,
oppressed by fear of faults called out. (7) [1293]1004

Of what are you afraid, brahmin? Limbs shivering you always go down to the water, so much cold
being experienced by you." (8) [1294]1005

"You certainly know, Puṇṇikā.

You are asking1006 me who's doing wholesome karma and warding off1007

karma with evil [consequence]. (9) [1295]1008

Whether he is old is young, one who performs evil karma,
just by sprinkling1009 himself with water,
is freed from [that] evil karma." (10) [1296]1010

I spoke a verse1011 of *Dhamma* to [him] coming out of the water. Hearing that [he] was very moved;
gone forth, he was an arahant. (11) [1297]

When I was born in the slave clan, [I] completed the full hundred.1012

Therefore they named me "Completer,"1013

and freed me from [my] slavery. (12) [1298]

Getting the millionaire's consent, I went forth into homelessness. After not a very long time,
I attained [my] arahantship. (13) [1299]

I've mastered the superpowers

1003 i.e., the thirty-three gods.

1004 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

1005 this is the BJTS reading for PTS *bhikkhunī Selā*

1006 this line only in BJTS, which reads *Pesaḷā* here as elsewhere

1007 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

1008 this appears only in BJTS, and appears before rather than after the chapter summary.

1009 this colophonic verse appears in BJTS only; PTS omits it

1010 this appears only in BJTS; PTS omits it

1011 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

1012 *pūrentī ūnakasaṇ*, lit., “[I am] completing (or filling, this is one of numerous plays on the meaning of her name) a deficient hundred,” i.e., “I was the 100th slave”

1013 *puṇṇā ti nāmaṇ*

[like] the “divine ear” element. I’m also a master, Great Sage,

of the knowledge in others’ hearts. (14) [1300]

I remember [my] former lives; [my] “divine eye” is purified.

All the defilements are destroyed;

[I] will not be reborn again. (15) [1301]

In meaning and in the Teaching, etymology and preaching,

[this] knowledge of mine was produced

in your presence, O Great Hero. (16) [1302]

Through meditation, very wise;

through what has been heard, one’s learned;

but karma will not be destroyed¹⁰¹⁴

through the pride of those of high birth. (17) [1303]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (18) [1304]

Being in Best Buddha’s presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (19) [1305]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (20) [1306]

Thus indeed the bhikkhunī Puṇṇikā spoke these verses.

The legend of Puṇṇikā Therī¹⁰¹⁵ is finished

1014 PTS reads *panassatī*, BJTS *vinassatī*

1015 the BJTS reading, for PTS *bhikkhunī Puṇṇikā*

39. Ambapālī1016 [Edit](#)

The Great Sage was Phussa [Buddha,] [like] a garland of speckled rays.1017

I was [that Buddha's own] sister,

born in [Buddha's] kṣatriyan clan. (1) [1307]

Having listened to his Teaching, with a mind that was very clear, giving [him] a large alms-giving

I aspired to achieve beauty. (2) [1308]

Thirty-one aeons in the past,1018

Sikhi, Chief Leader of the World, arose, the [Bright] Lamp of the World,

the Three Worlds' Refuge, the Victor. (3) [1309]

I'm then born in a brahmin clan, in lovely Āruṇa City.

Angered [about something,] I cursed a nun with liberated mind. (4) [1310]

Misbehaved like a prostitute, I dirtied the dispensation.1019

Having thus cursed [the nun] like that, because of that evil karma,

I went to a horrific hell, full of terrible suffering.

Fallen from there, [again] reborn

human,1020 I was an ascetic.1021 (5-6) [1311-1312]

For ten thousand [different] lifetimes, I was fixed in prostitution;

thus I was not freed from evil,

as though [I'd] eaten1022 strong poison. (7) [1313]

In Kassapa's dispensation,1023

1016 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

1017 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

1018 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

1019 reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

1020 i.e., the thirty-three gods.

1021 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

1022 this is the BJTS reading for PTS *bhikkhunī Selā*

1023 this line only in BJTS, which reads *Pesalā* here as elsewhere

I practiced celibate [nunhood]1024 . Due to that karma, I was born
in the city of the thirty.1025 (8) [1314]

When [my] last rebirth was attained, come to be spontaneously,1026
I was born amidst mango boughs;
therefore I was “Mango-Guarded.” (9) [1315]

Along with ten million beings, gone forth in the dispensation,1027
I attained the unshaking state,
Buddha’s legitimate daughter. (10) [1316]

I’ve mastered the superpowers [like] the “divine ear” element. I’m also a master, Great Sage,1028
of the knowledge in others’ hearts. (11) [1317]

I remember [my] former lives; [my] “divine eye” is purified.
All the defilements are destroyed;
[I] will not be reborn again. (12) [1318]

In meaning and in the Teaching, etymology and preaching,
[this] knowledge of mine was produced
in your presence, O Great Hero. (13) [1319]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,
I am living without constraint. (14) [1320]

Being in Best Buddha’s presence was a very good thing for me.
The three knowledges are attained;
[I have] done what the Buddha taught! (15) [1321]

The four analytical modes, and these eight deliverances,

1024 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

1025 this appears only in BJTS, and appears before rather than after the chapter summary.

1026 this colophonic verse appears in BJTS only; PTS omits it

1027 this appears only in BJTS; PTS omits it

1028 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

six special knowledges mastered,
[I have] done what the Buddha taught! (16) [1322]

Thus indeed the bhikkhunī Ambapālī spoke these verses.

40. Selā1029 [Edit](#)

In this [present] lucky aeon,

Brahma's Kinsman, Greatly Famed One, [the Buddha] known as Kassapa

was born, the Best of Debaters. (1) [1323]

I'm born in a lay Buddhist clan, in Śrāvastī, superb city.

Having seen that superb Victor,

and having heard [him] preach [*Dhamma*.] (2a-d)1030 [1324]

gone to that Hero for refuge, I undertook morality. Whenever that Great Hero, in

the midst of the great populace, (2e-f, 3a-b) [1325]

the Bull of Men was explaining his own supreme Awakening,

things which formerly were unheard,

starting with "[life is] suffering," (3c-f) [1326]

hearing that, [and] taking [it] up, insight, thinking, wisdom, science, and intuition rose in me,

and I asked the monks [about them]. (4) [1327]

In Kassapa's dispensation,1031

I practiced celibate [nunhood].1032

Due to that karma, I was born

in the city of the thirty.1033 (5) [1328]

1029 "Stone," known only here but treated as an historical nun by Malalasekera, DPPN II: 1290. BJTS reads

P'esalā, here and elsewhere in this *apadāna* (= "Agreeable")

1030 PTS presents this and the following verse as six-footed verses, presenting in a total of three verses the same material in the same order that BJTS presents in four verses.

1031 *ka'ssape 'jinasāsane*, lit., "in the dispensation of the Victor, Kassapa [Buddha]"

1032 reading °*brahmacariyam* with BJTS for PTS °*brahmaceram*, lit., "the Brahma-life" "the holy life" "celibacy"

1033 i.e., the thirty-three gods.

And now, in [my] final rebirth, born in a large millionaire's clan having approached and having heard

the Buddha's great truth-filled Teaching, (6) [1329]

having gone forth, in no long time, I understood truth's foundations; casting away all defilements,

I achieved [my] arahantship. (7) [1330]

I've mastered the superpowers [like] the "divine ear" element. I'm also a master, Great Sage,1034

of the knowledge in others' hearts. (8) [1331]

I remember [my] former lives; [my] "divine eye" is purified.

All the defilements are destroyed;

[I] will not be reborn again. (9) [1332]

In meaning and in the Teaching, etymology and preaching,

[this] knowledge of mine was produced

in your presence, O Great Hero. (10) [1333]

My defilements are [now] burnt up; all [new] existence is destroyed. Like elephants with broken chains,

I am living without constraint. (11) [1334]

Being in Best Buddha's presence was a very good thing for me.

The three knowledges are attained;

[I have] done what the Buddha taught! (12) [1335]

The four analytical modes, and these eight deliverances,

six special knowledges mastered,

[I have] done what the Buddha taught! (13) [1336]

Thus indeed the bhikkhunī Selā spoke these verses.

The legend of Selā Therī1035 is finished

The Summary:

1034 reading *mahāmune* with BJTS (and PTS alt.) for PTS *mahāmuni*, Great Sage.

1035 this is the BJTS reading for PTS *bhikkhunī Selā*

The kṣatriyans and the brahmins, likewise Uppaladāyikā, Sigālamātā and Sukkā,

Abhirūpā, Aḍḍhakāsikā,

the prostitute, so too Puṇṇā, and Ambapālī, Buddhist nun,

and Selā [then makes] the tenth one.1036

There are two hundred verses here, plus another forty-two more.1037

The Kṣatriyan Chapter, the Fourth.1038

And then there is the Summary of Chapters: Sumedhā, Ekuposathā,

Kuṇḍalakesī Khattiyā

one thousand three hundred verses mixed in with forty-seven [more]. Along with *Uddāna* verses

which are counted by those who know, there are one thousand three hundred verses plus fifty seven [more].1039

The *erī-apadāna* is Finished1040

The *Apadāna* is Finished

1036 this line only in BJTS, which reads *Pesaḷā* here as elsewhere

1037 these final two feet enumerating the verses in the chapter, like most of the expected chapter summary, appears in BJTS but not in PTS.

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